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THE BIBLICAL WORLD

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EVANGELIZING THE INEVITABLE

Men who take the gospel hopefully believe in an inevitable future. They do not believe that the world is coming to an end, but that it will continue. They see changes constantly impending, and with whatever wisdom they can assemble they undertake to bring the gospel to bear upon the forces that are making the changes.

They mean to evangelize the inevitable.



Christianity has never been effective when it has endeavored to evangelize forces which are reactionary. It has always centered around those persons by whom history is actually being made. The current of real history carried Paul away from Antioch and Ephesus and other cities that were soon to be only symbols of the past, and flung him across the sea into creative history at Rome. When Paul came to Rome, Christianity began to evangelize the inevitable.

So, too, Luther was caught up by the new forces which made modern Europe, and carried into these forces the gospel.

Every man who has been of religious significance in history has had an intuitive readiness to throw in his lot with the inevitable while it was in the making, and to leaven it with the gospel.

Our own day calls for similar evangelization. The church must win the loyalty of the men who are actually making tomorrow.



The current of the inevitable future does not run through the comfortable folk who want things to stand as they are because it is too bothersome or costly to make them better—the complacent householders who live where rents are moderate and living expenses are still susceptible to the manipulations of thrift. Such persons

individually have their value, but if the church chooses to be a purveyor to middle-class comfort and intellectual inertness, it will have small influence in the future.

The line of the inevitable runs through men who control corporations and are masters of capital, labor unions, men of science, social reformers, women's clubs. Can people of this sort be brought to handle the gospel? If they cannot be evangelized, the inevitable will come off unevangelized. That will be as serious a matter in the United States as it is in Spain or Italy.

The inevitable future lies in great movements already in operation, like socialism, internationalism, the economic struggle, education. These movements are not dependent on the churches for their existence. They are bound to continue regardless of the church. But if they are to embody Christian principles they must be systematically evangelized.



Its capacity to evangelize the creators of an inevitable future will be the real test of Christianity. You cannot measure the truth of a teaching by counting its converts or by its loyalty to the letter of the Scriptures. There never has been a heresy or a fanaticism that has not pleaded a literal interpretation of the Scriptures. Nor will Christianity be tested by the ability of religious leaders to appeal to masses who do not think and will not think. Demagogism never has been a test of truth any more than it has been a test of wisdom.

The glory of the gospel is the fact that it always has been, is, and always will be capable of bringing the power of God into men, institutions, and forces that are really making history.

Nothing is more futile than to try to evangelize ancestors, whether they be buried or contemporary.

If you doubt it, look about and ask yourself whether the type of theology which is being so zealously made into obscurant and reactionary propaganda can possibly have any constructive influence among the men of science, social reform, and international outlook who are already at work making the future.

Men with the future in their souls cannot be won to Jesus Christ by praise of a theology that will not work with posterity.

RELIGION AND THE INTELLECT

JOHN B. ANDERSON, D.D.

Professor of English Bible and Ecclesiology in Colgate Theological Seminary, Hamilton, New York

Can a man think and be religious at the same time? To some the question may seem preposterous, but certainly not to those who are really trying to think. The effort to get intellectual harmony between our faith and the things which we have come to believe to be true is one which always tests the capacities of a creative age. In religion a little thinking is a dangerous thing. What the world needs just now is the leadership of men who think things through, who are not captured by formulas and epigrams, and who do not think they have solved spiritual questions when they have produced a new theological vocabulary.

There is abundant reason why, on the one hand, the thinker, the man of ideas, the man who prides himself upon his use of reason, should treat religion, not with scant courtesy, or with supercilious arrogance, or with avowed hostility, but rather with the most respectful and sympathetic consideration.

There is strong reason, on the other hand, why the religious man should not only admit that the intellect has rights in the sphere of religion, but should enthusiastically seek for the co-operation of religion and the intellect with each other, and, for example, should be on the alert to utilize any light which history or anthropology or psychology or language or physical science may be able to shed upon religion.

This mutual respect and appreciation has not always obtained. There has been a day when many non-religious men of more or less culture hated religion, regarding it, indeed, as the enemy of the human race; while religious people in general, both leaders and rank and file, have often sinned against Him who

is the Eternal Reason; they have fought the scientific spirit and its representatives; and with a zeal not according to knowledge they have vainly attempted to halt the onward march of truth. There is altogether too much regrettable history for Andrew D. White to use in his *History of the Warfare of Science with Theology in Christendom*, however much his presentation of the case may fail to satisfy us. And this unfortunate kind of history is still in the making, even within our evangelical denominations, in this land of public schools and colleges and seminaries and universities.

Human nature being what it is and scholars being men of like passions with the rest of people, this religious antagonism to scholarship and science has been inevitable. It is notorious that learned men have often been as narrow and bigoted as fanatical religionists; they have made many mistakes, although their pronouncements had the tone of infallibility; they have seemed to despise religious people as ignorant and credulous, and with an offensive air of

superiority they have swept the board clean of religious beliefs. All this has irritated many religious persons beyond endurance, has put them hopelessly out of sympathy with scholarship, and has goaded them to denunciation and passionate opposition. Especially among the older church members and among the older ministers there is still suspicion of science as it relates to the Bible, and an ineradicable and virulent enmity to the higher criticism and other forms of biblical scholarship.

For another reason religion has been inimical to scientific study. Under certain psychological conditions the human mind runs to vagaries and absurdities as a fertile soil runs to weeds. These conditions are awe, fear, love, longing, the presence of mystery, intense concern over sin and its punishment, curiosity about angels and devils and about heaven and hell, and the contemplation of the spirit world. In this extensive field of emotionalism, spiritism, and mysticism the more or less untrained human mind never fails to revel in all manner of theological oddities and extravagances.

But scientific scholarship stands uncompromisingly against all eccentricities and crudities in religious thought, and on this account is exposed to the detestation of all whose religious thinking is still pre-scientific. There is, however, as was said at the outset, good and sufficient reason for a close and fruitful partnership between the intellectual and the religious life.

Let us, then, first glance at some of the reasons why the intellectual man, on his side, should welcome this *entente cordiale* between religion and the intellect.

First and fundamentally, religion is constitutional to man. Man in the deepest depths of him is incurably religious. Religion is a normal element in the life of man as a rational being. And since religion is normal to a rational being, religion in its essence is itself rational. But since religion is rational, the man of reason, the intellectual man, should be sympathetic toward religion; nay more, to be consistent the rationalist should himself be the most religious of men.

Further, since religion is constitutional to man, then it must be necessary to the symmetrical and complete development of human personality, and equally it must be essential to the perfecting of the powers and to the attaining of the welfare of the race as a whole. Viewed in this light, religion should be the object of the earnest inquiry and intensest interest to every educated man.

In the second place, if religion is in accord with reality, then the religious life is obligatory. Religion is a duty, and the intellectual man owes this duty as much as his most uncultivated brother.

In the third place, the scientist, the scholar, the thinker, should be seriously concerned about religion, and especially about the possible purification and elevation of religions, or even the extinction of some of them, because religion has done much to determine the mental and moral and social atmosphere in which all thinking has perforce to be done. One reason why non-religious men of culture have in times past been opposed to the church and in some instances to Christianity itself is that they believed that the church had produced an atmosphere

which stifled thought and in which the pure light of reason and of science could not shine. Many thinking men today, men for the most part, however, of a lesser breed intellectually, are, to say the least, unsympathetic toward religion. They think that creeds and sermons and most religious books befuddle the popular mind, becloud the sunlit sky of science, hinder the free circulation of ideas, and are to a mischievous extent reactionary and obstructionist.

Would it not be a wiser policy for these men of light and leading to take a broadly intelligent interest in religion, and even to enter the religious world themselves, and do their best *from within* to transform the intellectual quality of the spiritual experience which they cannot destroy by criticism and which will always powerfully condition human thinking?

A fourth reason why men of intellectual culture should be interested in religion, and, moreover, should highly prize it, is that religion, according to our belief, brings men into immediate mystical contact with spiritual reality; in other words, it gives men a sense of the presence of God and fosters a vital relation with him. Religion also intensifies a man's consciousness of his own spirit and develops his own deeper life. This contact with spiritual reality has manifold results which are in part intellectual. The soul's contact with God has given to man a great treasure of truth, and in each succeeding epoch this religious and ethical truth has been newly visioned; has been set in new theoretical relations, and has found new and important applications through the

experience of successive individuals living under changed conditions.

In any case, whether there is mystical contact with reality or not, all agree that religion presents a significant array of individual and social phenomena of the widest variety for our investigation, comparison, evaluation, and correlation with other human facts and interests.

Furthermore, it should not be forgotten that, especially in Christendom, religion has contributed to the intellectual life an inexhaustible wealth of thought, containing great principles, lofty conceptions, fruitful ideas, all so nobly and powerfully expressed that they have in a degree beyond all measure stimulated the human mind to ceaseless and strenuous activity. As one instance of the contribution which religion has made to the permanent intellectual possessions of the race, we need mention the one word "Bible"—the Bible, not only a book of practical use in the ethical and religious life, but a mine of intellectual wealth as well. Only a book of supreme thought-value could deserve the eloquent tribute coming out of the experience of Dr. Joseph Parker.

Speaking on the twenty-fifth anniversary of his ministry in the City Temple, he exclaimed, "Five and twenty years! and I have not yet begun my exposition. Five and twenty years! and I am still at Genesis, first chapter, first verse. I have preached from every text in the Bible, and I have not yet begun to preach at all. So great is the Book, so manifold the ministry, so all-sustaining the Eternal Spirit!"¹

¹ W. Adamson, *The Life of Joseph Parker*, p. 307. (New York: F. H. Revell Co.)

In the fifth place, and closely related to the foregoing, the world should not forget that for over a thousand years in Christendom it was religious men who were the great thinkers and who kept alive the dimly burning torch of learning until the days of the Renaissance, and who since that time have done their fair share toward the education of the masses of the people. To cite one instance of the last-mentioned fact, it is said that of the twenty-four American colleges founded before the nineteenth century all but one were founded by the Christian churches. Our public-school system has grown up out of educational efforts put forth and general cultural conditions established by our Christian forefathers in the Colonial and later periods.

But not only have Christian men performed incalculable toil in their efforts to understand and systematize and proclaim religious ideas, and also in their endeavor to promote popular education; they have also suffered and died, men and women, countless hosts of them—have died, partly for ideas, for principles, for moral and religious beliefs. Luther at the Diet of Worms, besides speaking for himself, is a monumental symbol of the loyalty of the religious spirit to its great ideas: "Here I stand. I can do no other. God help me. Amen."

Having now reviewed some of the reasons why the intellectual man should be respectful and sympathetic toward religion, and, indeed, should be a religious man himself, let us now look at the converse and consider why the intellect should be highly esteemed by religious people.

Notwithstanding the oft-cited but wholly misunderstood attitude of the apostle Paul,¹ it should go without saying that Christians should yield an honorable place to the intellect. Are we not the followers of Him who declared, "I am the light of the world" and "I am the truth"? As a matter of fact, the evidence is overwhelming that neither the Old nor the New Testament discredits the human reason in relation to religious thought, but rather exalts it.

What, then, are some of the reasons why religious people should welcome the work of the human mind in the realm of religious thought, and should seek for the closest possible relation between religion and thought, religion and science, religion and scholarship, religion and education?

First and fundamentally, the intellect functions in every religious experience. For such an experience, however predominantly emotional or volitional it may be, has a thought-element in it; it is an experience, not of a part, but of the whole of the personality. Imagination, for example, is a phase of intellectual activity; but a very little reflection shows what a large place imagination has in all our communion with the invisible Deity and in our attempts to realize the existence and presence of invisible spirits, both embodied and disembodied. Furthermore, it is by the power of the imagination that the long past, which figures prominently in religion, has to be reconstructed, and it is by that same power that we project ourselves forward with fervent hope and triumphant anticipations into the endless ages of the future.

¹ Particularly in the misuse of I Cor. 1:20-25; 2:1-5

In view of the fact, then, that religious experience is partially and importantly an intellectual experience, the religious man, if wise, will be zealous in the informing and the training and the use of the mind.

In the second place, just as the rationalist should be religious because religion is rational, for the same reason the religious man should be pre-eminently rational. None more than he should recognize the value and the rights of reason. For the Christian to champion ignorance and unreason is inconsistent. For religious men to assail the legitimate functioning of the intellect in the sphere of religious thought is to be disloyal to religion itself (for religion is rational) and in its tendency is suicidal. The attacks of religious people upon science and scholarship and education, in so far as those attacks spring from prejudice or passion, and are not based upon reason, have reacted and cannot but react harmfully upon the religious interests of mankind. The ideally religious man would be completely a child of God, who is the Infinite Reason; such a man therefore would be rational in his attitude toward all phases of his experience, his religious experience along with the rest. Lyman Abbott's position, which he took as a young man preparing for the ministry, was from this standpoint a sound one. He says, "I also laid out for myself a course in theology. I desired to hold the New England faith of my ancestors, but I could not and would not accept their faith unless I knew reasons which justified its acceptance."¹ Every theologian, every min-

ister, every Christian, should in this sense be a rationalist. Did not Paul say, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man"?² And did not Peter say, "Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you"?³

This is not said to the discrediting of faith. Ideally viewed, reason and faith are natural and normal and necessary. In the conduct of life we are employing reason continually, but it is none the less true that we live by faith—faith in the sense of trusting the judgment and good-will of others; for without faith personal relationships could not exist, business could not be conducted, social life would be an impossibility. In religion, likewise, and in religious thought faith is indispensable. We accept some things upon the authority of others before we can use or trust our own logic or before we have opportunity to discover them ourselves. But when we become full grown, to use Paul's term, we must as rational beings know why we accept that religious authority, be it the authority of the church, or of the Bible, or of the Christian consciousness, or of any other conceivable kind. Our faith in the authority must be a reasonable faith; our faith in others must have a rational foundation. Otherwise it is, at its best, the faith of a child, i.e., the faith of an immature mind; and, at its worst, it is credulity, superstition, fanaticism.

In the third place, the intellect should be welcomed to an important place in

¹ Lyman Abbott, *Reminiscences*, p. 58. (Houghton Mifflin Co., 1915.)

² Col. 4:6.

³ I Pet. 3:15.

the religious life because of the value to religion of correct and clear and complete thinking.

But at this point we must not be indiscriminating. For not only is it possible to overemphasize the importance of minor ideas, but this undue emphasis has actually been a chief cause of sectarian divisions, and has brought religion and especially denominationalism into disrepute with many men of broad thinking or of large affairs. In view of this fact the leading denominations are beginning to feel that they need to take stock again of their ideas and practices and classify them according to their respective value, that is to say, according to their utility, and see what the practical results for denominationalism and for Christian unity may be.

Now, while it is worth while to make this discrimination, it yet remains true that a man's religious experience is largely determined by his religious conceptions. As Dr. Rashdall says:

If there is one thing which the study of religious psychology testifies to, it is the fact that the character of the religious experience (though there may be certain common elements in it) varies very widely with the character of the theoretical belief with which it is associated. . . . The Buddhist's religious experiences are not possible to those who hold the Christian's view of the Universe; the Christian's religious experiences are not possible to one who holds the Buddhist's theory of the Universe. You cannot have an experience of communion with a living Being when you disbelieve in the existence of such a Being.¹

Our religious ideas determine our religious experience in so far as they become operative in our case. The hyper-Calvinist will not take part in the foreign missionary enterprise or in any evangelistic work. Owing in part to incorrect or inadequate conceptions of Christian benevolence, the missionary funds of most denominations come far short of the world-wide opportunity for service on the part of the Christian church. One more illustration: "If I steadily remember who I am, it will assuredly transfigure 'what I am.' I lose the sense of my high kinship, and then I am quite content to be 'sent into the fields to feed swine.'"²

In the fourth place, religious people should be thinking people, because for the sake of influence it is important to live in closest touch with our own times. To influence the age, we must keep at least abreast of the age. Fossils cannot influence living species.

Now the world of thought is a living world, and because it is a living world it is a changing world. In seventeenth-century England bribery for votes was a recognized political usage; pardons could be bought at court and brokers in pardons had a profitable business; persecution for religious belief and practice was a matter of course. William Penn implored the House of Commons to enact a law for the toleration of the Quakers, but his eloquence was in vain. Who can realize the greatness of the change in English thought in these respects?

Think of how the thought of the Christian world has changed in regard

¹ Hastings Rashdall, *Philosophy and Religion*, p. 114. (New York: Scribner, 1910.)

² J. H. Jowett, *My Daily Meditation for the Circling Year*, p. 185. (New York: F. H. Revell Co.)

to the Sabbath, and in respect to creeds, and to denominationalism. What enormous changes have taken place in thought concerning temperance, child labor, the functions of woman, education, penology, democracy, and social service. Recall the immeasurably great change wrought by the theory of evolution.

Consider just one illustration from the relation of physical science to religion:

In 1836 Philip Duncan, the Curator of . . . the Museum [at Oxford] explaining in his catalogue the arrangement of his specimens, wrote, "The first division proposes to familiarize the eye to those relations of all natural objects which form the basis of the argument in Dr. Paley's *Natural Theology*."

In the *Times* [London] of May 17, 1903, Professor Ray Lankester quoted Lord Kelvin's statement, "That, though inorganic phenomena do not do so, yet the phenomena of such living things as a sprig of moss, a microbe, a living animal—looked at and considered as matters of scientific investigation—compel us to conclude that there is scientific reason for believing in the existence of a creative and directive power." The ghost of Paley would shudder to think that such a statement should ever be necessary. . . . It seemed incredible that the difference of attitude of these two statements could have been made almost within the little span of one man's life.¹

These examples may suffice to impress upon us anew the changing character of the world of thought with which we religious people have to do. We too must think; we must be well-informed if our religion is to be the supreme influence in the world that it ought to be.

Not that we should agree with all the changes in human thought; but we must know what those changes are in order to deal with them intelligently, and in order to render to the people of our own times the largest possible service.

A fifth reason why religious people should be deeply interested in the intellectual life is that the intellect, being a part of man, is both to be saved and to be consecrated. This is significant for the individual; it is nothing less than a matter of life and death for society.

The intellectual life is part of the life of the world; in that life thinking plays a tremendous rôle. Consequently it is all-important that the world's thinking be Christianized. Without Christianity (the highest type of religion) thinking of an advanced sort is fraught with unspeakable peril to the human race. The world in all phases of its complex life needs the Christian ethic. Scientific knowledge and the practical applications of modern discovery and invention need to be under the beneficent and righteous control of pure religion. If the religion of the New Testament had been in control of the intellectual life of the whole world during the last fifty years, the Great War would have been impossible. As present world-conditions prove, a non-religious and an irreligious intellectuality is a danger than which none can hardly be greater. Better have no advanced intellectual life at all, better have no triumphs of modern science, if we cannot have the influence of some pure and potent religion sovereign over all.

In the sixth place and finally, religious people should be well-informed

¹ Hugh de Selincourt, *Oxford from Within*, pp. 153 f. (London: Chatto & Windus, 1910.)

respecting the bearing of intellectual life upon religion and should take a broadly intelligent and cordially sympathetic attitude toward intellectual and educational interests in view of the measureless influence which intellectual workers, whether religious or not, have had upon religious thought and life. The great investigators and thinkers in the various departments of scholarship have exerted an influence upon religious thought which has been nothing less than revolutionary. For it is through these men and their influence, extending far beyond their own particular fields of study, that the scientific method and the scientific spirit have invaded and captured the whole realm of research and thought in regard to religion. Religious study has irrevocably become scientific study. And no man can yet foresee the final outcome of scientific work in the sphere of religion.

For the sake of religion and for the sake of the intellectual life and for the sake of the practical needs of humanity Christians should long to see the great leaders of science and of thought in each succeeding generation enlisted under the standard of religion and especially of the Christian religion. Religion and human life on its higher planes would have gained immensely if Darwin and Tyndal and Huxley and Spencer and other influential intellectual leaders had been devout and earnest Christians.

To ignore or discount the influence of such men in molding opinion and affecting the religious atmosphere is like the ostrich hiding his head in the sand. Think of the influence of Thomas Carlyle, to whose genius more than to any other personal source some attribute

the intellectual and spiritual activity of his generation. Think of the influence of Emerson, penetrating and pervading the whole religious world. Significant of this is the story Moncure D. Conway tells of a chance meeting of Henry Ward Beecher with Emerson in the dining-room of a hotel. "Mr. Emerson," said Beecher, "do you think a man eating these meats could tell what grasses the animals fed on?" "No," said Emerson. "I'm glad to hear it; for I've been feeding on you a long time, and I'm glad my people don't know it."¹

And what was true of Emerson's influence over Beecher has been true of his influence over thousands of preachers and writers and through them over the masses of the people. The famous Father Taylor in Boston said: "It may be that Emerson is going to hell, but of one thing I am certain: he will change the climate there and emigration will set that way." At any rate, in this world a strong current of emigration has set that way.

With full and grateful recognition of the fine influence of Emerson upon the higher life, it seems to the present writer that the world lost a great deal by his being intensely antipathetic to the historic Christian faith. The world needs to have its great leaders in science and in philosophy and in literature and in education and in statesmanship and in business avowed and earnest Christian men.

To this end it is not enough that Christians be sincere and earnest and practical in their religious life. We must also be pre-eminent for the correctness of our attitude toward all matters, interests, endeavors, and pursuits in-

¹ *Autobiography of Moncure D. Conway*, I, 154. (London: Cassel & Co., Ltd., 1904.)

tellectual. Our reputation in the world of scientific research, scholarly investigation, and reasoned thought should be that none can surpass us in our respect for facts, in our reverence for reason, in our sympathy with science, in our determination at all costs to know and propagate the truth.

It is a lamentable fact that we Christians collectively have a far different reputation. We are not lauded to the skies because of our attitude toward facts; we are not respected because of our possession of the scientific spirit and zealous use of the scientific method; we are not well known for our breadth of intellectual sympathy or even for mere fairness toward those who differ from our conclusions; we are by no means renowned for our appeal to reason. Of course there are numerous individual exceptions; nevertheless this is the low reputation which the church as a whole and which many of its spokesmen bear in the eyes of the intellectual world.

Sad to say, there is not a little justification for this estimate of the Christian church, and we should earnestly desire to deserve a very different judgment concerning us. In so far as it may be true of our ministers and of the members of our churches, it should be true in an ever-diminishing degree that, in our jealousy for the precious interests of religion, we fear any kind of knowledge, that we are nervous about the results of investigation in any field of research, that we are clamorous against the great names and achievements in the history of science, that with the eyes of the understanding only partly open we blink like owls at the brightness of the light of the new day, and that, however

valid and valuable our religious experience may be, our information about the history and varieties of religion and our intellectual comprehension of religion is on a low level.

Rather we should, so far as it is at present lacking, experience a new intellectual birth; we should discard the faults that discredit us in the eyes of non-religious thinking men, such as our narrow inductions, our proneness to war about mere words, our at times dogmatic blindness to the plain facts of life, our tactlessness in dealing with the spirit of the age in which we have to work if we work at all, and our bigoted ignoring of the fact that all thinking is a social as well as an individual product. These faults are of course human and not confined to the church of Christ; but none should be so eager as the disciples of Him who is the Truth to rid themselves of this incubus of hampering and disfiguring intellectual vices and instead to put on the beautiful garments of intellectual righteousness.

We are commanded to love the Lord our God with all our minds. In this spirit we should cordially clasp the hand of science and gladly welcome it as a "fellow-worker with the truth," and therefore as a useful handmaid to religion. Christianity should take as one of its best-loved watchwords the cry of the dying Goethe, "More light! More light!" As religious men we should stand for the rights of the intellect, for the activity of scholarship, for the promotion of education, for the diffusion of knowledge; and, on the other hand, as intellectual men we should emphasize the value, exhibit the glory, feel and impart the power of an ethical and spiritual religion.

RIVAL INTERPRETATIONS OF CHRISTIANITY

I. CATHOLICISM

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

Christianity is the name commonly given to the religion that came into existence through the career of Jesus of Nazareth and professedly preserves his character to this day. Christianity is a religion; that is, the name stands for a way in which men seek unitedly to come into communion with the eternal and invisible, a way in which they attempt to enter into happy relations with the Supreme Being. It is a historical religion; that is, it had its beginnings at a definite period of human life in this world and the course of its progress from age to age is traceable. It is a religion whose votaries aim at honoring the worth of him from whom it sprang by calling themselves by a name that designates his supreme place among men—Christ, Anointed of God, Sent of Heaven, King of their hearts—Christians, Christ-ones.

When the historian unfolds before our eyes the manner in which this mighty spiritual movement has spread throughout the world and continued through the centuries, our attention is transfixed and our thought is challenged. What is it? What does it mean? Its phenomena are so vast and so varied and its followers have differed so much among themselves that at times one is tempted to say that there is often little or nothing more than the name in common. Yet even the possession of a common name is significant. The name may supply the clue to the true interpretation of its character. At any rate, for the intelligent man the attempt to interpret it is inevitable.

The interpretation of Christianity is not exclusively the work of the scholar and philosopher. For the home of this religion has not been mainly in the highplaces of human life but more especially in the lives of the common people. They have given the most abundant interpretation of it. The conscious interpretation of it by the professional thinker is dependent on the popular, half-involuntary, half-conscious interpretation that is offered in the ways of the masses of believers—their spontaneous religious speech, acts of worship, songs, prayers, modes of conduct, customs of assembly, and methods of organization. The thinker must try to account for these things.

The interpretations of Christianity that have appeared are numerous. In our survey it will be necessary to pass by many that are of only minor interest and limit our study to the great outstanding types. We shall select five—Catholicism, Mysticism, Protestantism, Rationalism, and Evangelicism. These overlap and mingle, of course, but they are sufficiently distinct to stand apart in our study.

It is always hazardous for one who does not accept a place within a given religious communion to attempt a characterization of it. He seems to be at a disadvantage compared with a member of that communion. In the case of Catholicism the disadvantage is negligible, because the complex of forces and

events comprised within it covers a period of eighteen centuries and affects vast areas of the earth and countless millions of people. On the other hand, the interpreter who has personally felt the impact of the religious power that is resident in Catholicism but does not feel any compulsion to justify its claims has a distinct advantage.

The word "catholic" is from the Greek and means universal. Its employment as a designation of a Christian communion seems to have occurred for the first time in the second century of the Christian era. The Christian gospel had been preached widely in the Roman Empire and beyond, with the result that many local religious associations had been formed under the Christian name but differing so widely in the traditions, customs, and doctrines they held that there was danger lest the new faith be shipwrecked in the storm of general religious confusion. Many there were who strove to hold to the original, simple, but picturesque message of the early Jewish preachers. Others welcomed the new faith as furnishing older popular faiths with a higher meaning and sought for a philosophic comprehension of it. Others, again, tried a middle way. Controversy and division multiplied. There was danger lest the gospel be lost in a medley of realities, speculations, fancies, and superstitions. It was amid these circumstances that, under the leadership of such men as Ignatius of Antioch and Irenaeus of Lyons, an effort was put forth to stem the tendency toward disintegration by laying down a few broad statements purporting to be the invariable tradition held by the true churches the world over and constituting

the apostolic standard of truth. In this respect, they said, the churches were all at one; in fact, they were one church. This one church—the church catholic—was alone the true church. Differences, therefore, came from without. Universalism was set up against individualism, authority against speculation and discovery, law against freedom. This is the beginning of Catholicism.

During these eighteen centuries Catholicism has passed through three main stages of development. In those early times, when its main strength lay in the regions adjacent to the Eastern Mediterranean, where the Greek language was the principal medium for the exchange of ideas and Greek-speaking Christians were the principal leaders in the thought and action of Christendom, there grew up the Eastern, or Greek, church, so called, with its cultivation of "mysteries," its profound metaphysical speculations, its great creeds, and its episcopal organization. Later, when the faith spread through Western Europe, and its center of gravity was found at Rome, the custom of the Roman church became the standard for the West, and in the work of reducing the new threatening chaos to order there grew up the great mediaeval system of ecclesiastical administration with its headquarters in the "Eternal City" and its agents in every political center and every public place. Here stood the Western, or Roman, church over against the Eastern, or Greek, church, with a deep cleavage between them. Finally, when the free national, industrial, commercial, intellectual, moral, and religious forces that had been kept for a time in subjection by the Roman church got

beyond control and in Protestantism found a larger life outside the Church of Rome, she found herself mainly occupied in retaining the allegiance of those who still remained within her communion and in resisting Protestant attacks. Then appeared the reactionary, conservative, anti-modernist papal church of the present. Thus Catholicism has passed through three great stages. The schism between East and West made two mutually antagonistic churches, both of which, nevertheless, claimed to be Catholic. Then the Protestant revolution brought into existence many anti-Catholic Christian bodies that have disputed successfully with her the sovereignty of the Western world. Catholicism and universality have long since ceased to be synonyms. Catholicism is now the name of a sect.

Notwithstanding the wide differences that have appeared within Catholicism during these many centuries, there still remains a link of identity uniting the past and the present, and the most striking characteristics of Catholicism from the beginning remain. In discovering these we must remember that, while there is much of keen invention in Catholicism, the system is not so much an invention as a growth. For convenience let us consider it in its four main aspects—as a type of piety or religious life, as a form of morality or conduct, as an institutional system or church, and as a philosophy or body of doctrine.

1. Catholicism as a Type of Religious Life

In this study we shall beware of drawing our inferences mainly from

official acts and pronouncements, but we shall remember that the heart of Catholicism, like every other kind of religion, is found in the minds of the multitudes of its common people. Its rites and ceremonies, its rules and regulations for action, its great institutions, and its doctrines have come into being in response to real or imagined popular needs or demands. What, then, is the kind of piety that is cultivated among the Catholic masses?

Observe, at the outset, the attention that is paid to worship. There are its places of worship, all constructed, as far as possible, with a view to arousing and cultivating certain emotions—its churches, basilicas, and cathedrals erected on eminences or other conspicuous sites, with lofty towers and spires pointing heavenward, with massive walls and lordly pillars, with spacious assembly rooms, long-drawn aisles, high ceilings, and softly dimmed light, with their far-off, railed-in altars, burning candles, and floating incense. All these have a meaning that cannot be set forth in mathematics or the formulas of science or in the terms of common utilitarian purposes, for they tell of movements of the secret soul within the man.

There are its objects of worship. They are many, as in polytheism and idolatry, but with a difference. Foremost and above all they worship God as one God but in three persons—whatever those words may mean—Father, Son, and Holy Spirit. This is the highest kind of worship, known as *latria*, which we may translate “adoration,” and is offered to God alone. In this worship there is no familiarity, but that deep

submission and silence of the spirit as it views as from afar the Incomprehensible and Infinite who cannot be known in himself but only in his persons or the manifestations of his essence. Lower than this worship is *dulia*, or the service and veneration which may be rendered to those lower beings whom God has signally honored and through whom he manifests a portion of his glories. First of these is the Virgin Mary, who receives *hyperdulia*, or the higher veneration given to those who are only less than the divine. Saints, or holy men and women, in great number are objects of this lower worship and through them both prayer and praise are offered to God. When the heart, depressed with its sense of sin, fears to enter into the divine presence, it turns to those who have sinned as we have and yet have been purified, and impetunes their intercessions with God. The demand for these mediators is constant in Catholicism, for it seems that without them there is a lack of the sense of the mercy of God. New saints are being canonized from time to time, altars and shrines are being erected to them where their votaries may find the blessing of fellowship with them and their help. From this step easily follows the consecration of holy places, holy articles, and holy relics which tend to awaken the pious feelings of the Catholic votary and to assure him of the divine favor.

In keeping with these are the modes of worship. In order to excite the appropriate emotions, statues or shrines are erected in honor of the Savior and great saints, and before these the devotee prostrates himself or presents his offerings in order to find favor and peace.

Pictures are suspended in places of devotion, representing the deeds or sufferings of Jesus or Mary or other hallowed persons, and by gazing upon these the desired benefit is obtained. A similar effect is produced by looking upon or touching the relics of saints and martyrs. Or, without the use of a material image, the soul may be excited to high impulse by meditating on the happiness of the blest in paradise or the miseries of the wicked in hell or of those whose crimes are to be expiated in purgatory. Again, a series of devotional acts may be prescribed, such as the repetition of a prayer many times in succession, perhaps with the help of beads to keep the count. But chief of all the methods of arousing the spirit of devotion is the performance of sacraments. These cannot be spoken of here in detail, but mention may be made particularly of the sacrament of the Eucharist with its culmination in the Mass. The supreme miracle is witnessed by the beholder when he sees the Host elevated before God as the sublimest act of self-sacrifice and devotion and feels that in it Christ is being still offered to God and the offering is accepted. So long as the sacrifice of the Mass is continued, so long is the soul for whom it is offered in the way of salvation. It is quite in keeping with this practice that crucifixes are distributed among the people in order that the remembrance of the suffering of Christ for them may stir their hearts to love and gratitude.

It is characteristic of the Catholic worship that the human and the divine are conceived as brought together, not in a natural way—for they are not conceived as naturally one—but in a

supernatural way. The philosophy which underlies and supports this view will be referred to later. Meanwhile this outstanding feature of Catholicism is to be kept in mind. In keeping with this the emotions characteristic of Catholic piety fall into two main classes, namely, those connected with the idea of the divine and those connected with the idea of the human. When the human and the divine are conceived as united, as in Christ, there is excited the feeling of tender sympathy and compassion. The human career of Jesus abounds in events that invite the worshiper to try to imitate his deeds and repeat in himself the very emotions that Jesus felt, even in his agonies connected with the crucifixion. Here, however, the divine in the human is what gives sanctity to the experiences of the sufferer and makes them valuable for men. The worshiper is willing to go the way of the cross with Jesus and share his sufferings. Thus the suffering Redeemer God becomes the center of devotion:

O sacred Head now wounded, with grief
and shame weighed down,
Now scornfully surrounded with thorns,
thy only crown!
O sacred Head, what glory, what bliss till
now was thine!
Yet, though despised and gory, I joy to call
thee mine.

The unity with Jesus which the Catholic seeks is an emotional unity.

When the divine is regarded as separated from the human it creates the feeling of awe or fear and foreboding. Thus even Jesus Christ becomes a dread judge whose sentence is feared and whom the worshiper seeks to placate through the intercessions of Mary and the saints.

If God is adored as Father, he is not so much the Father of men as the First Person of the Holy Trinity, the Father of the Son, unknown to any but through the Son, and too far away for comfort to flow from the thought of him. The Holy Spirit is not so much a joyful presence in the soul as the mysterious inspirer and renewer, also beyond and away.

The contemplation of human nature apart from the divine excites emotions of unhappiness, self-contempt, or revulsion. It is the opposite of the divine, whether, as in the Eastern church, it be viewed as the finite, ignorant, erring, and perishable over against the infinitude, omniscience, holiness, and immortality of God; or whether, as in the Western church, it be viewed more particularly as the disobedient, selfish, impure, and guilty transgressor of the divine law. Consequently the Catholic feels that human nature is to be repressed and humiliated, and he may resort to the wearing of filthy garments and the neglect or the affliction of his body so as to reduce it to subjection to the spirit. Whatever human nature may have been at the creation, it is now fallen and corrupt, and ought to be despised in the presence of the divine.

Thus the Catholic emotional experience oscillates between two poles, the sublime contemplation of Deity far removed from men and their ways, producing both a longing after God and a shrinking from his presence, and the dissatisfaction and disgust produced by the consciousness of human weakness and sin—fitting anticipations of the vision of heaven and hell in a world to come. This emotional contrast is both

the strength and the weakness of Catholicism—its strength, because it begets in some those all-consuming aspirations which enable them to endure the greatest privations and to reach the highest achievements in the way of mental concentration; its weakness, in that the constant uncertainty and vacillation prevent the power of initiative from making itself supreme in the life, but leave men ready tools for the purposes of others.

What, then, is the character of Catholic hopes and aspirations? The deep sense of the reality of another world, unseen by man and separated from this world by a veil that no natural power of human vision can pierce—a world whose reality is the opposite of this world, whose worth is infinite and eternal in contrast with the fleeting and delusive character of the things in this present world—issues in the desire and hope of receiving here and now some token or sign from that world, some gift of good that more than makes up for the loss of all things here. Hence the cherishing of belief in voices, visions, dreams, apparitions, signs, and omens coming from the better world into ours. But the inevitable disappointments that must weaken these aspirations lead to a seeking for some tangible or visible instrument or vehicle for the transmission of the heavenly gifts, and, consequently, there arises a superstitious regard for certain places, articles, outward acts, days, or seasons that carry with them some secret and mysterious blessing. High spirituality and a low materialism are ill-matched companions, but they are commonly found side by side in the Catholic type of religion.

2. Catholicism as a Type of Morality or a Form of Conduct

The dualism that is characteristic of the religious spirit of Catholicism reappears in its morality, and naturally so, since morality at its highest is true religion. As in Catholic piety there is seen the union of high spiritualistic devotion and a crass materialistic worship, so also in its morality, alongside of exclusive devotion to the aims that spring out of the sense of the supreme worth of the invisible world, there is a place for a low compromise with sordidness and sensuality. There is room for both the ascetic and for the worldling.

In order to understand Catholic morality we must first apprehend its ideal of life. It is suggested by such scriptures as the following: "Lay not up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven." "Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." "Seek ye first the kingdom of God and his righteousness." "If any man would come after me, let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it and whosoever shall lose his life for my sake shall find it." "And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands for my sake shall receive a hundred fold and shall inherit eternal life." "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption and this mortal must put on immortality. But when this corruptible shall have

put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory." "If ye live after the flesh ye must die, but if by the Spirit ye put to death the deeds of the body ye shall live." "Set your minds on things above, not on things on the earth." Ever before the high Catholic imagination there floats the image of "the city that hath the foundations whose builder and maker is God," the city that is lightened by the glory of God and into which "there shall in no wise enter anything unclean." The Catholic "saints" are the men and women who have abandoned everything for this higher state into which they hope to come.


There can be little doubt that it was the sufferings, and especially the martyrdoms, of the early generations of Christians that gave this ideal its pre-eminence. Great was the exercise of soul through which those devoted people succeeded in holding fast to their faith in the presence of some awful form of death. The highest exercise of faith seemed to appear in the act of renouncing life itself. Thus the martyr became the ideal Christian. The strain and excitement of those days led to the semi-worship of martyrs and the veneration of their relics. Paganism and Christianity were fused. Other-worldliness became the characteristic Christian virtue and it was especially manifested in the grace of renunciation. When times of great prosperity came to the Christian community and the growth of worldliness became a source of alarm to the purer spirits, there was in consequence an artificial attempt to preserve the

martyr ideal and to fulfil it even when there was no persecution of men to the death. Where suffering was not compulsorily forced upon them from without, it might nevertheless be enforced from within. The value of voluntary suffering was exalted and salvation was made dependent upon it.

Naturally, therefore, the suffering Savior became the example of the highest morality. His renunciation of his heavenly glory, his renunciation of the goods of earth, his want even of a place to lay his head, his renunciation of natural kinships, and, finally, his renunciation, on the cross of shame, of his own pure life involved a demand upon all his followers that they also should suffer voluntarily—for so did he. The mediaeval Christ was the Divine Sufferer and the mediaeval Christian was he who suffered with him and for him. Suffering was glorified. The meritoriousness of voluntary suffering and the cleansing power of penitential suffering became axioms of mediaeval ethics.

The life of the ancient hermit became the real model. Retirement from the world, abandonment of its pleasures and sins were marks of the highest morality. To attain to them human society itself might have to be discarded on account of its contaminating influences. The monk (the one who lives alone) became the typical Christian. Hence the clergy, as holy men, were obliged to adopt the monastic ideal. The regular clergy laid down the law for the secular clergy. But the secular clergy met a double temptation, for while they had to contend with the inner impulse that wars against the soul, they had the additional inducements to evil

that come from without. Hence the sternness of the discipline to which they were subjected. A large part of the history of the internal affairs of the mediaeval church is the story of the effort to carry this policy into effect despite the pleadings or recalcitrancy of human nature in the priests. They were compelled formally to renounce the world, the flesh, and the devil. In the course of the long and bitter struggle that the imposition of this injunction involved, the emphasis naturally fell upon the negative side, and from the eyes of busy men whose hands were full of ecclesiastical politics the vision of the heavenly world almost disappeared.

 Renunciation, therefore, is the pre-eminent Catholic virtue. It has three principal forms, according as the natural world, human flesh, or the lordship of Satan may be in mind—poverty, chastity, and obedience. This trinity of virtues is one and inseparable. They are all incumbent on both sexes—for alongside the monk had long since appeared the nun, a competitor with him for the heavenly reward. They are incumbent on all, but not in equal degree, for there are some frail members of humanity who can adopt the ideal only in part. Those who come short of the full requirement shall have a lower place at the time of the heavenly reward.

The vow of poverty is a judgment passed on the striving for earthly wealth and power and the clamor for worldly honor. Personal possessions are renounced and, like the birds of the sky, man's dependence is placed on the gifts of providence and human charity. The monk, with his shoeless feet and his

begging-bowl, is the emblem of this virtue. Poverty of dress and dwelling reveals his poverty of spirit. His is the Kingdom of Heaven. The mediaeval church had the good sense to perceive that this could not be demanded of all and met the weak half-way by accepting a partial renunciation of goods in the form of gifts to the church, or a limited asceticism in the observance of fasts and holy seasons, or a performance of penances for errors and misdeeds, or some worthy deed in support of the church's enterprises. Those things would put them in partial possession of the monk's virtues. At times a great wave of popular feeling carried multitudes toward a fuller compliance with these demands. The mediaeval crusades, on their better side, were a magnificent tribute to the power which the idea of the value of renunciation of earthly good exercised on the minds of multitudes in a hard and brutal age. It was a time of unparalleled renunciation of external goods for the sake of an ideal—though, alas! the ideal was a perversion of the true.

The vow of chastity is a judgment of condemnation passed upon the natural appetites and passions. It was supported by the Augustinian theory that original sin is propagated through concupiscence, which is thereby made out to be the root of all sinning. This vow brought the ascetic into conflict with his inner nature. The battle had to be fought alone. The fight against nature was a bitter one, indeed, and was often fought under the depressing weight of a soiled conscience. The very struggle against the passions seemed to intensify them, for passion is strongest when the

thoughts are turned toward it. Moreover, the struggle against the proclivities of the flesh brought men into conflict with the habits and feelings that gather around the life of the home and find their nourishment within the family circle. But the renunciation of the delights and the loves of the home was made into a virtue. The home life was put on a lower level than the life of the celibate, and marriage itself was put under the ban to the extent that it was regarded as a sinful relation apart from the sacrament which removed the evil of it. Even so, the married man and woman were made inferior to the celibates. Marriage was rather tolerated than honored. The highest sanctity could be found only in the state of celibacy. The long struggle of the papacy to enforce the law of celibacy on the clergy is well known to historians and need not detain us here. The excruciating agonies of many celibates—their fastings, their flagellations, their torment of their bodies by the wearing of such garments as hair shirts, perhaps with iron barbs pointing inward, and other artificial methods of diverting the thoughts from evil imaginations are familiar; and so also is their failure.

The human heart must have its recompenses. It found them in those days and does so still. Priests, deprived of the solace of natural affection, found in the Virgin Mary a substitute for a human bride. Nuns, robbed of the opportunity to lavish their affections on a real human lover or children of their own, pictured themselves as the brides of the Lord Jesus and in ministry to destitute children found an outflow of tenderness. Even so, the natural crav-

ing for mutual love remained unsatisfied and often broke through its bonds, as the story of Abelard and Heloise so forcibly reminds us. Moreover, it must be said that the charms of motherhood triumphed over the hectic glow of virginity, for the graces of Mary that attract the admiration and longing of the masses of Catholics do not turn out, when analyzed, to be the graces of celibacy but the graces of motherhood. Mary stands for pure motherhood after all, and not for a desolate virginity.

The vow of obedience is of even higher rank than the vows of poverty and chastity, for as soon as Christianity is identified with an ecclesiastical order obedience embraces them both. It stands for the renunciation of both intellect and will. It involves assent to the church's teachings, compliance with her ritual, and conformity with her rules of life. It is the prostration of the whole personality before its superior. Its fulfilment would, presumably, remove all disorder and rebellion and make all revolution impossible. It canonizes the principle of order.

3. Catholicism as an Institutional System or Catholicism as a Church

The early days of Christianity were characterized by the spontaneity and sense of inspiration which accompany all great religious revivals. The hazards which invariably associate themselves with freedom were rapidly multiplied as the new faith spread. The sense of inner unity which was sufficient to secure a fair degree of coherency among all Christians at the first soon became an inadequate protection against the

tendencies to spiritual disintegration and confusion. Some kind of government was needed in order that some kind of order might be preserved. This need was intensified by the sufferings of Christians at the hands of the populace and the civil authorities. Leaders competent for the task appeared and in time welded together the majority of the members of the religious communion into a compact organization which succeeded in drawing to itself the loyalty of the Christian multitudes and in withstanding the grinding persecutions to which from time to time believers were subjected. It won the respect of the Roman authorities and finally the far-seeing Emperor Constantine succeeded in virtually incorporating it with the other instruments of the imperial government.

The churches had now become the church—if we do not count the numerous heretics that remained outside the new corporation and maintained for a long time a vigorous polemic against it. It embodied the Roman imperial spirit and naturally took on more and more the forms of the Roman administration, though with different names. When the church divided into an Eastern and a Western church, with territorial boundaries following pretty closely the lines of division between the Eastern and Western empires, the government of the two churches became differentiated according to the types of political authority prevailing in the East and the West respectively. The Eastern church became an ecclesiastical hierarchy after the aristocratical pattern with its heads in the many metropolitan cities. The Western church, with only one great

metropolitan center, carried the tendency to centralization of authority farther and became an ecclesiastical hierarchy after the monarchical pattern. There were many fathers, or popes, in the East, but only one Father, or Pope, ultimately in the West. To us Western people he is known simply as the Pope.

The course of events through which this development was brought about or the study of the actual position of the Roman Pope today need not occupy our time now. The fact of the evolution and its dependence on the exigencies which arose with time are the significant things which first attract attention, but it is important to remember that to the thorough Catholic neither of these is of special account or, perhaps, even true. For him the church as an organization is essential to Christianity—indeed the church and the Kingdom of God, or Christianity, are identical. The whole order is of divine institution. The works of (pseudo-) Dionysius the Areopagite, with their supposed revelation of the heavenly hierarchy upon which the earthly hierarchy was presumably modeled, succeeded in impressing on the minds of the credulous the belief that the church as an institution, in the form in which it now exists, is the divine institute of salvation. Outside of it there is no Christianity. It is an axiom of Catholicism, "Without the church is no salvation."

Christianity is, therefore, in the end a matter of government. Everything else in it must be interpreted from that point of view. The monastic vow of obedience is characteristic of the entire system. The whole complex of ascetical

practices gets its value thence. The penitential system of the church is a method of administration. The ritual is observed as an "office" and its features have official validity when observed with a view to doing what the church does. That is, official authority alone can give validity to any act of worship or service. The very virtues and graces which appear in the lives of men are real only when they issue from the church's administrative acts in sacraments. The doctrines of the church are all essential to salvation because assent to them is the condition of participation in the church. They are viewed by the Catholics, not as utterances of truth in itself and for its own sake, but as authoritative enactments to which the sacrifices of our intellect must be made. In short, the church is an institution, divinely ordered in all its forms, to which is committed the charge to bring men into the Kingdom of God by her sacraments, so that her sovereignty over the souls of men is exercised over the whole of their natural life and continues in the case of her members even into the world beyond, terminating only at the Judgment Day.

The great "notes" of the true church—unity, universality, apostolicity, holiness—find their true interpretation here. Unity: the church is one, not because of a spiritual experience common to all the members, but because she has one sole authority, speaks with one voice, and conforms all to one end. Her unity is really uniformity, formal rather than vital. Universality (catholicity): the church embraces all the saved, not in the inclusive sense which we might give to the words by saying that wherever there

is a saved man there is the church, but in the exclusive sense that none is saved except those within the church. Apostolicity: the church is legally constituted by divine legislation, in that Jesus Christ, true God, committed his power and right of government to his apostles and they have transmitted it to their successors in the apostolic office without defilement and without break in continuity to the present, and forever. Her rule is unquestionable and absolute. Holiness: the church stands apart from, and on a different level than, all other institutions, in that all saving grace is deposited in her as an institution. This is not to be understood as meaning that all her members are actually morally pure, for many are notoriously impure. It means that in her sacraments and all her official acts there is a mysterious, heavenly quality which effects the redemption of all who receive them. Her pope and all her priesthood are holy, not in the sense that they are truly good men, but as officials. A man might be a bad man and be a good priest or a good pope. The efficacy of the office in no sense depends on the character of the man who officiates in it. Salvation is wholly a matter of church.

4. Catholicism as a Philosophy or Body of Doctrines

Catholicism is not so much a philosophy as it is an order of life. Its interest in philosophy is secondary. For the spirit that governs philosophy is the love of truth and its characteristic activity is inquiry, investigation, speculation. By contrast, Catholicism is fearsome in regard to inquiry and seeks to regulate it in the interest of an

established order. Its characteristic attitude of mind is receptiveness, and of will, submission.

Yet it has a use for philosophy and has never hesitated to avail itself of the help philosophy can give. It resorts to philosophy as a means of vindication rather than as a weapon of attack. Its philosophy is apologetical in aim, conservative in temper, and suspicious of every new movement of thought. Its theology, in consequence, is opportunist in principle and refrains from setting forth an entire system of doctrines (dogmas). While it professes to have come into possession of a complete body of dogmas by tradition, these are held partly in reserve, and particular dogmas are announced only as occasion calls for them. If one examines the Catholic creeds, canons, and decrees, beginning with the Apostles' Creed and ending with the encyclical *Pascendi Gregis*, he will find that they seek, not so much to furnish the people with positive doctrines, as to warn them against current heresy. The declarations of councils and popes on these matters commonly conclude with anathemas.

While the attitude of Catholicism toward contemporary philosophy has varied from age to age, we may say that the relations of early Catholicism with secular philosophy were much more intimate than those of later Catholicism, when Catholic Christianity has become strictly institutional. Early Catholic thought absorbed the mystical and metaphysical spirit of the times, while later Catholic thought turned to the practical necessities of church government. The former sought to vindicate the idea of salvation by mysteries

(sacraments) and issued in a theory of the universe. The latter sought to vindicate the idea of salvation through the mediating action of the church and issued in a theory of the government of the world. The two are mingled in Catholic orthodoxy.

The Catholic theory of the universe is, in brief, that there are two worlds, disparate, separate, and distinct. They may be variously named—the natural and the supernatural, the physical and the spiritual, the earthly and the heavenly, the secular and the holy, the temporal and the eternal, the human and the divine—according to the point of view from which they are considered. In the lower of these two worlds darkness, error, sin, and death are found; in the higher, light, truth, purity, and immortality. Man belongs to the lower, but has longings for the higher and by redemption may attain to it. He is unable of himself to rise to it. For while his faculties fit him to know the lower world and even to infer from it the existence of the Supreme Being of the higher world to whom this lower world owes its existence, he is unable to know the character of that higher world by the exercise of natural powers and, for this, he is dependent on a supernatural communication.

At this point the theory of the world becomes a theory of revelation and redemption. There come from time to time, in ways altogether beyond our finite comprehension, supernatural communications, miraculously attested, from this higher world, and with them also supernatural bestowments of ineffable power. The instruments of these communications are holy, inspired men, and

particularly selected portions or articles of the natural world containing in themselves the mysterious potencies which purify and immortalize our souls. He who subjects himself to these holy instruments will be saved.

When these mysterious powers became concentrated in the hands of a hierarchy possessing the sole right to administer them, this early metaphysic became intertwined with a philosophy of human history. This is virtually given above in the theory of Catholicism as church. It is a theory of government, divine and human. The government of the heavenly world is immediately by God and his angels, but the govern-

ment of the earthly world is mediate and is ministered through divinely ordained and consecrated agencies. These instruments of the heavenly government are given authority over all natural forms of government and carry out through them indirectly the will of heaven, while in the distinctively supernatural activities on earth the church alone has a right to rule. A system of rewards for merit and of punishments for sins, valid for this world and the heavenly world as well, thereby comes to light and is put into execution. This has now come to be the Catholic interpretation of Christianity.

IS CHRISTIANITY'S SUCCESS THE CHURCH'S UNDOING?

HORACE T. HOUF
Minneapolis, Minnesota

The title of this article is certainly paradoxical, yet it is well to bear in mind that it covers an exceedingly important field. It is at least intellectually possible to believe in the gospel and distrust the church. In fact, it is the position in which very many persons find themselves. We particularly commend to pastors the question with which the article closes.

The success of Christianity, to be fairly judged, must be tested by both quantitative and qualitative standards, by extension and intension. Two questions—How widespread is Christian control among the peoples of the earth? and How completely has Christianity gained control in the individual?—need to be answered. Let us think in

turn of Christian geographical control, control in the world's magnetic field, social control in so-called Christian lands, and then of Christian personal control. This gives some idea of the standing of Christianity today expressed in terms of control. Then we shall ask how this process of continuous succeeding is affecting the church—organized

Christianity—and how it must affect it. Such a survey should give us a practical vantage-ground for facing the question of "What next?" in the local church.

Those peoples whose allegiance to Christ has been a matter of history have been constantly gaining both in numbers within themselves and in territorial control throughout the world. Bushnell's idea of the out-populating power of the Christian people has been justified in a grand way during the last few centuries. The nations which have Christianity have tremendously outstripped those without it in increase of population. During the nineteenth century alone the world increased 600 millions, and of these, 400 millions were in Europe and North America. Among the un-Christian peoples the great danger of failure to survive so far exceeds the corresponding danger in Christian lands that the gain of the latter is very marked. With Christianity and its civilization the nations have increasingly gained in infant survival and so in population. But more significant even than this increase within themselves is the gain in geographical control. This has been well shown by W. E. Doughty:

One of the most inspiring evidences of the widening sovereignty of Christ is that he has passed over the control of the territory of the world to the Christian nations. According to Gulick's *Growth of the Kingdom of God*, in 1600 only 7 per cent of the territory of the world was controlled by Christian nations, but today 82 per cent, so that the growth of Christian control has passed in three hundred years from 7 per cent to

82 per cent while the control of non-Christian nations has decreased from 93 per cent to 18 per cent. In 1800, 400 millions of people were governed by Catholic and Protestant Christian powers; in 1912, at least 1,000 millions, or two and one-half times as many as were governed in 1800. In 1500, there were no Protestant political powers in the world. Today, England, Germany, and the United States rule over about 600 millions of the population of the world. These three Protestant powers alone now have dominion over more millions of people than are ruled over by all the non-Christian nations of the world added together. The Mohammedan world furnishes a startling illustration of this shifting control of the world. A few generations ago, Mohammedan political and religious control were co-extensive. Today, three-fourths of the Mohammedans of the world live in lands which they do not rule politically.¹

The enormous increase in the agencies of Christianity and in its adherents also attest its success. There are approximately 565 million Christians in the world. Of these, 172 millions are Protestants, 120 millions belong to the Eastern church, and 272 millions are Roman Catholic. In the United States alone, in sixteen years the value of property held by the church has risen from 680 millions of dollars to 1,260 millions—a gain of more than 85 per cent. Organized missionary societies now number more than 995. In connection with Protestant Christian missions, figures for converts and adherents and for moneys expended can be tabulated only in millions. In the United States alone, in 1914 there were over 178,000 ministers, 225,486 churches and

¹ *Call of the World*, p. 11.

38,800,000 church members. This indicates one kind of success.

The world magnetic field also arranges itself around Christ. The philosophies, with minor exceptions, all try to show the modern world that they embrace him, that their system is his also. It was William James, I believe, who said that the persistency with which every system and sect sought to claim Christ as its own would be laughable if it were not so pathetic. Like the mustard seed, he has grown until now "all men everywhere" come and roost in the shelter of his branches. His is the ethics of the world-conscience as well as the thought of the world's philosophy. Never was there such clamor as now to maintain that actions with world-significance are in accord with his teaching. The warring nations each address their prayers for victory to the God of Christ. None deny the disgrace of it, but all shift the blame. Prophets everywhere call this "the last great war" and demand that some nation shall be sacrificial enough to apply the ethic of Christ. Even a wholesale dealer in fancy shrubs whose home and fatherland is Holland writes as a footnote to his business letter to an American customer: "I cannot imagine what you Americans must think of us here in Europe. We feel that we must be nearly barbarian. I hope you will not lose all confidence in us because of this outbreak we thought impossible. May God forgive us!" Everywhere the world-conscience has to ask "What would Jesus do?"

In great sections of our social life Jesus is coming to his own. In one day a great American daily had notice that on January 1 six new states had pro-

hibited the manufacture and sale of liquor; that in two years the output of beer in the United States had decreased nine million barrels; that nineteen of the states had now put liquor behind them; that of 2,123 daily newspapers in the United States 840 now refuse to print liquor advertisements, and that one of our larger cities was carrying on a crusade against social vice. In connection with "Baby Week" an inconspicuous letter appeared in one corner. Some woman in the city had asked for an Indian baby to adopt. She offered the adoption as an act of Christian kindness. This letter begged that the adoption be abandoned because of the heartache that would necessarily come when the baby became full grown and must then be ostracized for reasons no one could help. Significantly, both points of view were taken altruistically and were really Christian. In an unprecedented way, Jesus' fundamental tenet of "love for the other person" is gaining sway. Thus the Kingdom of God has grown in extension, and continues to grow marvelously.

But what of the individual who accepts Christianity? What of the intensity of Christianity in the single believer? Are thinking people satisfied with themselves and with others in this matter of consecration and transformation which really determines the individual's religious worth? Is there an atmosphere which extending Christianity fosters that will set standards and produce a widespread conscience, Christian in its "fundamental preference," which is even now reaching its high-water mark? Does organized Christianity reach a point of diminishing

returns? Must the church reach a point beyond which, intensively considered, she cannot lift individuals and peoples? What other than this is meant by the sense of powerlessness which grips many individual Christians and local churches? In other words, does the Christian religion give us a flying character-goal and can it raise us steadily toward that goal indefinitely? There are things which make us doubt that organized Christianity is generating such dynamic and practical idealism.

There is growing distinction in practice between Christianity and Church-anity. The appeal was recently made in a well-indoctrinated, broad-minded church for men and women to offer themselves for the winning of individuals to Christ. There was no emotional appeal, no fever, no fuss, but a calm challenge to do high and specific service in a thoughtful way. Some were unfit, both by temperament and religious inefficiency. Others thought that they were, because they lacked confidence. But most significant of all, the very best felt that they needed something more themselves to which they could invite others. A careful Christian man said, "Recently I said to a business friend, 'I wish you were an open Christian and a church man.' He replied, 'I live as good a life as the church people do and—as you do.' This was a challenge. We sat down together and took account of stock. We talked frankly and I had to admit he was as good a man as I was. Then how could I push my invitation? I came away feeling that until I had this genuine life more abundant I could not do personal work." This has been duplicated several times

in this church and happens in many churches. The question arises, Has the religion of Jesus created an atmosphere in which its own organic life, the church, its instrument, is no longer needed? Must the church die because of its very success?

I believe Harold Begbie, not long since, predicted that the organized church would die. I think that statement too strong, but radical readjustment will come with the placing of new emphasis on several vital things. Our Christian people must clear away Old Testament and immature and obsolete ideals, and must set as the Ideal clear, undimmed, undiminished perfection, as it was in Jesus. The Decalogue must no longer be the measure of Christian manhood. The ethics of the Psalms must not always be held as unimpeachable. The men of the Old Testament must not be our unquestioned examples because their stories are told in our Book. Jesus and things Christian must be defined and be central always and unmistakably. Being Christian must be more than having good intentions and keeping out of jail. That "higher-toned goodness," that "extra," that excess in goodness beyond the scribes and Pharisees, must be our main concern. The Christian condemnation of idolatry, stealing, murder, adultery, false witness, covetousness, is understood and accepted. Let us now press on toward perfection, making war on such "respectable sins" as John Watson has catalogued: evil temper, a false tongue, jealousy, egotism, bigotry, discontentment, scorn. To these we might add "impatience" and the negatives of those fruits of the spirit which St. Paul

catalogued in Gal. 5:22, 23: We must demand a full, abounding Christian manhood as our personal ideal.

In our handling of the teachings of Christ and his apostles we must forsake literalism and blind commitment and must rather transplant their spirit and essence in the new soil of modern situations. This will demand conscientious, intelligent exegesis and interpretation and abundant and vigorous application. We need more religious leaders who have saturated themselves with the helpful spirit of the Master in Luke's Gospel and who concur with the essence of the explanation of him given in John, and whose burden is his teaching found in Matthew—men whose native air is the spirit of the Sermon on the Mount and who are as bold as Elijah in their application of this Christian spirit to their own time. Nothing less vital will suffice.

With our clearly defined ideals and our careful, steady application of his ideals to our own day, we must keep uppermost at all times the religion of the Spirit. The trend of science and materialistic philosophy and the worship of

things which can be seen and handled make this most important. The essential thing must be welcomed and utilized, whatsoever source it may have or form it may take. Religious leaders are, *ipso facto*, committed to the bringing of all life under "the higher sanctions," the squaring of every intent and act with the will of a God who knows and cares. We need frankly to undertake "the supernaturalizing of all life." Our whole work must have enough organization to maintain an efficient ministering of the vital reality. We shall need vastly more elasticity, more spiritual emphasis, and less turning and whirring of the wheels. Let us learn to bury dead ideals, dead machinery, dead methods, and evermore in every way commit ourselves to the program of which as a part we sing, "Jesus, still lead on." Our interest as teachers and leaders is to clarify ideals, inspire ambitions and "set our individual Christians running from within." A twofold test is all-important: Is our church work vitally building spiritual ideals which are regulative from within and which are truly expressional without?

HOW TO INTEREST YOUNG PEOPLE IN THE BIBLE

FREDERICA BEARD

Boston, Massachusetts

The young person is an unceasing problem to those of us who are no longer young. Our interest in young people is almost pathetic. If only we could get them to use the experience that has cost us so much, and so begin somewhere near where we have left off! Especially is this true in religion, and therefore we feel the great value of developing the interest of young people in the things which their elders have come to feel are of vital importance to life.

Miss Beard makes suggestions which are sure to be found helpful.

The Bible is so mystical a book to many young people and seemingly so vague in its background, so peculiar in its authorship, so ancient in its development, that, with an interest in everything modern and undeniable, they often turn from this old book, thinking it naturally fitted to their grandparents.

This condition of thought is a result of a transitional and critical period, in which men's belief in the Bible has largely changed. But today light is dawning out of the darkness of ignorance. Through the Bible-study courses offered in college and through other mediums there are many instances of awakened and renewed interest in the Bible, and large numbers of young people are discovering it as a volume of whose interest they have never dreamed.

This interest needs to be intensified and extensified. It will be accomplished by—if told of in one word—the *humanizing* of the Bible. By this expression we do not mean to lower it to a common level, to take away its divine import, or to attempt to remove it from its high place as the Book of all books. Instead,

with this new vision of the Bible there will come a keener appreciation and consequently a truer reverence than have, of late years, often been held for it by young people.

A young woman who was a student in a training class for teachers was asked at one time to study the different kinds of stories in the Bible, and as she found myths, legends, parables, allegories, together with historical stories, she exclaimed, "Why! I never knew the Bible before as a book of stories; it has been always a book of precepts to me." Such a literary study proved a revelation, and interest was increased because the study was made in the light of human need through the question, What is the value of these stories to young people of eight, twelve, and sixteen years of age? Only the other day a teacher addressing a company of people asked, "What is the worth of Abraham in your life? I do not say, what do you *know* of Abraham, but what is he *to you*? What is Moses, or any other of the Bible characters?" Their historical certainty is of little importance compared to their

realistic value. Young people need to recognize in these stories the human element, to see that the reason that this book has lived through the ages is because it is true to life. The characters pictured in it must be divested of the halo that has been thrown around them, they must not be mystical personages, but men and women—either of history or of fiction—having moral struggles similar to our own. Through a literary study many of the stories will prove far more interesting and enlightening than before. A wider appreciation and a stronger faith often come as it is perceived that a myth or a legend may have more spiritual truth than has a story of fact; that a romance may intensify some moral teaching that is true to life and yet cannot be so easily discerned in history. For instance, to accept the account of Abraham's offering of Isaac as a statement of an exact occurrence often proves a hindrance to faith in a God of love, but to see in it a concrete picture of a transition in the development of man's belief in sacrifice and a revelation of the value of human life in the sight of God strengthens faith and gives an insight of man's progressive understanding of truth as he became more enlightened. Just as the Hindoo mother of a recent day has thought that the gods demanded of her to throw her babe into the Ganges, so Abraham, as a representative man of his time, is pictured as first thinking that God requires such sacrifice, and then a great spiritual light brings to him a vision of a very different God. This light is spoken of in childlike form as "the Voice of God," telling him one thing at

one time, and staying his hand at another. Abraham is passing through a great experience, and it is described by means of a story that people of the early days might understand. The story has lived through the centuries because it infolds essential and universal truth, e.g., the outcome of man's faith and obedience is an enlarged vision. Here is pictured also the fatherly sympathy of the Almighty. In the thought of some teachers of young people the term "legend" lessens the value of a writing because it signifies an untrue element. But it needs to be remembered that a legend has become such because of some truth in it believed to be important, and so at first handed down orally from father to son; this very fact suggests a value and should lead one to give heed to it.

Again, to think of Daniel in the den of lions has sometimes caused a smile of ridicule from the young man of today and has added emphasis to a doubting tendency. But when one notes, as did the writer, the interest and satisfaction of a group of young people as they listened to the following interpretation,¹ one sees that faith may find a resting-place. The Book of Daniel was pointed out to be, not history, but romance, with a literary character extraordinary in its force, vividness, and imagination; its purpose, to show the religion of Israel as the greatest power on earth to make heroes. After an outline of the story as given in the sixth chapter, the question came, What is to be seen through it all? Man made a hero by his religion; man honored by his fidelity to his God; man triumphing over brute forces.

¹ Given in an unpublished sermon by Dr. George A. Gordon.

Every generation renews the struggle that is pictured here; the contest goes on between humanity and brute passion and brute power. "Young people need to be made aware of this dualism. It is a magnificent struggle. What a glory there is in the victory over brute passion and brute irresponsibility, while nothing is more sad to see than the triumph of brute force! The prophet met the lion, and he met his conspirators. For a while the conspirators were successful, and wrong triumphed over right, falsehood over truth. But defeat was only temporary; good is invincible in the long run—if not, what is left for hope?"

Such illustrations as the foregoing show how the old-time stories may be "humanized"—*made to live in our own experience*—and the Bible become a living book. A comparative study of some of the stories of the Old Testament with those of the nations contemporary with, or preceding, the Hebrews, will show that the framework of certain of their legends was probably made use of sometimes by a biblical writer, and a greater truth, given to him by God, was inserted into the old form. To make such a comparison in a clear-sighted way is not likely to lessen faith. It simply shows that by one means or another a progressive revelation and a larger truth has come from God to men.

The vague and uncertain notions of young people as to how the Bible came into being need to be supplanted by definite ideas of its development. They need to see that the Bible was, and is, a revelation of God recorded by a number of his servants. These servants were as human as we are. They were simply men cast in a different mold

because living in an environment and age differing widely from our own. A knowledge of this environment and of this age proves often a key to the interpretation of these writings. With such knowledge we judge them in a new light, and things strange and questionable before become obvious and realistic.

The Bible must not be considered as one book, but rather as a compilation of books, the writers of which—some forty to fifty in number at least—were men of strikingly different temperament and outlook. Each had a special purpose in the fulfilment of his writing. We have said that the Bible is a revelation of God, "because"—to use Dr. Lyman Abbott's words—"these writings are a revealing, that is, an unveiling, of God in human life." He says also: "The Bible was formerly regarded as a personal introduction to God. But it is not a letter, it is a Person, that humanity wants, not an infallible message about a God, but God himself." This personal element and the fact that this personality is made manifest through human life make the Bible very humanistic.

Young people need to see that while each book has its own independent characteristics, its "unveiling" along special lines, there is a remarkable unit in the dominating purpose of all these writers, and in the progressive revelation from the beginning to the end, dependent on the development of man and his capacity to know God's truth. Will not the humanizing fact that the growth of the entire Bible continued through twelve hundred years give to young people the reason for much that is therein, and a keener appreciation of the whole? Truth never changes, but

even today it is not altogether revealed. "I have many things to say unto you, but ye cannot bear them now," said He who was himself the Truth. From the beginning, however, we find fundamental principles of life that will stand the test of human experience in any age. It is this fact that gives to the Bible its supremacy, and its power to have lived through the centuries. And it is this that makes valuable the study of the Old Testament.

With this idea of progressive revelation young people should know that the books of the Bible are not placed in chronological order. Deuteronomy, e.g., was probably not in being till long after the time of the judges of Israel. Mark, the shortest of the Gospels, was the first written, and others were enlargements, each with its own peculiar character and emphasis. Hence, naturally, we find similarities and differences and we see how some things made a greater impression on one individual mind than on another. The realization of this human touch is again the key needed for interpretation and appreciation.

An insight into the social life of the times will add interest and reality to Bible scenes, incidents, and sayings. Many of the expressions used, whether they be of a devotional nature or of a descriptive form, in the songs and stories of the Hebrew people or in the word-pictures of the prophets or in the teachings of Jesus himself, are founded on some oriental belief, custom, or coloring of that day. For example, "I will lift up mine eyes unto the mountains" really suggests the old Hebrew idea, "I will lift up mine eyes to the place where Jehovah dwells." The hills or

mountains were from the earliest days looked to as the abode of the gods. Our faith would lead us to ask, in the words of another psalm, "Whither shall I flee from thy presence?" But in a symbolic sense this old thought has in it a beautiful suggestion for today—the mountains speak of strength, stability, and rest. In an actual sense the words of the other Hebrew song may be contrasted with the older belief and illustrate a larger truth:

If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me
And thy right hand shall hold me.

When one knows that the people of early days believed that a mountain was the place where there might be connection with the Unseen, one realizes at once why it was recorded that Moses received the law from God on *Mount Sinai*. Whether or not Moses believed the mountain to be necessary for his communion with Jehovah, the faith of the people would require it if they were to accept the law as given from God.

"Lead me to the Rock that is higher than I" is a poetical expression growing very naturally from the idea of sacred stones or cairns set up to mark the places where man might meet with the divine spirit. "God is a refuge for us" has a striking significance as one remembers how, by the old Israelitish scheme of justice, man was saved from the avenger when he fled to a "city of refuge."

The words "They shall sit, every man, under his vine and under his fig-tree," are very suggestive when the land

of Palestine and the custom of the native are well known. And there could be no truer picture of failure for that country and time than—

The fig-tree shall not flourish,
Neither shall fruit be in the vines:
The labor of the olive shall fail,
And the fields shall yield no food,
The flock shall be cut off from the fold.
And there shall be no herd in the stalls.

An appreciation of the prophecies requires a similar understanding; for instance, if one knows that Micah was a man who loved country life and hated the evils he had seen in cities, and also that in his time superstitions of all kinds abounded, and that horses were used only for war or by the luxurious rich, he will see the force of this prophet's picture: "It shall come to pass in that day, saith Jehovah, that I will cut off thy horses out of the midst of thee, and will destroy thy chariots; and I will cut off the cities of thy land and will throw down all thy strongholds, And I will cut off thy witchcrafts out of thy hand; and thou shalt have no more soothsayers; and I will cut off thy graven images and thy pillars out of the midst of thee, and thou shalt no more worship the work of thy hands."

Such expressions and explanations as these show that an insight into oriental customs and beliefs is essential for a vital appreciation of the Bible. Much that otherwise might seem strange and meaningless becomes thus an interesting study and makes strong our faith in other and more important statements in the Bible.

The grand and beautiful pieces of biblical literature need to be used to the best advantage in the religious education of children and young people.

There is a danger of letting them slip and of having them go to waste when they might be utilized as a means of intellectual and spiritual growth. Certain passages stand out pre-eminently and are deservedly classical because of their composition and their age. Many of these should be memorized before the period of adolescence, but some are peculiarly fitted for this age. It is then that young people have their times of feeling very strong and again of being discouraged; they are also full of enthusiasm and sentiment, and such passages as the following should become familiar; Isa. 40:1-8, beginning, "Comfort ye, comfort ye, my people, saith our God," and John 14:1-6, 14, 25-27, with its "Let not your heart be troubled." The strength and beauty of expression in Isa. 40:25-31; 51:9-16; 52:10; 53; 55; 63:7-9 will be appreciated by young people if these great writings of the olden time are rightly presented. That which is poetic in character will appeal more than the prosaic, unpicturesque writing.

Girls of fifteen to eighteen years of age are especially interested in poetry, and the poetry of the Bible offers an opportunity that has been largely unused. Few young people know those poems that are most commonly spoken of as the songs of the Bible, and few realize that the psalms are the songs of the Israelites. If as children they have not been made familiar with the five songs associated with the birth of Jesus, these may be made interesting and should be known under the names of "The Beauty-tude," "The Magnificat," "The Benedictus," "The Nunc Dimitis," and "the Chorus of Angels." An arrangement has been made, as given below, of the

songs of the creation, the incarnation, and the redemption that may well be made familiar with these others:

In the beginning God created the heaven
and the earth;
And the morning stars sang together and
all the sons of God shouted for joy.
In the fulness of time God sent forth his
Son into the world;
And the Angels sang, Glory to God in the
highest; on earth peace; good-will
toward men.
Around the throne of God in heaven stand
a great multitude whom no man can
number;
And they sing a new song, saying: Thou
art worthy for Thou hast redeemed
us to God, out of every kindred and
tongue and people and nation.

The songs of Revelation may be selected from the other parts of the book that are harder to understand, e.g., "Worthy is the lamb that hath been slain to receive the power, and riches, and wisdom and might and honor and glory and blessing." Most interesting work can be done with some of the psalms in relation to the stories of the Old Testament, e.g., Pss. 77:14-20; 105; 106. Some may be also associated with particular experiences of time and place; a family of children spending their summer in the mountains last year was led by an older sister to memorize and say at family worship the Forty-sixth Psalm; its references to nature, to nations at war, and to God's care made it most fitting. The "mountains" and the "river" were in sight as they sat at the breakfast table on the porch, and the children knew that "the nations raged, the kingdoms were moved," and with satisfaction they said, "Be still and know that I am God; I will be

exalted among the nations. I will be exalted in the earth. The Lord of hosts is with us: the God of Jacob is our refuge."

At Thanksgiving time the Israelites' songs of praise, sung as they often sang them, with a story of their feast of Tabernacles will be of interest. Suppose a group at home or in school is divided into two parts, and one-half says or sings,

O give thanks unto the Lord; for he is
good;

and the other half takes the refrain,

For his lovingkindness endureth forever,
just as the people did in the old days. A story something like this would be helpful: One day the families of the Israelites, fathers and mothers and children, came from their homes for one of their great religious festivals; they gathered in the shade of the olive trees and talked of their victories and of "the land flowing with milk and honey" which God had given them. The young girls danced and their mothers played the timbrels. The boys carried the clanging cymbals and the fathers joined in the music with their pipes and flutes. When the feast was ended, the trumpet call was given, and the people listened to the priest as he chanted:

Praise ye Jehovah,
Praise him with trumpet sound:
Praise him with psaltery and harp.
Praise him with stringed instruments
and the pipes.
Praise him with loud cymbals;
Praise him with high sounding cymbals.
Let everything that hath breath praise
Jehovah,
Praise ye Jehovah.

Then a chorus of women sang:

O sing unto Jehovah a new song.

And a choir of men took up the words:

For he hath done marvelous things.

So alternately they would sing their hymns of praise.

Other songs will find an interesting place as a part of the Old Testament studies. Boys even so young as ten years of age enter with zest into singing a part of the fine old song of Moses and Miriam when it is set to music, and the following lines may well be memorized:

The Lord is my strength and song

And he is become my salvation;

This is my God and I will praise him;

My father's God and I will exalt him.

Parts of Deborah's song of victory will give dramatic force to the whole story of the struggles of that time. They are not of value for memorizing, but may be woven into the telling or the reading of the story. In the use of both these songs emphasis should be placed on the fact that the people's thought of God and of what was right at that time was very different from ours.

In this article it is impossible to consider in detail the drama of Job or the Song of Songs, and how they may be

used with young people. To get right ideas of these two books it is necessary to view them from the standpoints of drama and poetry respectively. For this purpose Moulton's *Literature of the Bible* is enlightening. Another opportunity is open for wise use in relation to the great oratorios. How many young people associate these clearly with the Bible? It would be an interesting study for a home group to find the exact quotations and to analyze the parts at a time when interest is awakened, perhaps, by an oratorio concert.

Many of the church hymns will be better appreciated by the boys and girls if the origin of these from certain Bible incidents is shown. If, for instance, "Nearer My God to Thee" is associated with the story of Jacob and his dreams, a new meaning and interest may be given to both story and hymn; when young people are familiar with the wanderings of the Israelites in the wilderness, "Guide me, O Thou great Jehovah," will be significant, if connection is rightly made. Hymns that in their beauty and force have grown out of the Bible should be thus learned, and thereby a deeper impression be made of its spiritual truth.

CURRENT OPINION

Religious Life and Thought in Great Britain and the War

Professor James Moffatt, of the United Free Church College, Glasgow, Scotland, in the *American Journal of Theology* for October, under the title, "The Influence of the War upon the Religious Life and Thought of Great Britain," has set forth impressions gathered from his contact with the British side of the war situation in Europe. Almost at the outset the reader is informed that (1) the religious situation is not nearly so radically affected as the outsider might expect, and (2) that the war is not likely to have an aftermath of transvaluation in religious life and thought. Of evidence pointing to a great religious revival there is little or none. "The war does not make more people good. It makes good people better; makes them pray more and tighten their hold upon the things unseen. But it intensifies the frivolity and selfishness of others, as it has always done." Church attendance in Great Britain shows no appreciable increase. Attraction of the non-churchgoers by racial appeals or sensational utterances has been steadily avoided by religious leaders. It is notable that the natural attitude toward such moral issues as those involved in the liquor problem has been changed by the war. The struggle against the drink evil now enlists, not merely temperance fanatics, but many others who are now awake to its enormity; and, although reform has been retarded by parliament, the public mind has made substantial progress toward a solution of the problem. Specifically, the religious life and thought in Great Britain exhibits change regarding the three Christian truths of prayer, the atonement, and immortality.

1. *Prayer*.—In connection with the deepened conviction regarding prayer the words of Admiral Sir David Beatty are quoted:

"England still remains to be taken out of the stupor of self-satisfaction and complacency in which her great and flourishing condition has steeped her, and until she can be stirred out of this condition and until a religious revival takes place at home, just so long will the war continue. When she can look out on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end." The reception of this message created a marked deepening of public interest in intercessory prayer. Linked up with this is a curious revival of questioning the place and function of prayers for the dead, this among non-Catholics. Bishop Moule, an Anglican evangelical, "has publicly expressed his sympathy with the impulse to include the departed in prayer." The stress of war conditions, such as the death of non-professing Christians in battle, has seriously modified the Protestant repudiation of this ancient practice. It is too early to predict from this phenomenon a change in the theology of prayer, yet the fact that the issue has come into prominence is significant.

2. *Atonement*.—The sacrifice of the soldier and the sailor in the war has thrown new light on this problem for the people at home, while for the men at the front the redeeming love of Jesus Christ appeals with a quickened urgency.

3. *Immortality*.—"Wise and Christian books on immortality are having a steady circulation." In certain quarters the idea of the next world has lent itself to superstition and spiritualism, but aside from this the subject commands a widening interest in the churches.

The problem of the relation of Church and State is brought by the war into a place for fresh treatment. Churches which formerly were either indifferent or entirely hostile to governmental forms now begin to realize

that the isolation within the state is practically impossible. National requirements and national interests have enlisted, not only "free" church members as individuals, but even the "free" churches as representative ecclesiastical bodies. Although it is hardly probable that the war will remove barriers separating English Nonconformists and the national church, it seems certain that the union of the two great Presbyterian bodies in Scotland will be materially facilitated. Yet in England the spirit of a corporate union begins to move throughout the churches of Nonconformity, and the national mission now being prosecuted by the Church of England certainly denotes a quickened sense of the higher spiritual values.

Two supreme services which the church is rendering to the nation at this time are the rallying of the people to the call of self-sacrifice and the maintenance of those spiritual and moral forces which mean so much to national efficiency. The caricature of Christianity effected by a few pacifists has not distracted the moral sense of the community, and on a broad scale the churches have been able to prevent silly bursts of hatred or spineless pacific ineptitude and to turn the people steadily toward the duties of sacrifice, unity, and economy. The anxiety of church leaders that a national need for repentance and humility before God in the face of a victory for righteousness in the struggle of nations is displayed throughout the country and has urged strongly the vital impulses of a religious patriotism. Dr. Moffatt is impressed with the comparative lack of exaggerated emphasis upon the Old Testament such as took place in the preaching during the period of the Crimean War. This he feels is due to the work of the historical criticism in the past twenty years.

One of the most reassuring features of the present situation is that the spirit of hatred so patent in the Napoleonic struggle

has not come to the front in spite of Teutonic outrages. Many good people have resented the fact of their minister's omitting to pray during the service for the enemy.

Finally, no hindrance to foreign missionary enterprise has resulted from the war. Money for missions has come into the treasuries in spite of extra claims on the purse for military purposes, and the interest is as keen as ever.

Non-Resistance and the Gospel

In the *Mid-West Quarterly* for July, Charles Kuhlman, of Montana, discusses a certain brand of pacifism very cogently under the heading, "The Prince of Peace." The absolute non-resistance presented at present by Mr. Bryan and its alleged scriptural support are searchingly criticized. To those who read literally such injunctions as: "And I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also," the writer quotes such diametrically opposite passages as: "Think not that I come to send peace on earth. I come not to send peace but a sword." Such groups of sayings literally understood stand absolutely irreconcilable. "The literalist cannot use them *all*." The fact that Pilate judged Jesus not guilty of the charges of sedition preferred against him by the Jews demonstrates that the Roman official was convinced that Jesus' teaching had no *direct* political bearing. The Jews of that day were unconvinced of this, as indeed are the "Jews" of our day even after eighteen hundred years of costly blundering. The pacifist tries to project his ideal code with its arbitration and judicial decision into the political arena as it is today, and forgets entirely that wherever the attempt has been made it has brought disaster. He ignores the patent fact that this world, limited as it is, deals in compromises, and that absolutes are to be used merely as

moral sign-posts to point out the general direction in which lies real progress.

Radical measures have their weakness in this, that in the name of a great and pure idea they call for unreasonable sacrifices on the part of those who are not personally responsible for the position in which they find themselves. "The medicine is good, provided the patient can stand it." The non-resister quotes the mischievous phrase "Might makes right" in order to deny it and substantiate his position. To his claim that might does not make right it is well to answer, "No, might does not necessarily make right. Nor does it necessarily make wrong. But since the unrighteous do actually use it, the righteous must, perforce, use it in order that righteousness may not perish from the earth." The United States Secretary of War has, in substance, recently made this reply. The essential conditions of salvation, according to Jesus, are found in the two commands to love God and to love one's neighbor. The latter does not mean that a man must allow his neighbor to make him an object of predatory activity. It is said that Christ taught all men to be brothers and that therefore the item of war in such a society is abhorrent. The word "brotherhood" used in this sense merely affirms the solidarity of the race. This does not mean that under no circumstances must we come to blows over the affairs of this life. The fact that we have common interests leads directly toward disagreement as to the best methods of arriving at the goal. War is a violent and costly method of solving the problem of the efficient political group and its survival, and has to do with the group politically, not with the individual. We need a solution for this problem which will obviate the necessity for international appeals to arms but that does not yet lie in the way of absolute pacifism. The word "peace" as used in the Gospels does not relate to international affairs. It is the peace that comes to the individual soul upon

the discovery of an adequate motive for life. The primitive man appeared to need a formal religion of authority. We are moving away from the lower stage, but the process is a hard and cruel one and self-consciousness has its suffering as well as its joy. "We require a belief in a future that shall transcend evolution and make the suffering worth while." This alone will prevent personality from being shattered ere it has reached its capacity for growth. Faith in God can assure this result. Love of the Father is then the first commandment, the heart of the message of the "Prince of Peace," and "there is not one word in it to bid the clamor of the long roll cease."

Jesus and the War

The November issue of the Parisian *Foi et Vie* is taken up with an article by M. Henri Bois, entitled "Jesus et la guerre," wherein the writer proves entirely to his own satisfaction that no incompatibility whatever exists between the teaching and example of Jesus and the attitude assumed by the people of France in the present war. The ground is cleared for the discussion by a demonstration that the teachings of Jesus are valid for all time. There are those who argue that Jesus shared the common eschatological ideas of his Jewish environment and that these have so colored his teachings on morals as to render them useless for the modern mind. M. Wilfred Monod states this position as follows: "Jesus is a Noah who is mistaken as to the time of the deluge and to whom, therefore, the Ark is worthless." Even granting that Jesus anticipated a speedy consummation of temporal affairs, it does not follow a priori that he taught a makeshift morality. John Wesley was asked what he would do if he knew that day to be his last. "That which I plan to do at present," was the answer. The moral message of Jesus functions with equal efficiency in view of a near and catastrophic world-end or a vista of human

activity as far as the "cooling down again" of the sun.

In the practical working out of ethical principles, those who have repudiated utterly the theological formulae of the New Testament and the Christian community even of modern times have yet favored the ethics of Jesus. To such the Sermon on the Mount commends itself as a classic summary of human duty. Professor Tyndale is a conspicuous representative of this attitude. Some assert that the Sermon on the Mount applies only to individuals in their mutual association and that a very different morality regulates the contact of nations as such. Certain German professors appear to assure the world that the law of Christ governs private life and that the conduct of state affairs may follow the principles laid down by Machiavelli. This is wrong. At bottom the Sermon on the Mount brings in both spheres of conduct. It deals with things individual and things universal—"God, goods, duty, love." The exponents of non-resistance quote the passage about turning the other cheek. This is quite right. But it does not follow that others should be allowed to assassinate and violate humanity unchecked. If chauvinistic militarism fattens on conquest, it is exhausted by defeat. Non-resistance has not stopped Armenian massacres or duels or international wars. Such a course would only ensure a "hegemony of spoliators." Peace between nations will be guaranteed only by a steady and determined resistance, by the willingness of the nations to place their armaments at the disposal of some impartial tribunal which, when necessary, may effectually constrain the recalcitrants. Ultra-pacifists quote the parable of the Good Samaritan in support of their position. Had the good man come upon the scene during the attack of the robbers, ought he to have tried to prevent its being carried out or "to have preached a pious sermon to the plunderers as they executed their deed

of blood"? The words of the American Mr. Baldwin before the American Chamber of Commerce, July 5, 1915, apply here. "As a nation we have so far played the part of the Good Samaritan. But we forget that it is better to rid the world of bandits than to solace their victims." The teachings of Jesus did not prevent him from driving the mercenary money-changers from the temple court. To oppose force to the enemy's aggression does not necessitate hatred of him. To love him and pray for him is not incompatible with the acts of the battlefield. The surgeon wounds that the patient may be rid of disease. So the sufferings of war may heal the ills of humanity by removing the cause of international strife, namely, national pretentiousness, ambition, and cupidity. This is a war to end war.

Religion and Theology

The relation of religion to theology in the life of today is discussed under the heading "The Place of Theology in Religion" by Paul B. Rupp in the *Reformed Church Review* for October. The priority of religion to theology is noted. The *vital* factors of theology find themselves in the religious life before the explanation by way of theology can be possible. Religion may be found in three special types: natural, historical, and mystical. The first finds God in nature, and the Old Testament Psalter abounds in such religious expression. The second sees the hand of God upon the history of men and nations. The third realizes God in the inner spirit, asserting that he is "not so far away as even to be near." Each of these taken in separate exclusiveness may degenerate into pantheistic or proof-text or neurotic religion. They must be taken together and Christianity does this very thing. "A mature Christian will bow in worship before the God of the universe, in reverence before the Man of Galilee, and will fellowship with God in spirit and in truth." The place given to reason in religion

determines the status of theology. It is absurd to allow for reason a place in every aspect of life except the religious. Indeed, religious faith cannot reach its finest form unless it functions in the whole of man's activity. Although theology as such creates neither God nor man, it has a legitimate place in investigating the nature and interpreting the relationship of both. Today there are two distinct theories regarding the nature of theology: (1) static and (2) developmental.

1. All traditionalists hold the first, namely, that our views of God, man, Jesus, redemption, etc., were given unto us once for all and have not changed materially since New Testament times. Such a theology is unhistorical. Doctrinal statements emanating from the Nicene period and held today appear to have been unknown or unimportant to Peter and Paul. There is no such thing as an unchanging theology in spite of conservative opinion to the contrary. Again, a static theology is unscientific. In the universe nothing stands still. "It is unthinkable that the thought of God could have been transmitted from mind to mind through nineteen hundred years and remain precisely the same thought which flashed through the mind of the first Christian."

2. The idea that theology is developmental is the contribution of English scientific thought in the nineteenth century reinterpreted in the realm of religious ideas. Theology is now seen to be the science of, not a static, but a dynamic unfolding life. It must prove itself, as Professor Orse recently pointed out, "the product of actual persons working out their religious problems in immediate contact with their several worlds of reality, the process being renewed in the religious experience of each generation." This theology is not concerned with preserving special types of theological system but with the continuance

of those great spiritual realities which lie back of all our systems. To approximate the truth in these, our systems need constant revision. The three primary realities which present themselves for theological definitive processes are divine goodness, divine imminence, and Jesus. (a) All our formulations must coincide with the idea of divine goodness which has existed more or less clearly through the centuries. Such doctrinal statements as those incorporating "predestination," "the substitutionary idea of the atonement," "the closed canon of Scripture," must be reshaped to express adequately the idea of divine goodness as held by Christians today. (b) The idea of Divine imminence has been called "the democratic view of God." "It regards the universe as created and sustained by means of a purposing power or a living spirit dwelling within it, rather than working upon it from without." Scientific, philosophic, and democratic ideas today render the quantitative view of transcendence untenable. Miracle, with its occasional interference of a transcendent deity, is ruled out of court. Transcendence indeed remains, but in the ethical rather than the quantitative sense. The imminent is incarnate and Jesus is "illustrative in perfect measure of this ideal unity of the human and the divine; his consciousness of it made him Lord of the human soul and the bearer of light into a world of darkness." Revelation is released from "canonical documents" and is discovered in the atmosphere of fellowship between man and God. (c) The Christocentric principle operates in the developmental view of theology no less than in the earlier views. Jesus reveals God's eternal purpose to found upon earth a social order where righteousness, brotherliness, and peace are dominant through the potency of love. Also Jesus reveals the character of God, being indeed a living embodiment of it.

THE CHURCH AND THE WORLD

MISSIONS

The Sunday School in the Far East

A comprehensive survey of the Sunday-school situation in China, Korea, and Japan is given us by Frank L. Brown in the *International Review of Missions* for October. In the progress of the mission work in the Orient the Sunday school took on three forms: the purely mission Sunday school unrelated to the church; the educational school composed of students of the primary school or the preparatory school or college and taught by the teacher; and the school attached to the local church, taught by the pastor, missionary, or lay teacher.

The development of Sunday-school work began in earnest in China with the organization of a Sunday-school committee at the the China Centenary-Conference of 1907. Through the work of the committee the China Sunday School Union was formed in 1910, and Rev. E. G. Tewksbury was chosen as the national secretary. Some nine provincial organizations have since been arranged and one Chinese associate secretary for Fukien Province is employed. The Sunday school is but one of several agencies for Bible instruction. But most of the organized Sunday schools in China draw their membership from the primary and boarding schools. As yet it has not been feasible to carry out an accurate grading system. The teaching staff consists, in general, of workers in the regular employ of the mission. In addition to the routine work of the Sunday school the China Sunday School Union is circulating 130,000 weekly issues of the lessons, and a special course for the training of teachers has been issued in six books. During the visit of the Sunday school commission to Shanghai three years ago, 10,000 Chinese Sunday-school scholars assembled in one of the great gardens of Shanghai, and the

Chinese *Mercury* was so favorably impressed that a strong editorial was written.

Korea is said to illustrate more nearly than any other nation the Sunday-school ideal—all the church in the Sunday school and all the Sunday school in the church. So much attention has been demanded by adults that the children were, until recent years, crowded out of consideration. The Korea Sunday School Association was developed eight years ago, during the visit of the World's Sunday School Commissioner, and is guided by an executive committee which is representative of the missions and of the native Korean church. The Sunday-school membership of Korea is given as 171,632 scholars and 6,631 officers and teachers. Graded lessons were introduced a few years ago, but it was found that they were not so well suited to the Korean mind as consecutive Bible study. It is felt that the next ten years in Korea will be strategic for a great Sunday school advance. Adults have been gathered into the Sunday school in great numbers and their instruction is imperative. And the day of a great ingathering of the children of non-Christian parents also seems to have dawned.

The organized Sunday-school work of Japan began with the visit to Japan of Mr. Brown, as commissioner of the World's Sunday School Association, in January 1907. At that time the National Sunday School Association of Japan was formed, both missionaries and Japanese being represented on the executive committee. The first president of the association was Judge Watanobe, now chief justice of the Supreme Court of Korea. Some thirty district associations have been organized as auxiliary to the association, the headquarters of which are in Tokyo. The funds for carrying on the work of this association have been

supplied most largely by the American section of the World's Sunday School Association. A literature committee was formed and the teachers' library was greatly increased. This library now includes over twenty books in Japanese, embracing translations of some of the best Sunday-school literature in America. Japan's present need rests in the realm of leadership, and there is material for such leadership in the theological seminaries and Christian schools. The grading system follows that of the public schools. However, there are two sources of opposition to the Sunday schools in Japan, each of which are of Buddhist influence. Even so, the statistics for 1914 showed that there were 125,078 pupils in 1,985 Sunday schools in Japan.

Disruption of Islam

The *Yale Review* for October has an article by Duncan B. Macdonald which gives an interesting interpretation of the present situation in Islam. In theory, of course, all Moslems form a complete, closed unity against all non-Moslems. For Islam may be regarded as a system of law, and its people are as absolutely a church-state as were the Hebrews. The Moslems speak of Islam and look back to an age when it meant a political unity and forward to a Millennial age when that unity will miraculously be restored. When Moslems are compelled to live on equal terms of citizen-

ship with non-Moslems there is a contradiction of the fundamental idea of Islam's unity, and it is, then, only in his religious moments that the Mohammedan can regard himself as belonging to a people destined to rule all others. Until the present no one could predict with safety how binding the union of Islam actually was. There was some historical evidence that the Arabs, Turks, and Persians would pull together—but it was scarcely safe to hazard a guess as to what the Moslems of India, of French North Africa, and of Egypt would do. With the outbreak of the war the test came, and when Turkey entered the war the way was made for a full demonstration. It is to Turkey that all Moslems have been accustomed to look for leadership. The Caliph, if he is anything, is a temporal sovereign chosen by the Moslem people to administer the Moslem system. But the summons of the Turks to their Moslem allies was not sufficient to induce them to cast their lot on the side of Germany and her allies. Now Islam is divided against herself. For instance, the average Egyptian would welcome the coming of the Turk to deliver him from the rule of unbelievers, while the Syrian prays that the unbeliever may drive the Turk out of his country. It is believed that the war reveals the fact that the old unity of Islam is steadily yielding to the multiplicity of nationality and ultimately to disruption.

RELIGIOUS EDUCATION

Centennial of Harvard Divinity School

On October 5 the Alumni Association of the Harvard Divinity School observed the centennial of the recognition of the School as a department of the University. The alumni did not regard the year 1816 as the date when the Divinity School was founded, for they pride themselves on the fact that their traditions reach back to the time when the Puritan settlers dreaded to have an

illiterate ministry to succeed their own ministers. But October, 1816, is remembered as the time which marks the crystallization of tendencies which had been in operation for one hundred and eighty years, for then it was that the records of the Harvard corporation spoke for the first time of "the theological summary of the University." There are two noteworthy items that were pointed out at the centennial

celebration. The first was the splendid view that was taken of theological study by the framers of the constitution. This constitution, which is still in force, prescribes that "every encouragement be given to serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." It is remarkable to observe that this faith in free inquiry into religious truth was so stoutly held a hundred years ago. The other item of interest was the affiliation of four denominational schools with the Harvard Divinity Schools. These affiliated schools are: Andover Theological Seminary, the Episcopal Theological School, Boston University School of Theology, and Newton Theological Institution.

Motives in Religious Education

The motives behind the recent movements in the direction of religious education have been variously described. Dr. De Vries has chosen four motives which he advocates on behalf of people who are interested in religious education. The political motive he puts to the forefront. The success of American democratic forms of government is dependent upon the character of American people. When every man has a vote and the government rests upon the people's will, it is essential that the people's will be "right and true and high." In this democracy, then, where the welfare of the body politic is peculiarly dependent on the dominance of right and high principle in the hearts of the whole people, there is peculiar and general need of religious education. The industrial motive is pressed upon us because of the nature of the industrial life which confronts us. The rapid progress that has been made in the industrial world has made greater changes in racial conditions than in any preceding period. The accumulation of capital and power in the hands of

the few, and the economic dependence of the many, involves grave moral issues. Those who control and those who are dependent are equally in need of wholesome religious education. The social motive looms large in religious education for the very reason that our new ways of living have given a new setting to social relations. Instead of finding the bulk of the nation living in the country, as was the case before the Civil War, the majority of the people in the United States now live in the cities. The industrial needs which have brought vast numbers to dwell in the population centers have congested the urban conditions, and "they have often become sinkholes of iniquity, utterly destructive of childhood, womanhood, and manhood." These conditions necessitate religious education. The spiritual motive challenges religious education because the commercialism that is rampant in America threatens to smother it.

The writer advocates some community-wide action to provide some method of efficient religious education. Some such plan as the Bozeman Institute, which has been merely begun in Bozeman, Montana, is commended. The government of the institute is entrusted to a board of ten directors, one from each local church, and one from each college, Y.M.C.A., high school, and graded school. Its plan is to have a three-year course, each year to cover a period of twenty-four weeks. The three-fold object of the institute is to train present and future Sunday-school teachers, to help parents teach religion to their children, and to show how to teach the Bible.

"Needs" That Challenge Religious Education

In an extended article on "Religious Education" in *The Living Church*, Dr. W. L. De Vries opens a discussion of some conditions in America which, he says, are of paramount importance, and which

challenge interest and endeavor in behalf of Christian teaching. Attention is invited to this article because of the "conditions in America" which are named first as of "paramount importance" to religious education. "Discipline" is the first to be mentioned. He complains that much undisciplined and non-effective manhood and womanhood is to be found all over the land. Self-control is a prime requisite of true manhood and womanhood. And the secret of self-control in adult life is parent-control in childhood. It is for this cause, among others, that religious education is of great importance; for one of its special tasks is to teach parents their duties. "Manners" are placed second. He regrets to have to say that manners are conspicuously absent in these present days. The essence of manners is consideration for others, which in turn is the product of the love of neighbor, of doing unto all men as you would be done by. Religious education teaches this as the fundamental Christian ethic for the mutual relations of humanity. It is a great need and a great task, and illustrates the importance of this branch of the church's activity. "Reverence" comes third. The free and easy-going way of folks is tending more and more to bring all things to a dead level. This is to be deplored. The sacred things of religion must be regarded in a

spirit of reverence if they are to hold their own place in the life and thought of people. The author cites George Adam Smith, the great Scotch biblical scholar, as saying, when on his last visit to America, that the Episcopal church, next to Roman Catholic, is best calculated to instil reverence into the minds and hearts of people. This should be a recognized function of the department of religious education. "Morals" are emphasized as a serious matter. The land is strewn with shipwrecks of men and women. Everywhere men and women are lightly regarding their marriage vows, without regard to their obligations to each other, to children, to society, to church, to God. For sexual and social evils the only sufficient cure is the love and fear and service of God. And an element of greatest value in preserving the purity of individual character, of family, and of race, is plain God-fearing instruction by Christian parents at adolescence in the nature, use, and care of the body and its vital functions.

In America, systematic religious instruction in public schools has hitherto been impossible because of our happy condition as a free church in a free state. Possibly the Gary or some like plan may remedy the grievous lack in the future. Meantime a generation is growing up, and the churches should make a concerted effort to fill the breach.

CHURCH EFFICIENCY

Church Union

For some years the establishment of an organic union of the Congregational, Methodist, and Presbyterian churches of Canada has been the subject of much discussion. Four or five years ago a basis of union was arranged by a joint committee of representatives of the three churches. The Congregationalists almost immediately accepted this basis, and the Methodists showed little or no opposition. The culmination of the movement depended almost entirely on the attitude of the Presbyterian church.

In 1912 the General Assembly of the Presbyterians accepted the proposed basis of union; subsequently, in 1913, in accordance with the "Barrier Act," the sessions, communicants, and adherents voted on a referendum on the question. The vote was favorable, but the majority was so small and the adverse criticism of the basis of union so great that the plan was slightly revised. In 1914 the new basis of union was approved by the assembly, in 1915 a favorable referendum was conducted, and, in June, 1916, at Winnipeg, the General Assembly, after

much heated discussion, voted overwhelmingly in favor of proceeding immediately to the establishment of the "Union Church of Canada."

The Church and Social Salvation

Under this title the *Advance* (Congregationalist), October 19, carries an interesting article by Rev. George F. Kenngott, Ph.D. This writer is regarded as an expert on all questions relating to the social functions of the church. He holds that the whole motive and power of the life of Jesus, the Christ, were gathered up in his words: "For their sakes I sanctify myself" (John 17:19). Here is epitomized Jesus' view of his mission and here is emphasized his primary purpose in giving social expression to religion. The love of the Father is expressed in John 3:16; the love of the Son, John 17:19. For the world of men God gave his Son; for the sanctification of the world the Son gave himself. All commandments he gathered up into two: (1) Love to God; (2) Love to men. Then he unified all diversities by making these into one: "Thou shalt love thy neighbor as thyself."

There are, according to Jesus, just two kinds of people in the world—those who are rendering social service and those who are not. The test of life is not creed, nor ritual, nor fine feelings, nor external authority, but social service in His name. His words and deeds always expressed the power of social salvation. This principle of Jesus must always be applied in and through the church in the various events of life, in the family, in industry, and in statecraft. In the family it shall be, not "My rights are your duties," but "Your rights are my duties." The church must insist that the standard of sanctified love be observed in the family.

The egoist in industry arrays one factor against the other, but when the Christian principle invades industry you have the various factors saying each to the other:

"For your sakes I sanctify myself." This brings all into co-operation under the motto, "Each for all and all for each." In recent time it was the church which said that money is tainted that is gotten in unsocial ways. It was the church, through its leaders, which declared for the socialization of money, ability, and power. It was the church, again, through such leaders as Professors Peabody, Shailer Mathews, and Rauschenbusch, who insisted that life is of one piece, that it is not made up of watertight compartments, that religion must invade business. That men are greater than things, that the real values of life lie in personality, was declared even a generation ago by such men as Maurice, Kingsley, and Ruskin. The Christian principle is invading business and the church is now undertaking to send its youth into business with the same high spirit which animates the foreign missionaries who wear the princely motto "Ich dien" and "Noblesse oblige."

As men recognize their stewardship, "Mine, mine" shall be displaced by "Thine, thine." In the church is more and more operative the principle of insistence on the worth of the person. "Not alms but a friend" is the watchword in modern philanthropy. This spirit was inspired by the words and the works of the Master of men. Again, while the modern church has often followed Jesus afar off, yet it is catching this spirit more fully in the realm of criminology, as it endeavors to discover the punishment to fit the criminal, not the crime, emphasizing here as elsewhere the worth of the individual. Jesus socialized the family, industry, philanthropy, criminology. The perfecting of this work is the task of the church today.

The Church Today

In recent issues of the *Continent* there has appeared a series of timely editorials under the above general caption. The approach is made on the fact that persistent accusations

allege that the church in these times falls shamefully below what it ought to be and do. This sets the editor at work on an analysis of conditions as they are. The most of what he says is concerning the tarnished side of the shield. In doing this he justifies himself because more emphasis is needed on the evil circumstance which must be remedied than on the good facts which need no betterment. The articles appear in the following order:

I. *Success and failure.*—The church is not a failure. Beyond all comparison it is the most powerful force in the world today for upholding integrity and morality. Really it alone holds society together. However, the church of today is not what the world thinks a divinely ordained institution ought to be in the midst of humanity. This is true because the church undervalues its own treasure; is wanting in imagination; is parochial.

II. *The ministry.*—The most efficient leadership that the church has is its ministers. As a rule, ministers must lead their laymen in whatever progress their congregations are making. An excellent church must have a super-excellent ministry. But ministers are hindered by conventionality. The code of the world should not put a minister's words into his mouth. By an inner urge the minister must preach what the Spirit says. As with business, so the church must not limit its effort to standardized patterns. There is the further hindrance of ministerial professionalism. The minister must feel that he belongs to human kind, not merely to his occupation. He must attain success, but he must do so without caring for it.

III. *The laymen.*—Ministers may lead, but laymen make the church. Earnest lay churchmanship alone can give the church momentum. What is lived is what the world accepts. Behind the social gospel there must be the living example. The chief obligation of the layman is: "To

stand up before the onlooking eyes of a critical world and play the part of demonstrator for the goods that heaven offers humanity to save its festered body and clothe its naked soul." To this great end laymen of today need to be more spiritual, to have keener understanding, to possess more wholeheartedness.

IV. *Evangelism.*—The tendency of popular influence is to turn the Christian mind away from individual regeneration and fasten it on social reform. This tendency has impressed on the church a deep sense of necessity for the social service which it has urged, without destroying the sense of necessity for personal conversion. There is in the church today an increasing desire to evangelize, in plans to evangelize, and in the work of evangelism. The present prevailing means in use is "the union tabernacle campaign." But along with this evangelistic efficiency must characterize the local congregation, which is now a reasonably effective persuader. It must become also a constrainer and a compeller.

V. *The church as an educational force.*—It is the most potent and pervasive educational force in the modern world. Through it more than anything else comes the right understanding of life. To this end the Sunday school contributes much. Honest respect for integrity of character, fidelity to trust, and rigid personal morals are a tribute above all things else to the service of the Sunday school. The best in it should be conserved, and to it should be added all that modern efficiency makes possible. Again, once the church college was founded and kept up by the denomination and for its own good primarily. Now it is a contribution which the denomination makes to the well-being of society.

VI. *The real "Social Service."*—However much it may be charged that the church has been recreant to its social duty, it is nevertheless true that the Christian era has been the world's first and only era of

benevolence. The church has not done all that it might have done, yet its past has not been without social motive. The greatest movements that have aroused the heart of humanity since the Reformation have been in essence movements for social justice. This has been true in the historical revolts of both Europe and America against tyrants and tyrannies. Here was simply the social assertion of the principle that all men stand equal in God's sight. The greatest social reform that history has witnessed was the world-wide abolition of slavery. Christianity did it. So also with the temperance reform. But modern thought and inquiry have carried social protest on into the industrial phases of civilization. In this realm it is embarrassingly true that the church has not yet attained unto perfectly clear voice. Today the church stands face to face with a fully defined duty to inculcate the social requirements of the gospel to the utmost, particularly in industrial and commercial fields. It must be done. No extenuation can longer avail. The church must develop, must proclaim, must insist upon a clear-cut program of social equity applied to industry, business, and politics. The chief hindrance is that thousands of ministers still seriously believe that if they undertake to preach on social topics they will forfeit the power to preach efficiently touching sin and the need of personal salvation. This, though, is an empty bogey, a superstitious dread. The social and the evangelistic interpretations of Christianity are not incompatible. It is the urgent business of the church to unite the two and complete each with the mutual enrichment of the other. Social Christianity must, and will, be ratified and made potent by evangelistic Christianity.

The Church and Secular Affairs

In this discussion the *American Lutheran Survey*, November 2, raises one of the great questions of the age: What are the bound-

aries to the sphere of proper church activity? It is conceded at once that spiritual regeneration is the supreme work of the church. In this the church is bound to depend upon the preaching of the Word and the administration of the sacraments. Perfect faithfulness here, at least theoretically, would seem sufficient to solve all human problems. But practically it was found, even in the experience of Jesus himself, that the spiritual involves the social, the social involves the educational, the social and educational involve the economic, and the economic interests of men involve their civic interests.

The church not only cannot accomplish spiritual regeneration, but cannot begin to do so, until it extends its interests and activity clear through the whole realm of human interests. Therefore, there can be no question whether or not the church should make such an extension. The one question is, how the church can extend its interest and activity so as to keep the spiritual supreme and yet be effective in its service all the way through the interests of men.

For the church to fulfil its functions in social and civic affairs two ways are open. One is by official participation through organic endeavor. Obviously this invites serious objections. Here the Church would be put to the necessity of antagonizing the state with the purpose to dominate it or to amalgamate itself with the state and thereby lose its distinctive character and miss its higher mission. The other is for the church to project its influence, by way of penetration, into civic affairs, through the development of an intelligent, earnest, conscientious, Christian citizenship. This method is safe and is consistent with the character and the mission of the church. Along this line there should be worked out an adequate scheme of church activity touching all things that pertain to the welfare of man for time or for eternity.

BOOK NOTICES

The Books of Chronicles, with Maps, Notes, and Introduction. By W. A. L. Elmslie. [The Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1916. Pp. lx+362. 4s. 6d.

This is the latest volume of the Cambridge Bible to appear in a new dress. The first edition of *Chronicles*, prepared by Dr. W. E. Barnes, was one of the best in the series; but it was based upon the Authorized Version and it was issued as long ago as 1899. The new edition uses the text of the Revised Version and takes account of the studies of the last seventeen years. The volume is in every respect worthy of a place in this useful series. It is, indeed, the best popular commentary on *Chronicles* now on the market. Mr. Elmslie's standpoint and method are thoroughly historical, though not radical. The great question nowadays regarding *Chronicles* concerns itself with the sources. Most of *Chronicles*, of course, is but repetition of *Samuel and Kings*. But there is a great deal of matter not found in those books. Whence did the Chronicler obtain this material? Did he find other ancient sources independent of *Samuel-Kings*? Or did he find all of this new material in his own imagination? Upon the answer to this question depends the value of *Chronicles* as a source of information regarding the history of Israel prior to the Chronicler's day. Elmslie decides in favor of the former alternative. Being thus confronted by the fact that this new material everywhere evinces unity of style and no such cleavage as might be expected between the Chronicler's editorial notes and the material of his sources, Elmslie has recourse to the hypothesis that the Chronicler was so thoroughly familiar with these materials that he narrated them in his own words. One may be permitted to wonder, perhaps, why the Chronicler should have made so marked a difference in his treatment of his various sources.

The proofreading is excellent; but on pp. lviii and lx read "Olmstead." Four good maps add much to the value of the book.

The Village Gods of South India. By Henry Whitehead. London: Oxford University Press, 1916. Pp. 172. 2s. 6d.

This is the first of a series of small volumes dealing with the religious life of India, under the editorship of Mr. J. N. Farquhar, literary secretary, Y.M.C.A. in India. The volume under review is by the Bishop of Madras, who is already known as an authority on this subject through the bulletin from his pen printed by the Madras Government Museum in 1907.

Bishop Whitehead has been a careful student of this phase of Indian religion, and has crowded into this compact little volume much that is of value to students of popular Hinduism. He shows how the village gods symbolize the facts of village life, and suggests the hypothesis that the form of their worship, viz., animal sacrifice, is a survival of totemism from a time when the people lived a nomadic life. The adoption of the use of carved human figures and other images "probably coincided with the change from the nomadic to the settled pastoral and agricultural life." The fact that women perform so much of the agricultural work among primitives suggests an explanation for the fact that the majority of the South Indian deities are female. The book is deserving of a hearty reception by students of the history of religion.

Conscience and Christ. By Hastings Rashdall. New York: Scribner, 1916. Pp. xiii+313. \$1.50.

This volume contains the Haskell Lectures given in Oberlin Theological Seminary in the autumn of 1913. The publication was delayed on account of the war. In the first lecture the author defines terms and states his own position. This involves the main attitudes toward the sources of authority. There is no such thing as a moral sense, for that would be purely emotional and unstable. But there is a moral consciousness which is based on experience, and so is firmly anchored when it ventures into the unknown. Conscience is a kind of reason which possesses objective validity. The ethical criterion is a utilitarianism which includes, not only pleasure, but moral goodness and intellectual culture. The author's point of view is, then, that of "ideal utilitarianism."

Before proceeding with his subject he feels obliged to give another introductory lecture on "Ethics and Eschatology." This is necessary because of a recent change in the attitude of theologians toward the eschatological sayings of our Lord. It is claimed that he expected a speedy catastrophic judgment—and so ethics could have only a momentary importance—*interims ethik*—of little value for the modern world. The purpose of this lecture is to show the error of this view.

With the ground thus cleared the author takes up the ethical teachings of Christ and shows that he deepened, transcended, and spiritualized the strictly moral requirements of the Law, and insisted on the "inwardness" of true morality, and extended the Jewish principle of love to all mankind, making his teaching in principle universalistic. The principle of universal brotherhood as laid down by Jesus

must be accepted as the fundamental truth of ethics. To appreciate this teaching we must remember: (1) its influence is due as much to form as to substance; (2) it is not to be treated as so many isolated sayings, but as a whole—the ideal embodied in a character and a life; (3) the close connection between the ethical teaching and the strictly religious. Its value consists of both a general principle and the applications and illustrations of that principle. The applications are specified.

Numerous objections have been made to the moral teaching of Christ. Twenty of these objections are examined.

Having shown that the teaching of Jesus can be intelligently accepted as the supreme guide in modern life when it is understood to lay down principles, not details, of conduct, the author has yet to demonstrate that the principle of development is involved. It is of two kinds: (1) constant discovery of new means to the true end as good; (2) a constantly growing and expanding of men's conception of what in detail the good is. In this lecture the author effectually disposes of the view that the ethic of Jesus was "world-renouncing" whereas the modern ethic must be "world-affirming." The modern view should involve no abandonment of Christ's own ideal.

The sixth and final lecture is a comparison of Christian ethics with other systems, as Judaism, Mohammedanism, Hinduism, and Buddhism.

The book is eminently sane—because scholarly and all-round, seeking to include all essential facts and to give each one its due weight.

Democracy in the Making. Edited by George W. Coleman. Boston: Little, Brown & Co., 1915. Pp. xx+340. \$1.50.

This book is a symposium on Ford Hall and the open-forum movement, prepared by the director of the Ford Hall meeting. There are chapters by various writers, setting forth how Ford Hall came to be built; the story of the Ford Hall Sunday evening meetings; the controlling purpose and spirit of the institution; the range of topics and speakers; the method of conducting the meetings; and the open-forum movement at large. Estimates of the work of Ford Hall are given by Walter Rauschenbusch, John A. Ryan, Stephen S. Wise, Charles Zueblin, Stanton Coit, Edward A. Steiner, and William H. P. Faunce. Interesting character sketches are given of sixteen persons intimately connected with Ford Hall. Six typical addresses are reproduced, which were given by Mr. Coleman, Norman Hapgood, Rev. Thomas I. Gasson, Professor Charles P. Fagnani, Rev. George A. Gordon, and Rev. John Haynes Holmes. An appendix gives all the speakers and topics for eight seasons (1908-15).

As Professor Rauschenbusch emphasizes, Ford Hall is religious in its origin; and the

church stands in one way or another behind the great majority of the other forums which are now springing up all over the country. Most of them are under religious auspices, held in church buildings, or supported by funds coming from religious men and organizations. In this way the great plant of the church is being gradually swung over into the service of the new democratic spirit. Hence the well-selected title of the book, *Democracy in the Making*. For that is the chief meaning of the forum movement. The book before us may be called a chart and compass for the forum movement; it should be in the hands of everybody who is conducting a forum or thinking of doing so; and it gives enough material to enable anyone to start work in his own locality without further help.

The Moral Leaders of Israel. Studies in the Development of Hebrew Religion and Ethics. By H. L. Willett. Chicago: Disciples' Publication Society, 1916. Pp. 255.

This little book is the first of two volumes intended to cover the entire period of Hebrew and Jewish history. The "moral leaders" referred to are, of course, the Hebrew prophets. This presentation of their teachings is made with Professor Willett's well-known charm and skill. The book is well adapted to the use of Sunday-school classes in the older grades and would serve as a gentle introduction to the historical method of Bible-study for any who must progress very gradually. Lists of topics for study and of references to a wider range of well-selected literature make the book likely to be very useful.

America and the Orient. By Sidney L. Gulick. New York: Missionary Education Movement, 1916. Pp. x+100. \$0.25.

In this little volume we have the clear and concise conclusions from a rich and varied experience. Few persons are so well qualified to speak on this momentous subject. The parts are: "The Problem," "The Three Policies," "Statistical Tables," and a select bibliography.

The problem is: "To adjust the relations of the great nations of the East and the West in such a way that their new contact shall be mutually advantageous rather than disastrous." Note the alternatives—advantageous or disastrous.

The first two policies will, if followed, result disastrously. The third is internationalism. Its demand is that righteousness and good-will shall dominate America's international policies. The responsibility is divided among business men, citizens, and industrial workers, Christians, foreign mission boards, and societies. The busy person who wants the whole situation in a few well-chosen words will find it here.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE ORIGINS OF THE GOSPELS—A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR ERNEST WILLIAM PARSONS
Rochester Theological Seminary

Part II. The Fourth Gospel

Required Reading: Worsley, *The Fourth Gospel and the Synoptists*; Sanday, *The Criticism of the Fourth Gospel*; Bacon, *The Fourth Gospel in Research and Debate*; Scott, *The Fourth Gospel, Its Purpose and Theology*.

Few of the books of the New Testament have been the scene of more vigorous attack and defense than that which bears the title, "The Gospel according to John." The facts that it has been so serviceable a gospel to multitudes throughout the centuries and that it has proved such a bulwark to later christological thought have made it seem necessary to not a few to defend its authenticity and apostolic authorship at all cost. On the other hand, its striking divergence from the three earlier Gospels has compelled many to seek its origin elsewhere than in the apostolic circle.

The problem of the origin of the Gospel of John cannot, in the very nature of the case, be approached in quite the same way as that of the origin of the Synoptic Gospels, although there is much in common in the approach. The traditional view, based on external evidence, is that it was written by John the apostle, the son of Zebedee. Some of the Church Fathers give rather circumstantial accounts of the manner and purpose of its becoming. But the clear light of this external evidence does not begin to shine until about 180 A.D., although Tatian used the Gospel somewhat earlier in his *Diatessaron*. With the exception of a small and insignificant sect, this patristic tradition is unbroken. Why should we not accept the tradition unhesitatingly and believe that Clement of Alexandria spoke truly when he said that John, perceiving that the external facts had been related in the other Gospels, under the urging of the disciples wrote a "spiritual Gospel"?

So to do would be an easy way out, but there are considerations which cause serious hesitation. Scholars have not waited till this late date to recognize the differences between the Fourth Gospel and the Synoptic Gospels. These differences are neither few in number nor unimportant in character. Anything except the most casual reading of our four Gospels will reveal differences in chronology between the Fourth Gospel and the other three which are difficult to explain. The impression as to the place of Jesus' ministry received from the synoptists is different from that given by the author of the Fourth Gospel. The method of Jesus' teaching, the tone of the teaching, and, in fact, the central subject of his

teaching are not identical, one may almost say not even similar, in the Synoptic Gospels and the Fourth Gospel. These do not constitute even an approximately exhaustive list, but they, with other matters, have given rise to a Johannine problem which is not easy to solve.

The literature which has appeared in the course of the discussion of the problem of how and why this Gospel came to be and its relation to the first three Gospels is voluminous and covers almost every angle of the question. The works selected for reading are F. W. Worsley, *The Fourth Gospel and the Synoptists*; William Sanday, *The Criticism of the Fourth Gospel*; B. W. Bacon, *The Fourth Gospel in Research and Debate*; E. F. Scott, *The Fourth Gospel, Its Purpose and Theology*.

The first of these books has not been selected for its inherent value, but because it avowedly devotes itself to a consideration of the Fourth Gospel in relation to the first three. During the course of some preliminary remarks the writer decides that the author of the Fourth Gospel knew the Synoptic Gospels, but, being aware that the "Markan contribution has been accepted as the outline of the Life of Christ by the other two," passes by Matthew and Luke with scant ceremony, while using Mark in a much more respectful way. This use is according to a settled plan of his own, and therefore differs greatly from the use of Mark by Matthew and Luke. Material other than that traceable to the synoptists must be treated as the record of the writer's own experience of the activities of Jesus. Paulinism had a real influence on the Gospel, but one of the "greatest influences was the desire to bring out more fully a side of our Lord's person and teaching which the synoptists, in their ignorance of the circumstances, had omitted." The aim of our writer is to show that the author of the Fourth Gospel took Mark as the basis of operations, but omitted any reference to matters sufficiently cared for by the other Gospels, traversing similar ground only when wishing deliberately to correct or to supplement by adding essential points which they do not mention.

A discussion of the striking omissions of this Gospel as compared with the other Gospels results in the conclusion that they are all explicable from the purpose of the author, and the additional details are considered to be for the purpose of meeting the inadequacies of the synoptic account. The discrepancies between the Fourth Gospel and the first three are admitted, as they must be, but their explanation invariably lies, even in the case of the position of the incident of the cleansing of the Temple, in the fact that the errors in the other Gospels must be corrected by this author's more accurate knowledge. In similar ways the writer examines the Christology of the Gospel, the reciprocal attitude of Jesus and the people, and the peculiar material of the Gospel. In each case the decision is favorable to the Fourth Gospel, and the synoptists suffer accordingly. The author of this Gospel must have been a man who had the authority to correct and supplement the other accounts. He was, for he was none other than the "Apostle St. John."

In this manner is the question solved for Mr. Worsley. He is too alert not to see the amazing and important differences between the first three Gospels and that which bears the name of John. He is sufficiently penetrating to see the exceeding difficulty of their harmonization. He attempts a species of partial

harmonization and rejection and comes out at the end with a victorious Fourth Gospel, accurate, historical, and authoritative. Meantime the other Gospels have fared worse than our author imagines, or, perhaps, wishes. They are in no small degree discredited. The book is an almost unwitting testimony to the serious character of the differences existing between the Fourth Gospel and the others which have a place in the Canon. Mr. Worsley has done service in emphasizing points of contact between them, points which some writers ignore, but he has not answered satisfactorily many questions which demand reply before we can say that our problem is solved. The book is marred by occasional arrogance and by something that smacks of special pleading.

The next volume is by the well-known Lady Margaret professor of divinity of Oxford, Canon Sanday. It is written in the charming spirit which we note in all his works. The book consists of eight lectures delivered on the Morse foundation in Union Theological Seminary, New York, in 1904. A survey of recent literature makes the readers familiar with a number of leading scholars who represent the conservative, mediating, and radical attitudes on the authenticity and apostolic authorship of the Fourth Gospel. In the course of this survey, Mr. Sanday gives hints of his own reaction to these views, and comments on the methods of criticism used by some.

A following lecture develops this last point, and the writer protests against a criticism which starts with, and is dominated by, certain assumptions which in reality constitute a grave suspicion of the document to be examined before such examination has been made, if they do not entirely prejudice the question. Some examples of precipitate criticism—the case of the Ignatian epistles is one—are cited as caveats against a too-impulsive verdict. It is alleged that the attempt to minimize the testimony of Irenaeus on the ground that he is merely repeating Polycarp or Papias is mistaken criticism, as is also the tendency to lay undue emphasis on the abnormal. Such a tendency is evidenced by the importance attached to the Alogi. All of which is salutary admonition.

Proceeding to the discussion of his theme the writer adduces what he calls the oldest solution of the problem of the Fourth Gospel. It is the passage from Clement of Alexandria which states that John wrote the Gospel at the instance of his disciples in order to set forth the spiritual side of the activity and person of Jesus. Eusebius also is quoted, and in their testimony Mr. Sanday finds all the essential points. These are, in brief, that John the apostle, son of Zebedee, with full knowledge of the other three Gospels and with partial approval of them, near the end of his life undertook to write a Gospel, not a biography. The author insists upon this last statement, and points out that the phrase "spiritual Gospel" well describes it.

From the Gospel itself one may deduce that the author is an eyewitness of the life of Christ, because the passages which make a direct claim of his being such, including chap. 21, cannot be set aside. The testimony of these passages is strengthened by a number of others in which the author of the Gospel seems to write from the standpoint of the inner circle of the companions of Jesus, and by still others in which he shows how the impressions of an earlier time were corrected by later reflection and experience. The question as to the identity of this eyewitness is not an easy one. The ambiguous way in which the author

refers to himself, his evident acquaintance in high circles in Jerusalem, the patristic references to John the presbyter, and the tradition that both sons of Zebedee early met a martyr's death, combine to raise difficulties. Upon the whole, however, Mr. Sanday is inclined to favor the apostolic John as the person who wrote the Gospel. He does not insist on this matter so strongly as he does on the autoptic character of the Gospel.

In a chapter bearing the promising but eventually disappointing title, "The Pragmatism of the Gospel," the writer dwells at length on the feature of accumulation of precise detail which marks the Gospel. He considers that there is abundant evidence of this character, and that its cumulative force in arguing that the writer must have had exact knowledge of the geography of the scenes, of the customs, hopes, and beliefs of the Jews, that he must have lived through the scenes which he describes so vividly cannot be ignored. He must have been an eyewitness.

Under the caption, "The Character of the Narrative," the author considers the discrepancies between this Gospel and the synoptists and feels that in any attempted harmonization the Fourth Gospel must be accepted as the standard and the first three corrected to conformity. The differences between the discourses ascribed to Jesus in the Synoptic Gospels and those in the Fourth Gospel have long constituted a serious difficulty. Mr. Sanday does not deny the difference, but claims that Jesus must surely have used the dialogue, and thus the Fourth Gospel preserves for us a method of his teaching practically ignored by the synoptists. But he is compelled to admit that they are an inextricable blending of fact and interpretation. The miracles of the Gospel always start from facts which had come under the author's own observation. So in the very differences between it and the others in the matter of the heightened form of the supernatural we find evidence of the autoptic and apostolic authorship. The authoritative note is everywhere heard and is justified.

The philosophical presuppositions of the Logos doctrine do not form a serious objection to the Jewish descent of the author. Contact between him and the Hellenistic speculation need not have been more than atmospheric. In any case the relationship of the prologue to the Gospel is not vital. The Christology of the Fourth Gospel is not so different as some have imagined. It has its essential points in common with Paul and the synoptists, but it cannot be said that the writer of the Fourth Gospel borrowed his theology from Paul.

The internal evidence all points in one direction. The author of the Gospel was an eyewitness, either an apostle or an apostolic man. The Gospel is a first-hand authority. These conclusions are supported by the external evidence which is clear from the last quarter of the second century. Earlier evidence is scanty and more or less vague, but it tends, in the main, in the same direction.

This volume, like the previous one, comes out with an exceedingly high estimate of the character and authority of the Fourth Gospel. It does not ignore the difficulties and differences—it cannot—but it maintains the high position of the Fourth Gospel at the expense of the earlier Synoptic Gospels. It is another testimony to the difference between them. Dr. Sanday writes with his accustomed charm. His critical acumen and broad scholarship are often in evidence. The character of the volume possibly precluded detailed examination of evidence and

extended argument. Be that as it may, the fact remains that he has not thoroughly discussed all the testimony nor faced all the factors of the problem. One wonders whether the venerable author is not at times hampered in reaching critical conclusions by theological inheritance. He has given us a strong, but not quite impartial, presentation of the traditional side of the question.

We turn now to two volumes which look at the matter from another angle. B. W. Bacon's *The Fourth Gospel in Research and Debate* is a large and notable contribution to the literature of the problem. It is not an easy volume to read, possibly because of the way in which it came to be. It grew out of articles contributed by the author over a period of ten years to "technical and semi-technical journals." If some matters had not been pursued in such detail, the general attitude and central message might have been easier to grasp.

The external evidence is subjected to a keen analysis, in the course of which other authors on the problem are criticized and estimated. The direct and indirect internal evidence is likewise carefully examined. The conclusions reached are at the opposite pole from those of the two previous authors. Not only is John, the son of Zebedee, dismissed as the writer of the Gospel, but it is denied to any apostolic man. It is not the work of an eyewitness, and its authority cannot be assumed where it differs from the Synoptic Gospels. The traditions of Irenaeus and the other second-century Fathers are not statements of historical fact. John the apostle was one of the early martyrs of the church, suffering at the hands of the Jews. Nor was the author John the presbyter. The Gospel is anonymous, but the author was a Jew of the Dispersion who had a taste for philosophy and who was deeply imbued with Paulinism. The Gospel was written at Ephesus shortly after the beginning of the second century, but was revised at Rome about 150 A.D. and the appendix (chap. 21) was added. The purpose of the revision was to give apostolic authorship and authority to the Gospel by identifying "the disciple whom Jesus loved" with John, the son of Zebedee.

The Gospel is a rewriting of gospel tradition transformed by Paulinism and reacting from Gnosticism. This explains the difference in tone from much that is in the Synoptic Gospels. To quote the author: "When we can be satisfied to take this Gospel for what it is, the richest, choicest flower of the spiritual life of the Pauline churches a half-century after Paul's death, when we begin to study its spiritual lessons against the background of that inward history, a new era will begin in the appreciation of this great Gospel."

The volume, in not a few respects, is brilliant. Some may think it one-sided, and it is true that there is a rather relentless examination of things which many thought unassailable. Some of his emphases, however, cannot be ignored in a fair understanding of the Gospel. To note one instance only, the re-working of Paulinism in an Ephesian environment is exceedingly suggestive as an explanation of the type of thought which the Gospel presents. Whatever one may do with the author's conclusions, one will be compelled to admit the scholarship, candor, and stimulating quality of the work. It would not be fair to Mr. Bacon if his abandonment of many of the traditional positions were allowed to blind the perception of his readers to his appreciation of the great message and value of the Gospel.

Our last volume is Ernest F. Scott's *The Fourth Gospel, Its Purpose and Theology*. It is one of the best books on the subject. With fine scholarship and penetrating insight Mr. Scott examines the Gospel to discover the purpose for which it was written and the theological situation in which it arose.

The gospel writer himself indicates his general purpose in the last verse of the twentieth chapter. He is not attempting a complete biography, but is selecting his material for a definitely avowed religious purpose. It is a work of transition. It leads from the Apostolic age to the sub-Apostolic age, for the date of its composition is in the first two decades of the second century. It also marks a transition in the realm of thought. It is Christianity expressing itself in Hellenic categories. It is likewise of the first importance in that it "carries over the revelation of Christ from the realm of outward fact to that of inward religious experience." In the fact of this threefold transition—from one age to another, from one culture to another, from the outer to the inner sphere—the explanation of many differences between this Gospel and the others is found. The author is unknown to us, but we can see clearly the chief influences which moved him. They are the synoptic narratives, Paulinism, and the Alexandrian philosophy. Other phases of Christian doctrine must have exercised influence and gnostic speculation has left its impress.

Certain subordinate purposes, polemical in character, can also be detected. The anti-Jewish attitude, the attempt to subordinate John the Baptist to Jesus, and opposition to certain heretical teachings are the principal ones. Certain ecclesiastical purposes are present; for example, the setting forth of "a theology which will give adequate and authoritative expression to the common faith." The striking attitude toward the sacraments is also due to such purposes. A fundamental difference between the synoptists and the writer of the Fourth Gospel is that, while they reason from the outward actions to the person behind them, he judges the work by his theory of the person. The Logos doctrine is important for the understanding of the Gospel. Jesus was one with the Logos, a pre-existent and divine being. According to Mr. Scott the idea of the Logos as describing the person and work of Jesus was not altogether happy, and it is fortunate that it was not carried out with strictness and consistency. The remaining theological ideas of the Gospel are found to be a combination of the theological inheritance and the spiritual experience of the author remodeled by Hellenic metaphysics.

So the Fourth Gospel cannot be understood as an accurate historical statement about Jesus. It is a reconstruction of the church's belief, in an earnest endeavor to conserve the vital and essential features of it. The author did not hesitate to recast freely, but was faithful to the genuine Christian message. He saw clearly that the central thing in the Christian religion was the life and character of Jesus, and he sought "to present them to his contemporaries as the eternal basis for their faith." Thus this Gospel is the expression of the mind of the church as it tries to meet the needs of a new age and a new environment. But it is also the expression of a profound personal religion.

In his closing pages, as indeed throughout the book, Mr. Scott shows that he recognizes the great spiritual values of the book, while he candidly faces the problem of its origin and purpose. It cannot be apostolic in origin, yet the

author has caught the secret of the Lord and expressed it for countless others. Doubtless many will dissent from a number of the writer's conclusions, yet the volume is indispensable to a comprehensive understanding of the problem. Its pages contain much of value both to the historical student and to the religious seeker.

The reading of these four volumes will convince the reader that there is not yet a consensus of opinion as to the origin of the Fourth Gospel. There are eye-witness and apostle, accurate and historical, on the one hand; anonymous or non-apostolic author, and theological interpretation for a later age, on the other. Each must decide for himself on the basis of the evidence. We are fortunately coming rapidly to the understanding that disproof of apostolic origin need not impair spiritual value. Certain things are becoming clearer. The Ephesian origin, the influence of a new thought-world, the manifest dominance of certain purposes in the gospel, are no longer so strenuously opposed by thoughtful men as formerly. But complete agreement and possibly the final solution are not yet with us.

Questions for Further Study

1. The dislocations of the material in the Fourth Gospel.
2. How far is the value of a Gospel dependent upon the historical information about Jesus which it contains?
3. The influence of practical purposes upon gospel tradition.

THE GOSPEL OF JOHN

BY EDGAR JOHNSON GOODSPEED

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY IV

JESUS' FULLER REVELATION OF HIMSELF TO HIS DISCIPLES (13:1—17:26)

First day.—§ 20. *Washing the disciples' feet: the lesson of humility and service:* John 13:1-20. Read John 13:1. The controversial tone which has marked the central part of the Gospel now gives way to a more intimate and confidential intercourse between Jesus and his disciples. Notice that John puts the Last Supper, not on the night of the Passover supper, but on the night before. The evangelist intends to correct the notion so clearly expressed in Mark 14:12, 16, 18, that Jesus' last meal with the disciples was the Passover supper. Certain touches in Mark, indeed (14:2; 15:42), seem to agree with this placing of the Last Supper, which, on the one hand, avoids making the Supper an outgrowth or modification of the Passover supper, and, on the other, brings the death of Jesus to the time at which the Passover lambs were being sacrificed throughout the city. Note that in 13:1 the contrast between the disciples and the world, so characteristic of this Gospel, reappears, as does the supernatural knowledge of Jesus. The verse not only gives a very touching picture of the unselfish affection of Jesus for his disciples, so that his whole thought in this last night of his life was for them, but it suggests the evangelist's interpretation of his death as endured primarily for "his own"; cf. 10:11; 15:13.

Second day.—Read John 13:2-4. Cf. Matt. 11:27; Philip. 2:6. Notice again the emphasis on Jesus' extraordinary knowledge, and observe that his consciousness of his divine nature is the background of the menial act he now prepares to perform.

Third day.—Read John 13:5-11. In countries where sandals were worn, which protect only the soles of the feet from the dust, it was the duty of an oriental host to offer the guests who came under his roof, water with which to wash their feet. It is singular that in John the washing follows the Supper; cf. Luke 7:44. The point of the story is of course the extraordinary condescension of Jesus in doing this menial service for his disciples. The process of interpretation which the memory of the disciples was later to apply to these events is suggested here, vs. 7, as above in 12:16. The symbolic character of Jesus' action is clearly brought out in vs. 8: the feet-washing symbolizes the attitude of humble service to others. Every follower of Jesus must experience it. Does vs. 10 refer to baptism? The thought is that he who has once entered upon the Christian life

has need only to renew each day his attitude of humility and service to his fellows. Notice the continued emphasis upon the extraordinary knowledge of Jesus, vs. 11.

Fourth day.—Read John 13:12-17. What lesson is drawn here from the incident of the feet-washing? How do you interpret vs. 14? Vs. 16: a similar saying of Jesus occurs in Matt. 10:24; what is its application here in John? Notice the characteristically Greek emphasis of knowledge as a condition of "doing," vs. 17; cf. 8:32.

Fifth day.—Read John 13:18-20. The supernatural knowledge of Jesus is again emphasized. He predicts his betrayal by one of his immediate followers, and declares that he does so that when they see his prediction fulfilled they may have their belief in him confirmed. Vs. 20 recalls a similar saying of Jesus recorded in Matt. 10:40. If they yield to his Spirit and go on his errands, they become his actual representatives, sharing his dignity and privilege.

Sixth day.—§ 21. *The prediction of the betrayal; the withdrawal of the betrayer:* John 13:21-30. Read John 13:21-23. The prediction of the betrayal now becomes more specific. The beloved disciple now first appears in the narrative. He is mentioned in this way twice in the Gospel (13:23; 19:26), and twice in the epilogue (21:7, 20). The Gospel nowhere gives his name, but the use of this title for him makes him much more conspicuous than any name could have done. Is he the apostle John, or an ideal figure, the typical sympathetic follower of insight and devotion, who would have understood Jesus as none of his actual followers seems to have done? Or does he unite these two characters?

Seventh day.—Read John 13:24-30. The persons at the Supper were reclining about the table on long couches, each probably accommodating three persons. Jesus would naturally occupy the place of honor at the head of the principal couch, and next him at his right reclines the beloved disciple, to whom even Peter is subordinated. Jesus designates Judas by handing him a morsel of bread which he has first dipped in the common bowl of sauce upon the table. In keeping with Jesus' mastery of every situation he here appears as telling Judas that the time has come for the betrayal; cf. 7:30; 8:20. Vs. 29 is further proof that the evangelist means that the Passover is still in the future; cf. 13:1.

Eighth day.—§ 22. *The farewell discourses of Jesus:* John 13:31-16:33. Read John 13:31-35. The departure of Judas leaves Jesus alone with his loyal followers, to whom he can speak fully and without reserve, and the great discourse and prayer which form the culmination of the Gospel follow (13:31 through chap. 17). Jesus speaks of his death, now close at hand, as his glorification; cf. 7:39; 12:16, 23. Love is now declared to be the bond of the spiritual fellowship (the church), represented by the little group of disciples gathered about the table. Compare with this I John 4:7-21. It is an exalted idea that the Christians are to be known not by any rite or outward mark but by the love they show to one another, and that the love of Jesus is to be the standard and pattern for theirs. Is this a broadening or a narrowing of Jesus' teaching in the earlier gospels? Cf. Matt. 5:43-48.

Ninth day.—Read John 13:36-38. Notice again the evangelist's characteristic emphasis upon Jesus' supernatural knowledge, vss. 36, 38. Peter does not understand Jesus as well as the beloved disciple does.

Tenth day.—Read John 14:1-4. Jesus now seeks in these beautiful words to comfort his disciples in view of his departure. He goes away to prepare for their later coming to the house of many abiding-places, but he will come again to them, that they may be with him. The Gospel now begins the skilful modification of the early idea of Jesus' visible return on the clouds of heaven into the coming of his spirit into the believer's heart.

Eleventh day.—Read John 14:5-7. Jesus has already declared himself to be life, in the sense that he introduces men to the higher divine life which is eternal, 11:25. The evangelist has described him as the source of truth, 1:17, and Jesus has promised the knowledge of the truth to those who abide in his word, 8:32. He now declares himself to be life and truth, at the same time describing himself as the way by which alone men can come to God. The common point of emphasis in these three ways of putting the religious significance of Jesus is that only through him can men attain salvation, whether it be conceived as the divine life, or as the apprehension of truth, or as finding God. Vs. 7: in what sense is it true that Jesus has definitely added to our knowledge of God? Is it in simple fact easier to find God and to know him than it was before Jesus lived and taught?

Twelfth day.—Read John 14:8-11. Notice that the discourse here has something of the form of a dialogue; Peter, Thomas, Philip, and Judas (not Iscariot) successively question Jesus (13:36; 14:5, 8, 22). "The answer to Philip at the supper may be regarded as the central theme of the whole Gospel. . . . Jesus himself is the revelation, and according as men know him, through a living fellowship, they attain to the knowledge of God" (Scott). With vs. 10 compare 7:16 and 8:29: Jesus' filial dependence upon God is brought out in these verses. Vs. 11: faith here is not, as in the earlier Gospels, the condition of Jesus' mighty works, but their result. Yet, as elsewhere in this Gospel, faith based on Jesus' works is inferior to faith inspired by association with him. Is faith in this Gospel more like intellectual assent to doctrine than like personal dependence upon God? That is, is it belief rather than trust?

Thirteenth day.—Read John 14:12-14. The departure of Jesus is to lead to his return as a spiritual presence in the hearts of his followers, and thus endowed they will carry on his work with even greater power. This suggests that the wonders of Jesus in this Gospel—feeding multitudes, making water wine, giving sight to the blind, raising the dead—may be regarded as symbolic of the later spiritual achievements of his followers. This new endowment of Jesus' presence will give the Christians' prayers the efficacy of Jesus' own, since he will in effect be speaking through them to his Father; cf. 11:42.

Fourteenth day.—Read John 14:15-21. To those who love and follow Jesus he will send another helper, the spirit of truth, who shall abide with them and reside in them. It might seem that this being, so objectively spoken of, must be someone other than Jesus himself, but this impression is immediately corrected by vs. 18: "I come unto you," and a little later in vs. 21: "I will reveal myself unto him." The promised helper is to be Jesus' own spiritual presence. This promise is made, not only to the disciples present at the Supper, but to anyone who afterward should know and follow Jesus' teaching; cf. 20:29b.

Fifteenth day.—Read John 14:22-24. The earlier apocalyptic idea of Jesus' return had represented it as a spectacular event manifest to all the world. But the teaching here presented is that the world will not behold the presence of the returning Jesus, vs. 17. Judas' question relates to this difference. Jesus again affirms that he and his Father will come and dwell as a permanent inward presence in those individual hearts that love him. Others are neither capable nor desirous of receiving him, vs. 24. Again, in this verse as in 7:16 and 14:10, Jesus declares his filial dependence upon his Father for his message. Luke is the only one of the earlier evangelists to mention this Judas among the apostles (Luke 6:16).

Sixteenth day.—Read John 14:25-31. It will be seen that the Gospel here identifies the coming of the Spirit with the return of Jesus to the world as a spiritual presence in the hearts of his followers, describing it variously as the sending of the helper or comforter, his own coming unto them, and even the coming of his Father and himself to stay with those who love him. This spiritual presence will revive and perpetuate Jesus' teaching, and in the expectation of its speedy coming the disciples are urged to tranquillity and peace. Vss. 28, 31 again emphasize the subordination of Jesus to his Father, and vs. 29, like 13:19 above, calls attention to his power of prediction incident to his supernatural knowledge.

Seventeenth day.—Read John 15:1-10. This allegory is the nearest approach to a parable which the teaching of Jesus in this Gospel contains. Certainly it is quite unlike the parables of the earlier Gospels, and it may more properly be called an allegory. It teaches the significance of Jesus as the source of life. Spiritual fruitfulness is dependent upon vital union with him, and life is viewed as a higher kind of existence which can be attained only through mystical union with Jesus, the giver of life.

Eighteenth day.—Read John 15:11-16. The relation of Jesus to his followers is here reinterpreted as that of friendship, for he has shared with them his knowledge of his Father's will. The Gospel's habitual emphasis upon knowledge reappears here. Jesus' death is now interpreted as endured, not as in Paul's letters to atone for men's sins, but for the sake of his friends, to whom it more fully reveals his love and whom it binds more closely to him. This recalls the figure of the good shepherd laying down his life for the sheep, 10:11; cf. 13:16.

Nineteenth day.—Read John 15:17-21. The opposition between the church and the world again appears. The ancient world, especially in the first and second centuries, altogether misunderstood the church and credited Christians with cannibalism and other monstrous practices. Before the end of the first century the empire had begun to persecute the church. The language of this paragraph is colored by these contemporary experiences of the church. How are they explained? Notice again the importance of knowledge, 15:21.

Twentieth day.—Read John 15:22-27. The revelation of Jesus, attested by his signs, has opened to men the higher divine life; in rejecting it they convict themselves of sin in a far deeper sense than would otherwise have been possible. In hating him they have in effect hated God who is revealed in him. The promised helper or comforter is now described, vs. 26, as proceeding from the Father and bearing witness to Jesus. Where has this idea of witness to Jesus appeared before in this Gospel?

Twenty-first day.—Read John 16:1-7. Notice in these verses the atmosphere of contemporary persecution, vs. 16, the emphasis upon knowledge, vs. 3, and upon Jesus' power of prediction, vs. 4; cf. 13:19; 14:29. Again, as in 14:12, 16, Jesus' departure must precede the coming of the helper, vs. 7. Jesus speaks now of sending the helper, now of coming himself.

Twenty-second day.—Read John 16:8-15. These verses set forth the influence of the Spirit which is to come, upon the world and upon Jesus' followers. To the world it will so vindicate Jesus' claims that the world will recognize its sin in rejecting him, together with his righteousness and the judgment which the world has through his presence in it passed upon itself. To Jesus' followers the helper will come as the spirit of truth, enlightening them so that they shall gain larger vision of truth and deeper insight into the mind and teaching of Jesus. This thought of the progressive development of the Christian consciousness is one of the great ideas of this Gospel. What is the basis of condemnation in the judgment as here stated, vs. 9? What is it in the picture of the judgment given in Matt. 25:45?

Twenty-third day.—Read John 16:16-24. This strangely repeated emphasis upon the "little while" that is to intervene between Jesus' death and his return to stay with his disciples is highly significant in John, for it means that Jesus' resurrection is virtually his final return to his disciples as the helper or spirit of truth to abide as a spiritual presence in their hearts. The resurrection, the coming of the Spirit, and the return of Christ are thus identified in John. Why will no one be able to take the disciples' joy from them, vs. 22? Why will they ask Jesus no further question in that coming day? Why will all their prayers in his name be answered, vs. 23, 24?

Twenty-fourth day.—Read John 16:25-28. In contrast with the figurative language in which these discourses are cast, the voice of Jesus' Spirit in the Christian consciousness is clear and distinct. With vs. 26 cf. 14:14; 15:7; 16:23. Again the great ideas of the love of God and the continued presence of Christ are emphasized.

Twenty-fifth day.—Read John 16:29-33. Where else in this Gospel has this thought of the supernatural knowledge of Jesus been expressed? Cf. 1:48; 2:25; 4:18, 39, etc. Vs. 32 expresses Jesus' consciousness of God as a sustaining presence. Notice again the thought of peace so finely characteristic of this Gospel; cf. 14:1, 27. Again, as often before, the little group of disciples representing the church is silhouetted against the dark background of a hostile world. But Jesus in his own life has won a moral victory over the world which guarantees his ultimate spiritual triumph over it.

Twenty-sixth day.—§ 23. *Jesus' prayer for his disciples:* John 17:1-26. Read John 17:1-5. This intercessory prayer marks the culmination of Jesus' work; he now declares it finished. The hour is come. The honoring or glorifying of the Son describes the approaching death of Jesus in one of its aspects. Cf. 13:31. Life is again described in vs. 3 in terms of knowledge. How is this knowledge defined? The earlier apocalyptic conception had been that Jesus would return on the clouds to do his proper messianic work. What bearing does vs. 5 have upon this?

Twenty-seventh day.—Read John 17:6-11. The contrast with the world is again sharply drawn, vs. 9. With vs. 10 compare 16:15. Does vs. 11 suggest that the church is in some sense to take the place of Jesus in the world? Does this imply an exalted idea of its dignity and mission? Yet the disciples' great heritage from Jesus was not an institution, but an inward spirit of peace and love; cf. 14:27. Notice the emphasis upon the unity of the church; cf. 10:16; 11:52. This is of course primarily a spiritual unity. Does it also imply anything as to the developing organization of the church in the writer's day, e.g., the system of presbyters (or bishops) and deacons that had replaced the primitive want of organization? cf. I Cor. 12:28.

Twenty-eighth day.—Read John 17:12-19. The followers of Jesus, like him, enjoy a higher life; they are not of this world, vs. 16. Jesus consecrates himself or devotes himself to death that his followers may be the more fully consecrated to God, vs. 19. Does vs. 16 apply to the disciples as the first of those who are to guide the church and after them to those who become its later leaders? Cf. 15:27; 20:21.

Twenty-ninth day.—Read John 17:20-24. These words foreshadow the wider Christian circle of the writer's day, united into one through Jesus' devotion of himself in his death, vss. 20, 21; cf. 10:16; 11:52. Here, as in 10:15, 16, the unifying of all that believe is connected with Jesus' death; cf. vs. 19, above, and 12:32, 33. The thought that Jesus' followers are to be with him recalls the beautiful expression of the Christian hope in 14:3. Jesus' death appears in John as his release from the limitations of time and place which the incarnation had imposed upon him, so that instead of being with one little group of disciples only, Jesus by virtue of his divine nature can after his death be present in the heart of each of his followers on earth and also be with those who have passed on into the house of many abodes. That is, this Gospel connects the whole influence of the Spirit of God in the human heart with the personality of Jesus.

Thirtieth day.—Read John 17:25-26. In these verses notice the emphasis upon knowledge and love. Jesus alone knew God and revealed him. As a divine presence he will still communicate this revelation to his followers and thus awaken the divine love in their hearts. Cf. I John 4:19.

What are the leading ideas of this farewell discourse, chaps. 14-16? How does it compare with the Sermon on the Mount? Cf. Matt. chaps. 5, 6, 7. Is it as varied, ethical, and practical? Is it more meditative, mystical, and theological? What are the leading thoughts in the intercessory prayer, chap. 17? How does it compare with the Lord's Prayer, Matt. 6:9-13?

SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

The chapters which are to form the basis of the study for the present month are perhaps better known to Christian people young and old than any other portions of the whole Bible. For this reason it is particularly difficult to handle them. They have been read so much and so superficially that the task of giving them new and more vital content has been rendered difficult. On the other hand, if the full meaning of these chapters and a sense of the wealth of assurance to the Christians of the first century that they contain can be fully understood by the members of the class, the chapters will become to them not only beautiful in themselves and comforting to all Christians, but luminous with the experience of the Christians who lived so near to the time of Jesus that their Christianity was life itself.

To accomplish this it is necessary to picture vividly the scene, and to seek in every way to give reality, not only to the Last Supper, but to the conditions under which the Christians were living at the end of the first century.

FIRST MEETING

1. Palestine at the end of the first century.
2. The progress of Christianity during the first century.
3. Suggestions in this section of the Gospel of John which reflect these conditions.
4. The accounts of the incidents of the Last Supper as found in the Synoptic Gospels.
5. The story as found in John.

Discussion: In view of these differences what is the particular value of each of these accounts to us today?

SECOND MEETING

1. The prayers of Jesus as recorded in the Synoptic Gospels.
2. The great intercessory prayer in chap. 17.
3. The observance of the Lord's Supper as a memorial by the Christian church since Jesus' time.

Discussion: What are the suggestions of the various prayers of Jesus with reference to the things for which we should pray and the answer which we may expect?

QUESTIONS FOR REVIEW

1. Name some of the peculiar features of the narrative of the Last Supper as described by the author of the Gospel of John.
2. In what connection does the idea of the supernatural nature of Jesus, so prevalent in this narrative, appear in this chapter?
3. What lesson is drawn here from the lesson of the feet-washing, and how do you interpret vs. 14?

4. Describe the scene and the incidents presented in 13:24-30.
5. In the great discourse beginning with 13:31, what does Jesus declare to be the sign by which Christians shall be known?
6. What strong doctrine of the earliest Christians and of Paul shows modification in 14:1-4?
7. In view of vs. 6 name some reasons why it is easier to find God now than before Jesus lived and taught.
8. What is the peculiarity in form in the contents of chap. 14?
9. What is the central teaching of this chapter?
10. What is the teaching of Jesus as to the prayers of his followers as presented in this chapter?
11. Under what conditions is the future presence of God and Jesus in the world to continue?
12. How closely in this chapter does Jesus identify himself, God, and the Holy Spirit?
13. What is an allegory?
14. Why is that a better name than parable for chap. 15?
15. What is the lesson of this allegory?
16. How does the doctrine of Jesus' death differ in this Gospel from the doctrine of the atonement which has come down to us from Paul?
17. How does the author account for the persecutions in the midst of which the church of his time then was?
18. Where has the idea of the witness of Jesus suggested in vss. 26, 27 appeared before in this Gospel?
19. What are the leading thoughts in Jesus' prayer?
20. These chapters have brought comfort to Christians through all the centuries since they were written. Has your study of them made them more or less practically helpful to you? Why?

REFERENCE READINGS

We repeat titles suggested earlier in the course: A. Worsley, *The Fourth Gospel and the Synoptists*; Sanday, *The Criticism of the Fourth Gospel*; Scott, *The Fourth Gospel*; Bacon, *The Fourth Gospel in Research and Debate*; Hastings, *Bible Dictionary* and the *Dictionary of Christ and the Gospels*.

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SHALL WE RESCUE OR SHALL WE SAVE MEN?

You rescue a man from drowning when you pull him out of the water. You save him when you teach him how to swim.

You rescue a man from typhoid fever when you send him out of town. You save him when you make the town sanitary.

A man is rescued from the world when he has been removed from bad conditions. He has been saved from the world when the bad conditions have been remedied or destroyed and he himself has been given an inward power to rise above, or be indifferent to, temptation.

A man is rescued *from* wrong human relations; he is saved *into* right human relations.

Rescue, like quarantine, leaves conditions unchanged. Salvation, like sanitation, adjusts men to conditions which have been or must be changed.

Rescue treats individuals as separable from society. Salvation recognizes that individuals are indestructibly social.

Rescue is complete in monasteries; salvation brings in the Kingdom of God.



Is Christianity a religion of rescue or of salvation?



Do not think the issue a mere matter of words. It involves an entire view as to what religion really is. Whatever other distinctions we may find among them, Christian workers today fall easily into two classes; one class seeks to rescue people from hell without serious thought of changing the conditions which send men

to hell; the other is eager to save men from sinning but seeks also to cleanse society from the forces which tempt to sin.

It may be replied that the man with the rescue message is also eager to clear society of its evils. Does he not oppose red-light districts and saloons? Is he not eager to have men pay their debts and be kind to their wives?

Assuredly, at least as long as economic conditions are not seriously affected. But the avoidance of such evils is hardly more than respectability. They are the sort of things which Jesus talked very little about.

Must not the Christian conscience ultimately be responsible for the existence of poverty?

What has the Christian to say about unjust economic privilege, the exploitation of the weak, the maintenance of conditions that breed social disorder, crime, disease? A man can be respectable and be guilty of all these sins.

The man who believes that the gospel is a power of salvation rather than mere rescue believes that whatever is injurious is wrong. He believes that his Christian message is prophylactic as well as ameliorative.

An ounce of spiritual prevention is worth a pound of any balm of Gilead.

A church that conceives of its mission simply as rescue will be a parasite upon social evolution. A church which believes in Christian salvation will not only turn multitudes from their sins, but will also turn social evolution in the direction of the Kingdom of God.

PRESENT CO-OPERATIVE ACTION BY THE CHURCHES¹

SHAILER MATHEWS

Four years ago history seemed certain to follow general tendencies then discernible. The immediate problems which faced the church were largely those of healthy development within limits set by normal conditions. So far as competent observers could foresee, the program of Christian ideals, though not as rapid as we could hope, was not threatened by any social cataclysm, and the finality of the ethics of Jesus was not seriously questioned except by anti-Christian radicals.

How changed is the present situation! We see Christian Europe at war and the entire world convulsed. The economic forces of civilization are utterly disarranged, the hopes which were held for the speedy triumph of Christian morality are weakened, and Jesus as a teacher of practical ethics is again standing before Pilate.

The Federal Council would have been unfaithful to its mission if it had not faced the tasks which this terrible situation has laid upon American churches. If our American Protestantism had proved itself incapable of forcible self-expression at such a moment, we might well distrust its future. But as it proved, the chaos into which our world was thrust has served to unite rather than to dismember American Christianity. The Federal Council, which in 1912 was beginning to find itself,

has proved to be a providentially prepared agency in a time when united action alone could be effective.

But the Federal Council has had other difficulties to confront during these four years. Human nature is so constituted that it is always easy to arouse enthusiasm for an idea not yet in operation. In fact, nothing is more crucial in a pioneering movement like that represented by the Federal Council than the effort to bring ideals into the field of action. Administration is always the test of ideals. It has been no accident that the Federal Council has been forced to steer a rather difficult course. If it had confined itself to conventions and speeches, it would have been charged with being merely doctrinaire. If, on the other hand, it actually became effective, it was in danger of being charged with establishing a super-authority, a sort of Protestant papacy. That the Federal Council has altogether escaped these two opposite criticisms can hardly be admitted. There have been those who have accused us of dwelling in a utopia of generalizations beyond realization; there have been others who have not hesitated to say that federation, whether represented by the Council or by local organizations, is a blow at the independence of denominations.

I am very sure that an examination of the reports which are to be submitted

¹ President's address at the quadrennial meeting of the Federal Council of the Churches of Christ in America, held in St. Louis, December 6, 1916.

to this Council will show how unfounded is each of these two criticisms. As the Committee of Fifteen appointed to examine into the working of the Federal Council reports, "In all its movements the Council has kept within its constitutional provisions and has given full expression to the unity of evangelical Christianity."

I

The operations of the Council will be reported in full in the course of its sessions; for our present purpose it will suffice to mention certain outstanding accomplishments, the consideration of which will enable us to interpret more accurately its significance to American churches.

The finances, which in 1912 were a source of no small embarrassment, have been placed on a satisfactory basis, although the extent of operations has compelled a budget for 1916 of over \$100,000. The office force has grown from an acting secretary to a very considerable body of trained specialists, acting in co-operation with the very efficient general secretary; and the quarters, which in 1912 were two office rooms, have expanded into a group of offices in New York and Washington, aggregating something over twenty-five rooms.

But important as are these evidences of growth, they become almost insignificant in comparison with the work which the Council has been conducting. In general, this may be described as twofold: first, the cultivation of the growing sense of evangelical unity among its co-operating denominations, and, second, the expression of this community

of feeling at points where such expression was both possible and needed. So far as the first of these two purposes is concerned, little need be said except to call attention to the fact that the meetings of the Executive Committee as well as the work of certain of the commissions has shown a steady progress in the spirit of co-operation among Christian bodies. The Council has been in constant touch with its constituent bodies, and has endeavored to make itself a clearing-house of information and a means of better mutual understanding. Such service, great as it is to the efficiency of our American Protestantism, can hardly be reduced to statistics, but it has its place among those potent influences which stream from the church of Jesus Christ.

In the second group of activities the Federal Council has been much in the public eye. Under its auspices continuous religious work was carried on in connection with the Panama Exposition, and there have been instituted the American Peace Centenary Committee, the American Alliance for Promoting International Friendship through the Churches, the great co-operative movement for war relief among the peoples of Europe and Asia, and the assistance for the French Protestant churches. In addition, the Council has in the name of the churches called American Christianity to prayer for great emergencies, as well as for the weeks of prayer of the Christian year. It has furthered international good-will by the presence of its representatives both in Europe and in Asia. Through its commissions it has faced social problems, the needs of the rural church, evangelism, education,

as well as matters in which outstanding action was more difficult. It has organized two commissions: that on Rural Life, and that on Federated Movements. The importance of these various undertakings is evinced in their mere recital. Never before in history has there been anything comparable with this expression of the common spirit of evangelical Protestantism.

These accomplishments, however, have been at the same time a sort of laboratory practice for the Federal Council. In the quadrennium from 1908 to 1912 a number of theories were tested and approved or rejected. Among these was the plan of establishing branch secretaries and thus organizing the entire nation into districts centering around the office in New York. Experience soon showed that this type of federated work was quite impracticable, as well as altogether inferior to such work when undertaken by local initiative. During the present quadrennium there has been no attempt at reviving this policy. In fact, the passage of time has made clearer the fact that the function of the Federal Council is not to establish federations or to bring about local unions of churches, but rather to be exactly what its name implies: a council representing the denominations in their organized capacity.

There is a danger at this point to which those responsible for the conduct of the affairs of the Council have not been indifferent: it is that the Council may become bureaucratic, and that it should put in the hands of a small group of men power to set forth their own ideals and impressions under the guise of a representation which at the best can be only

imperfect. The fact that those charged with the administration of the Council have been aware of this danger has been apparent to all those at all in touch with the operations of the Council and administrative commissions. Equally evident has been the determination on their part to avoid this danger at every turn. The General Secretary and Administrative Committee have been especially cautious, and, at every point in which such misinterpretation was possible, have been careful to set forth clearly and unqualifiedly the actual situation. Their success has been most gratifying. The Federal Council at the present time stands pledged to no peculiar theories, social, theological, or political. It has refused to lend itself to programs threatening to identify it with some program or party, and has stood unqualifiedly for those great principles which are in the heart of our evangelical faith.

II

More important, if possible, than these accomplishments is the meaning of the movement which they express.

1. The operations of the Federal Council during the past four years show the persistence of denominational integrity. During this period there has been no amalgamation of large religious bodies, except that of the Free Baptists, who have to a very considerable extent combined with the Northern Baptist Convention. This persistence of denominational loyalty is all the more noteworthy from the fact that during these four years there has appeared a very decided increase of denominational activity. There are few of the great denominations which have not under-

taken forward movements. The Men and Millions Movement of the Disciples, the Five-Year Program of the Baptists, the Five-Year Program of the Congregationalists, the great movement on the part of the Methodists and Episcopalians for pensioning their ministry, are but a few of the outstanding indications of the hold which denominational loyalty has upon American Christianity. Nor is there any indication that the attempt at co-operative movements such as the Federal Council represents is tending toward a destruction of denominational organizations. Even the interdenominational movements like the Christian Associations have their roots in recognized denominations.

The Federal Council conserves this loyalty of denominations to their history and their characteristic doctrines and politics. It has never undertaken even to discuss such elements. It is an outstanding illustration of the fact that while there are many members there is only one body, the head of which is Christ. So far as we can forecast the future, there is no indication that American Christianity will be organized along other lines. For my own part I cannot see how the existence of denominations can cease in Protestantism. Denominational alignments may in some cases disappear, as in the case of those denominations that are closely alike, but denominations are likely to be a persistent fact. Any attempt at developing Christian unity must start with this fact. Criticism of the Federal Council on this ground is likely to be mere doctrinaire petulance. In the Federal Council we are trying to take things as they are, not as some of the brethren are

endeavoring to persuade us they ought to be.

2. But denominationalism during the past few years has been undergoing a very remarkable change. Whereas most denominations started in the spirit of sectarianism and became belligerent bodies, denominationalism at the present time is rapidly becoming co-operative. It represents the federal idea rather than the imperial. Already co-operative devices and methods have been discovered by which it is possible for denominations to work together on broad principles without interference with each other's rights and without raising the question of each other's errors. I would call attention to the reports of the commissions on Home Missions, Foreign Missions, Evangelism, Religious Education, and Local and State Federations to indicate how effective a device denominationalism is becoming for bringing about an active Christian co-operation. Without insisting on any but one most vital doctrine, the evangelical denominations are moving together in a way which was barely dreamed of half a generation ago.

Thus within Protestantism we are discovering that spiritual solidarity of which men have sung, but which has been with great difficulty put into operation. In other words, the present method is not that of getting Protestant Christians to agree on doctrine, but that of influencing them to co-operate in service. The way to get together is to work together. Particularly has this been shown in the past four years in the impact which Protestantism as represented in the Federal Council has been making upon the fields of human need

which were almost neglected in the earlier operations of the churches. I mention only three fields in which the Federal Council has been able to focalize the widespread interest of its constituent members in the interest of an extension of the influence of the Gospel upon human affairs:

a) In the field of social service the Federal Council has been and is able to share in the leavening of social evolution with the spirit of Jesus Christ. Probably in no field of church activity are the problems more difficult or more vital. Wisdom and sanity are as needful here as in any field of moral endeavor, yet it is unthinkable that men and women under the leadership of Jesus Christ can be content to endure social conditions as they are now. The seriousness of the crisis has been intensified by the commercial expansion due to the war, and if the church is not ready to step forth with a frank message which shall unify the moral sentiment of its members, industrial relations will go on their way outside of Christian influence in much the same way as have the relations between nations. The pressure upon men who would make actual application of Christianity to social affairs in any reconstructive fashion is very great. But this fact simply intensifies the need of the further inculcation of Christian principles. There is no denominational question here involved but one that is fundamentally religious. Our Commission on Social Service has been able to be of real assistance in many cases, not only in setting forth the facts in certain labor disturbances, but in agitation for the enforcement of laws for the benefit of workingmen. In such connections,

the fact that the Commission represented the Council has given it far more weight and influence than could possibly belong to any strictly denominational group.

While this is only one aspect of the demand which the world is making upon Christianity, it is at least one so vital and so terribly immediate that we may well pray that wisdom and the spirit of Jesus Christ may be given to all Christians, whatever may be their economic lot in life.

b) In the field of international relations, the Federal Council has also been able to make evident the place of the Christian spirit in human affairs. Here again there is no possibility of doctrinal or ecclesiastical differences. Either internationalism is to be subject to the laws of Christian morality, or it is not. If the former is to be the case, it is the business of the churches to bring to bear their proper ideals upon those responsible for international policies. It is, of course, an almost unprecedented effort which the Federal Council has been making at this point. Frankly disclaiming all political affiliations, representatives of the Federal Council have been able to carry to many nations, including those at war, a message of Christian friendliness, and thus to keep alive a loyalty to the kingdom of the spirit which ultimately must rule in the kingdoms of the world. The mere fact that in such action these representatives were authorized by an organization such as the Federal Council had an influence which would not have been possible otherwise.

Indeed, to a certain extent, the Federal Council is itself a training school

in international politics, for it is breaking the way by which various independent bodies can act together for the common end which expresses the fundamental purpose of their existence. We are repeating in a way the history of the church. As the local church has been the school and laboratory in which have been worked out ideals of political freedom, so interdenominationalism is the laboratory in which can be worked out some of the problems of internationalism. For if denominations cannot live together in peace, how can Christians fairly expect to teach nations to live together in peace? If Christian churches cannot keep from quarreling, how can they teach the nations to keep from war?

c) Most recent of all our undertakings is the effort to evangelize our rural life. The Commission on Rural Life was the outgrowth of the Commission on Social Service, but it has already attained an independent position, and after the remarkable meetings held in Columbus in 1916 in connection with the meetings of the Executive Committee, the Commission on Rural Life is certainly to be regarded as one of the leavening influences in America. That it faces difficult and delicate problems has already become apparent. It must undoubtedly work out results by experiment rather than in accordance with preconceived theories. But it is at least bringing to bear upon our rural life a conception of a great evangelical Christianity as distinct from the competition which too often has marked the church life in small communities. No careful student of present tendencies in American life can avoid seeing that only as denominations co-operate in some way in the mainte-

nance of churches in country districts can those districts be prevented from falling into irreligion of the densest sort. The Federal Council here, as in the case of social service and internationalism, will prove itself of immense service.

3. A third tendency of our modern church life indicated by the work of the Federal Council during the past four years is the growing desire for a united expression of a generic Christian attitude. This, of course, may be in a way regarded as a phase of the co-operative movement among denominations to which reference has already been made. But it is even deeper. Everywhere throughout the country thoughtful men and women are undertaking some form of federated Christian work. The report of our Commission on State and Local Federations and of that on Federated Movements are almost revolutionary reading when one compares them with the total indifference to anything like co-operative action which marked the earnest Christian life of a generation ago. The interesting fact here is that we seem to have passed into a second stage. We first established organizations to federate certain types of Christian life; now we are trying to federate these federated movements. The list of such movements contained in the report of the Commission on Federated Movements will show that there is already overlapping of operations of these movements that have started independently to give coherence to Christian activity. Just how far this overlapping can be avoided the future alone can tell, but the thoughtful leaders of great Christian undertakings are impatient of unnecessary duplications of organization and work.

That the Federal Council can be of great service in the way both of expressing and of directing this attitude of mind, events have thoroughly shown.

4. But deeper than all these indications of a renewed life in American Protestantism is a more distinct recognition of the moral dynamic which lies in the evangelical faith in Jesus Christ. One of the earliest discussions into which the Protestant movement entered concerned the relation of faith and works. The answer finally given to the questions which this discussion aroused were eminently sane theologically, and across the centuries Protestantism has insisted that faith must be energized by love. But never in the history of the Protestant movement has the attention of men been so consciously directed to the unifying power of the gospel of Jesus which so supplements the gospel *about* Jesus. We have invented no new doctrine, but rather have we come to see that if we call him Lord and do the things he commands us, we have the reinforcement of God Almighty. The Federal Council in its insistence that its one bond of union shall be the recognition of Jesus Christ as the divine Lord and Savior is simply voicing the precious ethical and moral dynamic of such a confession when it represents the churches in an ever more concerted attack upon moral disorders. The old discussion which was settled once in theological terms is now being settled in moral terms as well. Love to our neighbor is being set forth, not as co-ordinate with, but as a part of, the dynamic of the love of God. As our understanding of human life has grown more intelligent, we have found new

power in a message of a God reconciled to the world. In Christ's name we urge the world to be reconciled to God. And we know that such reconciliation must be expressed in better ordered life, both individual and social. Even more than the transformation of denominationalism and the disclosure of the spiritual solidarity in Protestantism, this larger recognition of the principles which Jesus himself enumerates and expounds, this larger willingness to pay the price of loyalty to such teachings, is the most significant phase of the religious life as represented by the activity of the Federal Council. We have come more clearly to see that if we accept Jesus as the Son of God, we can safely accept his principles as ultimately practicable among the sons of men. If God be for us, who can be against us? The gates of hell cannot stand before the onset of such faith!

III

In this record of our past is the call of our future. As never before, Christianity faces world-wide problems. Its mission is serious and will not be finished until the whole world is brought under the sway of Christ.

It must be confessed that the past two years have largely dissipated that easy-going optimism which we once were tempted to identify with faith. Face to face with unprecedented perils, strong men must take the Kingdom of God by force. The war is certainly sifting the various conceptions of Christianity for which men have argued in recent years, and thoughtful men have come to feel that either we must have more Christianity or we shall have less. But to give the world more Christianity

is only one way of saying that we must bring the gospel of Jesus more completely into touch with all phases of human life; that its impact must not be weakened by internal divisions and strifes among its followers; that the moral implications of truth must follow the acceptance of truth; that our plans must be more extensive, more unified, and more filled with the spirit of the Cross.

1. The Federal Council does not stand for a mere philosophy of society, or even a mere philosophy of salvation. Illumination is not evangelization. Prayer is more powerful than programs. Intelligibility of doctrine is by no means identical with the spiritual power of faith. The gospel is more than a message of a better civilization. There must be repentance before there can be reform. We can never hope to make the world accept the gospel until individual men and women feel the saving power of God in their own lives. To think of constructing a Christian civilization from individuals whose own lives are untouched by the gospel is as futile as to think that a democracy can be organized by savages. As we extend the gospel into the constructive forces of today's life, it is indispensable that we first bring individual souls into fellowship with God and the practice of the gospel. It is a sign of promise that, just at the moment the Protestant churches of America see the majestic possibilities of the gospel in social reconstruction, they are entering upon a new epoch of evangelism. By a great variety of means they are appealing to individual men and women as never before to acknowledge the leadership of Jesus Christ. The success of the social gospel

will be largely dependent upon the success of this gospel with the individual. There are not two gospels, even though there may be two fields in which the one gospel must work. We cannot place the individual over against society and think that there is a division in the appeal of the divine message; we must deal with the individual in society and bring the gospel to him both as an individual and as a social being. Conviction of sin and a sense of the need of God's help must come to every man who honestly considers his inner life and undertakes to test it by the standards of Jesus Christ. If we are to take Jesus seriously as a leader of the nations, we must take him seriously as a leader of our own individual lives.

Obviously there is nothing novel in this. It is simply to reiterate that which the church has always undertaken and regarded as its chief task. But in so doing we can now face the problem of sin and of salvation very much more intelligently than could those of the past. We know only too well that human lives cannot be saved by merely physical removal from the social world. The hermit and the monk are illustrations of a conception of religion which substitutes rescue for salvation. We can already see that the task which faces the church is one of almost infinite variety and difficulty. But in the midst of it we can see that it is primarily a problem of persons rather than of programs. The church in the very nature of the case cannot build into its message any definite scheme for reorganizing society. It must produce men with the hope of the future Kingdom of God in their hearts; men who are ready to

adventure in a more Christlike righteousness; who are unwilling to let their religion detach them from service to the world; and who feel as much moral responsibility for the slums, and intemperance, and industrial unrighteousness as for individual sin. To produce men of a Christian spirit is a task which no other institution is really undertaking. Therein is the great mission of the Christian church. All reforms would be easy if it were not for folks. The church must undertake to produce regenerate folks. In the discussion of all problems it must not forget the homely fact that it is folks who hire laborers, own machines, organize trade unions, conduct diplomatic relations, and fight wars. Make folks intelligently good, and most of our social problems will reduce themselves to questions of administration.

I feel very deeply that the church will fail utterly unless it does bring its interest in humanity to the focus of definite individuals. Christianity has never succeeded when it has undertaken to work *en masse*. Christian principles must be put into society, but this is possible only when Christian people leaven society. In our determination to bring about reforms, we too often practice a sort of altruism which deals with persons impersonally. Good legislation will be powerless without good people. A man with good purposes always finds some appeal to force crouching at his door, and unless the churches of America reconsecrate themselves to the production of a character that in all departments of life prefers the Cross to the sword, and patiently trains men in the principles and attitude of Jesus, religion will not be thoroughly effective in the

field of social reconstruction. If the world is to be transformed by the principles of Jesus, it is the business of the churches to prepare the human leaven which can be sent out to function as Christians in all forms of social activity. Let our recognition of our obligation to society not blind us to our obligation to souls. The Commission on Social Service may well strike hands with the Commission on Evangelism, and the two together work toward the bringing in of the Kingdom of God.

2. Thus the call of the future is primarily for the training of these individuals in the sacrificial social-mindedness of Jesus. The churches must be schools of this Christian attitude of mind. Any reform which we undertake to carry to the world will be likely to meet small success if it has failed to operate in the minds of our churches themselves. Our churches must be spiritual democracies if our states are to be political democracies. The more one observes the world in which we actually live the more apparent does it seem that the appeal of Jesus is not to those without rights to gain rights, but to those with privileges to democratize their privileges. The gospel is the good news that it is better to give justice than it is to fight for rights, since God himself justifies people freely and loves his children as fathers love their children. If we want people to listen to the claims of society, we must first convince them of their Christian duty to listen to the claims of those who have less privilege. We must train people in our churches, not to a mere passive resistance to evil, which is by no means always an expression of the principles of love, but to that

active sacrificial attitude of mind which undertakes to share voluntarily with others blessings which have been too long monopolized by one's self or the class to which one belongs.

Here is the immense social significance of the Cross of Jesus Christ to an evolving democracy. Efficiency through vicarious sacrifices is not a popular doctrine to preach, but unless the total revelation which we have in the New Testament is untrustworthy, he who would become the disciple of Jesus must be ready to take up his cross and follow his Master. Democracy is only a new word for sacrifice in the interest of mutual justice. We need to make men feel that the ideals of Jesus Christ are sufficiently worthy to warrant the sacrifice of anything lower, whether it be comfort, or wealth, or social privilege, or economic advantage, or life itself. It is one of the chief functions of the church to persuade people to practice this democracy of the Kingdom of God. The ordinary world of business insists upon the attitude of acquisition, modified by some regard for the rights of others. The church should stand for the paramount obligation to recognize the rights of others even at the expense of one's own privileges.

The real emphasis of Christianity, however, is not upon the obligation to sacrifice, but upon the supreme worth of things for which Jesus calls us as members of his brotherhood to sacrifice. The gospel is not a call to duties, but an exposition of the will of a God who loves and sacrifices for his world. Jesus is the Way, and if we walk with him, we shall certainly find the way leading to victory, but, with

almost equal certainty, across some Calvary.

Christianity will never have its full influence in the world until the church does thus train its members to distinguish between the eternal and the transitory values of life and to be ready to sacrifice in the interest of whatever is worthy of immortal souls. And after it has taught men thus to sacrifice, it must bring to them the glorious good news that most potent among the supreme goods of life is the love it inculcates; that whoever truly loves is born of God; and that whoever goes into the world in the spirit of love, undertaking to give justice to his neighbor as well as to follow righteousness, is working with the will of the infinite God.

3. This appeal which the future makes to the church to recognize more completely the possibilities and ideals of the eternal personal life finds a most immediate field of application in international relations. The church of the past never clearly taught principles of an international morality, and in consequence we still hear men saying that the gospel has to do only with individuals, and not with the relations of nations. But sooner or later a gospel that will not work among nations will fail to work among individuals. The supreme test to which present international relations is putting mankind is not economic, terrible as that is, or even vital, indescribable as is the loss of human life. It is spiritual. The most critical danger which faces us because of war is that humanity shall lose confidence in the spiritual values of the human soul, just because these values have proved themselves to be disregarded by nations.

For when war enters Christian individualism, like other phases of a true democracy, flees.

Just how our churches can bring to bear upon national life the ideals of Jesus is not yet altogether clear, but, after all, that is a matter of method rather than of purpose. The thing which we need clearly to realize ourselves and to induce the churches to induce humanity to realize is the unswerving confidence that Christlike social-mindedness, the superiority of giving justice to fighting for alleged rights, the truth that by the immutable will of God human life grows more personal by growing more loving, are applicable to the relations of nations just as truly as to the relations of individuals.

We must also recognize that peace without justice is as evil as war without justice. Wars are no accidents, but are the outgrowth of national practices and industrial conditions which are susceptible of moral control. Peace will never be lasting until it is based on the practice of peace in all social relations. The nation that fights is a nation whose individuals and whose social classes have not been thoroughly disciplined according to Christian ideals. Good people do not always have good sense. Human nature is so complex and human relations are so intricate that the problems of internationalism must be attacked indirectly as well as directly. The ultimate preparedness for which the church must stand must be the preparedness of souls, both individual and national, to do justice, cost what it may.

This call of the future is so exigent as easily to breed despair. But to distrust our gospel is to distrust our God. As in

the days of the persecutions, no trial comes upon us greater than that which we can bear, if only we are strengthened by God. And is this not, after all, one of the very essential elements of our gospel, that whenever we dare face actual situations and actual human needs, whenever we find history shaping itself into problems to which we can see no answer, we have always with us the faith that we have a God as great as our moral tasks? Our human strength grows weak, but the spirit of our God is infinite. If we as churches can make ourselves co-workers with him, realizing that God's own ultimate reliance is upon spiritual rather than physical power, that the Kingdom of God which he establishes is to be a kingdom of the spirit, we may with untiring effort face these tasks, not in our own strength, but in the strength of him who is mighty to save.

IV

But we must serve together. Only as we are one, Jesus teaches us, will men believe he came from the Father. In this social-mindedness, made aggressive because as one great Christian family we believe in God and sacrificial because we believe in Jesus the Son of God, lies the strongest defense of the church against the powers of evil within the individual and within the world. For the final apologetic is not in philosophy or in science or in ecclesiastical authority. It is within the gospel which unites all Christians and brings the saving power of God to men through a united church. The Federal Council is outstandingly and unequivocally devoted to this gospel that gives life to all theologies and all churches. In the

unity of spirit which it expresses is a new efficiency for its constituent bodies. Together we defend our faith, together we undertake to bring Christ to the world and the world to Christ. No longer can the charge be brought against Protestantism that its freedom promises divisive counsels and the weakness that comes from internecine strife. We who dare to be Christians in ways our conscience bids are also united in spirit. Without weakening our loyalty to our respective inheritances from the past, we are rapidly coming to feel our common mission and our common cause.

Though our polities differ, our policy is His; though our formulas are our own, our lives are not our own, but His who has redeemed us by his precious blood. Our uniforms, our banners, our watchwords may differ, but we all serve the same Captain of our salvation. In our common service we can today as never before see the working of the Holy Spirit, by whose guidance and inspiration we shall co-operate to bring in the day when the kingdoms of the world shall be the kingdoms of our God and his Christ. And he shall reign forever and ever.

TAOISM, AN APPRECIATION

REV. GILBERT REID, D.D.

International Institute of China, Shanghai, China

DR. REID *in previous numbers of the BIBLICAL WORLD has published appreciations of Islam and Buddhism. The present article enters a field of equal importance, but concerning which there is less familiarity on the part of American religious thinkers.*

My acquaintance with the teachings, books, and followers of Taoism has been nearly as long as my acquaintance with Confucianism, and growth in acquaintance has brought growth in appreciation. On my part there is today more than tolerance of another faith; there is real sympathetic appreciation.

It is as a Christian and a missionary that I view with admiration the fundamental characteristics of Taoist doctrine. Just as to my mind there is no antagonism between Christianity and Confucianism, if the essentials be considered, so in the same way Christianity and

Taoism are not mutually antagonistic. In very much they are in accord, and in many ways they may be mutually helpful. The Christian teacher, on his part, can find many a choice expression in the Taoist classics, containing high spiritual truths interpretive of the great teachings of Christianity. The sayings of Confucianism are useful in ethical instruction, and those of Taoism in spiritual instruction.

Both Taoism and Confucianism embrace within themselves the teachings prior to the time of their special founders, Lao-tse and Confucius, just as Chris-

tianity includes the records of both the Old and New Testament Scriptures. In ancient time there was only one religion in China, which had been handed down from the earliest days. Confucianism and Taoism were only two branches of the one ancient faith, two schools of thought interpreting a revelation from God. The Confucian branch represents the more practical and ethical side of religion, while the Taoist branch represents the more spiritual and mystical side. There are, indeed, but few references to the ancient books in Taoist literature, but the careful student will discern many religious ideas which were absorbed into the Taoist classic from the holy men before, just as one who drinks from a stream is drinking from a spring far up the mountains.

1. The student of Taoism must be first impressed with its profound message concerning *Tao*, the "Way." This word is best understood if translated as "universal Law," or the "Law of Nature," such a law being *the way or course* in which nature operates, or in which God, the great First Cause, known in Chinese as the Great Extreme, has been operating through the phenomena of the universe. Some have used the word "Reason" to translate the Chinese term, and thus an impression has been given out that Taoists are the rationalists of China, when more properly they should be called spiritualists and mystics.

Another Chinese term, *li*, translated as an "inner principle," is almost interchangeable with *Tao*, so nearly so that in colloquial Chinese the two are used together, and are generally understood to denote doctrine or truth. If

there is any sequence in the two terms, Law is preceded by principle. Thus in the first sentence of the *Doctrine of the Mean*, written by a spiritually minded disciple of Confucius, we are taught that first in order comes heaven or God, who is elsewhere called the Root of all things. Next in order comes the inner principle which emanates from God and is implanted in all nature, animate and inanimate; with man this principle is spoken of as his moral nature. From the inner principle there comes universal Law or the Way, the particular thought being that God has a *way* in which this inner principle must reveal itself. From this universal Law there issues a teaching or a religion, this being the final and specific elaboration of the laws written on the heart by the indwelling Spirit of God.

With the Confucian series Taoism has much in common; its emanations, however, are set forth in simpler order in a threefold series. There is first heaven or God, then this universal Law, embracing in itself the inner principle, and then virtue or goodness instead of teaching or a religion. The term teaching or a religious system is suited better to the scholastic character of Confucianism, while the term virtue is suited to the spiritual character of Taoism. So close is the relation of God to his Law; as it works itself out in the universe and especially in man, that the impersonal Law and the personal God are thought of as one and the same. Hence some have criticized Taoism, as they have criticized modern Confucianism, as being without God, as materialistic or atheistic. Thus, it is cited, Chu-fu-tsu of the Sung dynasty once used the expression

"Heaven is *li* or principle," turning personality into a mere idea. The thought of this profound philosopher was rather that even heaven must conform to the ruling principles of the universe, and so thoroughly does he conform thereto that both are brought together as one. In the same way Christ said, "I am the way, the truth, and the life."

The Taoist mystic also linked his idea of Law with God and made them one and the same. Lao-tse was a great monist. God as the origin of all must conform to the Law which he has implanted in the universe and in man. Eternal Law binds God as it binds all mankind. Law is universal, it is eternal, it is one, it is God. To such a degree is this true, and so masterful is the sway of Law, that if human thought is to think of a series at all, Law is thought of as first and God as subsequent. Thus in the fourth chapter of the great classic it is said that this universal Law is as if it were the ancestor of the material universe, plainly teaching, as elsewhere it is taught, that before the heavens and the earth and all this material world, with its vegetable and animal life, there existed this eternal and universal Law. Then comes the paradoxical statement, "I do not know whose son it is; it seems to be before God." That is, instead of Law being a son, it is a father, of God. This is, however, only a strong and striking way of saying that Law, by which all the universe is governed, and from which it cannot escape, is everlasting, and so everlasting is it, and so supreme, that even God is bound by it and may be said to come after Law. In reality Law and God are alike everlasting.

Chuang-tsu, the disciple of Lao-tse, and equally profound in his utterances, advances the same idea as to the priority of this universal Law. Here are his words:

This is Law, it has emotion and sincerity, but it does nothing and is without bodily form. It can be transmitted, yet not received; it can be apprehended, yet not seen. It is itself the origin and the root (i.e., self-existent). Before there were the heavens and the earth, there it was, securely persisting. By it there came the mysterious existence of the spirits, and the mysterious existence of God. It produced the heavens; it produced the earth. It was before the Great Extreme (or the First Cause), yet may not be deemed high. It was beneath the Great Extreme, yet may not be deemed deep. It was before the heavens and the earth were produced, yet may not be deemed of long time. It grew up in highest antiquity, yet may not be deemed old.

This is like the biblical expressions, "A thousand years in Thy sight are but as yesterday"; "From everlasting to everlasting Thou art God."

The first chapter of the classic of Lao-tse begins with a most concise statement of *Tao* or Law, distinguishing two kinds. The one is everlasting, the nameless, the ineffable; the other is not everlasting, and bears a name. From other passages we learn that one is heaven's Law and the other man's Law, but that man to attain to highest virtue must conform, not to his own ideas, but to the Law of God written on the heart.

This distinction in the idea of Law, the two aspects of one and the same Law, is that Law has its eternal and Godward side, full of mystery and limitless, and also appears in time, is manifested in the phenomena of nature, and has a man-

ward side, capable of being comprehended, and with definite limits and outward conditions.

Thus the first chapter says: "Law which can be made into laws is not the eternal Law. The Name which can be named (i.e., used on human lips and which is an interpretation of the eternal Law) is not the everlasting Name. The Nameless One is the beginning of the heavens and the earth; the Nameable One is the mother of the material world."

These and other expressions cannot but attract the Christian and should command his appreciation. Though the *Tao* of Lao-tse does not have the same meaning as the Logos of John, also translated into Chinese as *Tao*, yet this twofold aspect of *Tao* or Law in the Taoist classic is like the twofold aspect of God as taught by the apostle John. "In the beginning was the Logos, and the Logos was with God, and the Logos was God. . . . All things were made by him. . . . And the Logos became flesh." Thus God on the one side is mystery, the unknowable; on the other, he is a manifestation and known. The Logos is God in the aspect of being revealed, culminating in a human incarnation. According to the Taoist idea, Law has these twofold aspects, both of which, but especially the aspect of manifestation, are concerned in bringing the material universe into being. The Taoist teaching, moreover, like that of Confucianism, being based on traditional conceptions, is that the world was not created, but passed through a process of evolution or emanation. In any case, the fundamental teaching is that the heavens and the earth and all the universe of nature are not everlasting; only Law or God is

everlasting. Only Law, only God, is from the beginning, and all else has come therefrom. The cosmogony of Lao-tse does not explain the method of the world's origin; it states the fact without any explanation. Law reveals itself in all the works of nature and in every individual being, and yet it existed before nature and man came into existence. "It is not merely immanent; it is supernatural and prenatal."

Another remarkable expression in the Taoist classic is this one: "Heaven and earth, and all material things, are born from Being, and Being is born from Non-Being." In this the idea seems to be, first of all, an idea which is plainly intelligible, that all materiality comes from immateriality, and the concrete from the abstract. Elsewhere it is said that this universe comes from universal Law, which continues to abide in all the universe, imparting to all things and all men a particular and distinctive character. From this passage there seems to be implied that this immateriality or this universal Law bears within itself a distinction, called Being and Non-Being, or Existence and Non-Existence. Before this material universe came into shape there was an unseen, immutable, and omnipresent Law, which is like Kant's pure Form or Plato's "Ideas," but even this has a higher and lower state, the latter called Being and the former still more intangible and spiritual, demonimated as the great Nothing, as pure Non-Being. In this highest of all states the last vestige of anything material has disappeared.

While thus distinguished as Being and Non-Being there is only One, called the eternal and universal Law. Thus in the

Confucian philosophy there is the Great Extreme or First Cause and the Absolute or Limitless, but the two are One.

The highly spiritual and deeply mysterious character of *Tao* or Law is brought out in another remarkable passage:

Looking for it, but yet invisible—it may be named Colorless. Listened for, but yet inaudible—it may be named Soundless. Grasping for it, but yet never attained—it may be named Subtle. These three cannot be analyzed; they blend and become one. . . . Forever and continuously it remains the Nameless; it is ever reverting into the immaterial. It may be called the Form of the Formless, the Image of the Imageless; it may be called the transcendently Abstruse.

Here, then, is pure form; here is spirituality, transcendental and elusive, though the words "spirit" and "breath," as used in the most ancient books, are here not used in the Taoist classic. The whole universe, and even God, become absorbed in the oneness of an infinite ideal.

Chuang-tsu, the noted disciple of Lao-tse, has also the following reference: "Tao—Law—is without beginning and without end. Material things are born and die, they are never permanent, but now for better and now for worse, they are ceaselessly changing form."

The difference here described is that between the material and the immaterial; the former is temporary, or at least had a beginning; the latter is from everlasting to everlasting, without beginning and without end.

This distinction between materiality and immateriality, between the visible resultant and the primeval, spiritual cause, or eternal and universal Law, is

the most valuable truth which Taoism unfolds in a great variety of expressions.

To the Christian there is something unsatisfying in the failure to lay the same emphasis on God as on God's Law. Still, there are a few sentences which may be quoted from Chuang-tsu. In one place we have these words:

Human knowledge is limited, and yet by going on to what one does not know, he comes to know what is meant by heaven [or God]. He knows him as the Great Unity; he knows him as the Great Mystery; he knows him as the Great Illuminator; he knows him as the Great Equitable; he knows him as the Great Infinite; he knows him as the Great Hope; he knows him as the Great Destiny—this is ultimate knowledge. The Great Unity is everywhere . . . the Great Destiny is to be depended upon. The ultimate end is God. By conformity comes enlightenment. He is the revolving centre. He is the beginning.

And in another passage this religious philosopher says: "From of old the comprehension of Law must be preceded by a comprehension of heaven [or God]. Then follow all laws and virtues, and after a comprehension of law and virtue [religious and moral truth] come the virtues of brotherly love and righteousness."

In summing up this part of our appreciation I am inclined to make use of the prologue of John's Gospel with a change in one word in English, though the same in Chinese: "In the beginning was the Law and the Law was with God and the Law was God, the same was in the beginning with God. And without him was not anything produced that was produced. . . . And the Law was transformed into Nature, animate and inanimate, and we beheld its glory, the

glory as of the highest emanation of God, full of virtue and truth."

Having fully discussed the deep meaning of *Tao* or universal Law, as unfolded by Taoism more fully than by any other religious system, it is easy to pass on to other features of Taoism which command the Christian's appreciation. These features may be considered less minutely, though their importance must be equally recognized.

2. A second reason for appreciating Taoism, particularly from the Christian standpoint, is its teaching concerning *Teh* or virtue. This word of supreme significance is joined, as it should be, with *Tao* or Law. The last quotation made under the previous section shows the gradation of thought as understood by Taoist thinkers, namely, God, and then Law, and then complete moral character summed up in the two words *Tao* and *Teh*, or Law and virtue. The two ideas, Law and virtue, are linked together so inseparably that in thinking of the one we must think of the other.

The Chinese language has no two words in more frequent use than *Tao* and *Teh*—Law and virtue—and they are generally combined to mean moral and religious truth, and sometimes religion. They represent the spiritual and inner side of religion, while *Chiao* or teaching, as used in Confucianism, represents the scholastic or outward side. According to Taoism virtue is the working and manifestation of Law. Greater than this material world as an illustration of Law is virtue. The term used is a comprehensive one, including all the virtues. The word virtue used with the word Law is viewed as so important that the two together form the title of the great

Taoist classic. "The appearance of comprehensive virtue," said Lao-tse, "is none other than conformity to Law. The character of Law is impalpable and eluding." Law is the root; virtue is the fruitage.

This difference in the order of Law and virtue appears in another saying found in the great classic:

Law germinates, virtue nourishes. Through the material world they are given form, by the forces of Nature they attain to completion. Therefore amongst all the varieties of the universe nothing should be so revered as Law or so honored as virtue. To thus revere Law and honor virtue does not come through any command, but ever arises spontaneously. Hence the saying that Law germinates, whilst virtue nourishes, brings up, feeds, brings to completion and maturity, rears and protects. To bring into being, but not to own, to act but not to rely on one's action, to raise up but not to dominate: this is called profound virtue.

Thus the origin of all the various forms of virtue, as the origin of the material universe, is eternal Law, but virtue, once produced, goes on forever, both in its task of developing to completion all human character and in its various operations, from beginning to end, of correct soul-training.

As *Tao* or Law has within itself a distinction—the divine and the human, the ineffable and the nameable—so virtue has a distinction—the superior and the inferior. The great teacher, after expressing this inner distinction, goes on to show the relation of Law to all the virtues in the following language: "In losing Law, virtue is lost. In losing virtue, brotherly love is lost. In losing brotherly love, righteousness is lost. In

losing righteousness, the sense of propriety is lost." From this we see that every virtuous action must be traced back to eternal Law, summed up in the eternal God.

Nothing is more important, in the Taoist conception, than character saturated with virtue, which in turn is the truest expression of the voice of God, speaking imperatively in every human soul. Every virtuous characteristic is attainable only through the possession of the essence of virtue, which is in perfect accord with unchanging Law or the mind of the Infinite. So the Christian Scriptures: "Every good and perfect gift cometh down from the Father of lights with whom there is no variable-ness, neither shadow of turning."

3. Closely connected with this teaching concerning the supremacy of virtue is the cognate teaching concerning placidity or passiveness. The teaching is unique and full of the highest truth and greatest value. There are many references in the Taoist classic.

Thus, from the section containing our last citation, there may be taken these lofty conceptions: "Superior virtue is non-virtue [i.e., does not attempt to be virtuous]. Hence it is real virtue. Inferior virtue is bound not to lose virtue [or does not lose sight of virtue]. Hence it never becomes real virtue. Superior virtue is simply non-action, never striving to act. Inferior virtue is action, again and again striving to act."

In Taoism there is used a word almost as frequently as the words which we translate Law and virtue. The word means tranquillity, stillness, quiescence. Here is one of the sayings tersely expressed, "Attain to complete abstrac-

tion, preserve unalloyed tranquillity." And again, "In returning to the root, this is called tranquillity." By this is meant that a basic element of virtue is tranquillity.

In another section the great teacher says: "I understand the advantages of inaction [i.e., non-assertion]. Few indeed realize the instruction of silence, and the advantage of inaction."

Still another section imparts instruction contrary to the usual opinion of men: "In the pursuit of *Tao* or Law one is willing to decrease, until he reaches a state of non-action. By non-action there is nothing but can be done. To win the Empire, one must always be free of much doing. He who is a busy-body can never win the country."

This quality of putting one's self into a state of quietness, but subject to higher influences, is taught again in these words: "Practice non-action; do the silent deed; have ambition to be without ambition; turn small things into great; make much out of little."

The sage or holy man, according to Taoism, is different from the Confucian conception. Lao-tse says: "The holy man abides by non-assertion in his affairs, and practices the lessons of silence."

Chuang-tsu, the disciple of Lao-tse, adheres to the same idea, though not emphasized to the same degree. We cite one of his sayings: "What is *Tao* or Law? There is the Law of heaven and the Law of man. Inaction and compli-ance form the Law of heaven; action and entanglement the Law of man. The Law of heaven is fundamental, the Law of man is accidental. The distance which separates them is vast. Let us all take heed thereto."

Thus if man conforms to the Law of heaven, he will aspire after passivity, non-assertion, freedom from useless exertion and troublesome meddlesomeness. He will regard as nothing his own deeds, and give full play to the inner working of the Law of the ages and the spirit of the Infinite.

By a process of non-action, i.e., by not forcing one's self to do a thing, one is able to do most. By striving, one fails to reach the best results—this is the lower form of virtue. By submitting one's self to the internal operations of Law the greatest results are reached—this is the higher form of virtue. It is by dependence on infinite power, rather than by self-assertion or personal exertion, that heaven finds scope for carrying out action in the soul.

As with the individual, so with government. The best way to rule a people is by having few enactments and by silent influence that avoids stirring up opposition. Thus Lao-tse says: "The method of universal Law is to work silently, and by this method everything is done by and under Law." If kings and rulers could only observe this, the whole world could be transformed.

This feature of quietness is a great charm of Taoism. It is like the biblical expression, "In quietude and in confidence shall be your strength." The true Taoist is the opposite of a busybody. He does not intermeddle in the affairs of others, but he persuades others and enjoins on himself to submit to the true path and the inner law of the Perfect One.

Modern Christianity, with its institutionalism and many organizations, societies, and committees, is rather the

converse of such teachings as these of the Chinese mystic, but a choice element in Christianity through all the ages has drawn instinctively to this meditative aspect of spiritual religion, has made use of retreats, and has cultivated self-abasement that "God may be all and in all." In fact the best type of Christian thought and life is in close agreement with this fundamental teaching of Taoism.

4. A fourth reason for appreciating Taoism is that it teaches that modesty and reserve are superior to ostentation and display. This self-abasement is but an element in placidity and non-action, as they in turn are a form of virtue. Lao-tse says: "Who tiptoes, totters. Who straddles, stumbles. The self-displaying man cannot shine. An egotistic man is not distinguished. One who praises himself has no merit. The self-conceited cannot excel." The idea is that one must hide himself under the cover of Law and virtue, which are perfect, satisfying, eternal, and pervasive. The one who pushes himself forward is likely to diminish the glory and effectiveness of the Supreme and Infinite. This is like the Christian saying, "He that is first shall be last."

One more saying of Lao-tse, very similar to the one already quoted, still further substantiates this truth: "The Holy Man embraces unity and becomes the world's model. He is not self-displaying, and thus he shines. He is not egotistic, and thus he is distinguished. He does not praise himself, and thus he has merit. He is not self-conceited, and thus he excels." These are sentiments closely allied with the sayings of Christ, and we may well say,

"They are hard to hear." None the less they are great spiritual truths.

5. A fifth teaching which every Christian can appreciate is that it is the weak who are to conquer the strong. One of Lao-tse's sayings is this: "In the world nothing is so delicate and flexible as water, yet for attacking that which is hard and strong, nothing surpasses it. There is nothing that can take its place. The weak conquer the strong, the tender conquer the hard. Everyone knows this, but no one practices it." This is like the saying of the apostle Paul, "God chose the weak things of the world that he might put to shame the things that are strong, and the base things of the world, and the things that are despised did God choose, yea, and the things that are not, that he might bring to naught the things that are." This teaching fits in with the two previous ones concerning quietness and self-effacement, non-action and modesty.

6. This exaltation of weakness over all brute force, of the delicate over hardness, fits in with the sixth feature of Taoism, viz., that peace is better than strife. There are several passages illustrating this idea. One is as follows: "He who by the aid of eternal Law assists the ruler of men, does not rely on arms to conquer the world. Where armies are quartered, there briars and thorns grow up. After a great war there comes the year of famine. A good man is determined, and goes no farther. He ventures not to take by force."

Again Lao-tse says: "Even beautiful arms cannot make them auspicious weapons. Even inanimate Nature de-

spises them. Hence, he who follows the laws of the universe has nothing to do with them. Soldiers are instruments of ill omen, they are not agents for the Princely Man. Only when it is unavoidable does he use them. What he prizes most is quiet and peace. He will not praise a victory. To praise a victory means to rejoice in the slaughter of men." Farther on in the same section he adds: "The slayer of multitudes should bitterly weep and lament."

These remarkable, most unusual, well-nigh unbelievable, teachings of the great Taoist teacher stand forth with distinctness, a message to the world as well as to China. The very last sentence in the Taoist classic sums it all up in these words: "The Law of the holy man is to act but not to strive." While elsewhere the idea is one of non-action, the idea here seems to be that while non-action is the ideal, yet if one must act, he must not go so far as to strive; or possibly the idea is, that while the holy man—a model to all others—must place himself in a state of passivity, full scope is given to the Law of heaven to act in and through him, but never to the extent of strife, struggle, or warfare.

We seem to hear the words of the ancient Hebrew prophet, as he looked forward to the Coming One: "He shall not strive nor cry aloud." We seem to face in another form the gentle, forgiving spirit of Christ—the great Logos appearing in China before he appeared in Judea.

7. A seventh attractive feature of Taoism is that it teaches our duty to be good to all. Thus Lao-tse says: "The good I meet with goodness, the bad

I also meet with goodness; goodness is virtue. The faithful I meet with faithfulness, and the faithless I meet with faithfulness. Faithfulness is virtue." Thus Christ in many ways taught that we should love those who hate as well as those who love, even as God's love goes forth to the good and the bad alike. Lao-tse in one clause of only four characters says we should "requite hatred with virtue," like the biblical saying, "Recompense evil with good."

This teaching is the highest form of all human teaching; it brings the Law which governs God into the activities of man—God's grace and man's love, universal in their scope, without discrimination or partiality.

8. An eighth attraction is the teaching concerning immortality, shown in one sentence in Lao-tse's classic, viz.: "One may die but not perish—this is everlasting life." In many ways Taoism has brought to human hearts a feeling of satisfaction by the hope perpetually taught of life after death, life immortal, and life with a spiritualized body.

The Taoist looks forward to the dwelling of the immortals; the Christian looks forward to eternal life. The Taoist believes that through proper training life becomes perpetual; the Christian realizes that time is only a part of eternity, and that death is only a passing from a lower form of existence to a higher. Both Taoism and Christianity have the hope of immortality and the thought of a spiritual body transformed from this body of flesh and blood, of animal passions, and restricted capabilities. Both are cheered by the belief that in the future life one passes

from earth into the greater power and happier conditions of God's great universe.

9. The last feature of Taoism which the Christian can appreciate is that he who does right—he who follows Law and possesses virtue—need fear no harm. "Venomous reptiles do not sting him, fierce beasts do not seize him, birds of prey do not strike him."

Chuang-tsu has also words of consolation for the good man in the face of threatened danger: "The man of perfect virtue cannot be burnt by fire, nor drowned in water, nor hurt by frost or sun, nor torn by wild bird or beast. Happy under prosperous and adverse circumstances alike, cautious as to what he discards and what he accepts—nothing can harm him."

Many passages in the Scriptures, especially in the Psalms, have the same lesson of hope and confidence. He who does the will of God has God's protection and need fear no harm. Thus the psalmist has spoken his message of consolation, which has stayed the souls of martyrs: "There shall no evil befall thee, neither shall any plague come nigh thy tent, for he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the serpent shalt thou trample under thy feet."

These nine specifications of Taoist teachings cannot but awaken surprise and admiration in the thought of the Christian and particularly of the Christian missionary. The Christian should give thanks to God for thus imparting

so many truths to the people of China through all these centuries of the past.

Lao-tse as a person is wrapped in uncertainty, but a benign influence has flowed forth from his life, made articulate in his words, which form a gem in Chinese literature. Whatever be the defects

in the followers of Lao-tse, as in the followers of Christ, our admiration goes forth to both Lao-tse and Christ, and we believe in perfect confidence that their goodness, or grace, or truth, or gentleness, all come from God, "to whom be all the glory."

RIVAL INTERPRETATIONS OF CHRISTIANITY

II. MYSTICISM

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

The transition from Catholicism to mysticism seems at first so sharp that it is almost as if one had entered into a different world. Catholicism stands out against the sky-line of life in such massive form that it commands the attention and anxious regard even of those who are without serious interest in religion. It seeks to lay its hand on the helm of human life and to direct all affairs down to the smallest details, in order that humanity may reach the eternal harbor. It glories in the outward marks of greatness and symbols of authority—vast buildings, powerful organizations of men, priests robed in splendor, pompous processions, mysterious pantomimes, and gorgeous liturgies—all calculated to impress and subdue even the most rebellious. It shrinks not from calling upon armies and navies to do battle for its cause and to destroy its foes. It has

gone so far as to seek to divide the territories of the earth among its faithful servants.

Mysticism, on the contrary, loves retirement. It seeks to dwell within the secret recesses of the soul. It cherishes secluded and lonely places where it may give itself to meditation and aspiration undisturbed. It stigmatizes worldly ambition and worldly power as vain, and cherishes instead the inner contemplation and vision of the heavenly. It scorns material and fleshly things while it revels in the unseen and worships in the spirit. Catholicism and mysticism seem to be in direct antithesis. On closer analysis, however, it may turn out that there comes into view such a close affinity between them that we are unable any longer to regard mysticism merely as a reaction against Catholicism, but to see in it one of the chiefest sup-

ports of that great system. At any rate, many famous mystics have found their home in the Catholic church.

The word "mystic" is connected with the Greek word which is transliterated "mystery" in English and, like it, is derived from a root meaning "to close or shut." A mystery is something hidden or secret. Among the Greeks there were secret religious orders whose members were initiated by submitting to ceremonies unknown to outsiders and by which they were supposed to become the recipients of a species of higher enlightenment and thus to enter into oneness of life with the divinity in whose name these ceremonies were observed. The door to this higher light was closed to the uninitiated. In the course of time the term *mysticism* has become detached from any necessary connection with the observance of secret ceremonies. Anyone may now be called a mystic who claims to have received into the secrecy of his spirit a higher knowledge than can be imparted by the ordinary methods of intelligence. The term mysticism may be used as descriptive of this attitude of mind or, more properly, of the theory that supports it.

One might ask, Does mysticism as a state of mind spring from the ancient Mysteries? It may be that the theory of insight which bears the name of mysticism among Christians is one of the consequences of introducing the practice of the Mysteries into early Christian communities; but these Mysteries themselves are rooted deeply in that sense of awe and ignorance that comes over men everywhere, in crude civilizations and in the most refined,

when they face the baffling problem of the meaning of the world. The Inexplicable stares at man on every hand and the deep depression which he feels in the face of it begets a reaction in his soul. He struggles to gain by one grand leap into the unknown the possession of those eternities which he seeks in vain by the slow and laborious processes of piecemeal study.

Does mysticism, then, stand for a religious view of things? Not in the narrow sense of religion as faith in a higher person. But in that looser sense of religion which denotes the soul's commitment to the highest meaning of all reality it is descriptive of a type of religion. Indeed, the thoroughgoing mystic would claim that mysticism is the essence of all religion and contains the hidden truth in all religions. All else is incidental or secondary for him. Christian mysticism claims to be the true and final interpretation of Christianity.

The true mystic devotes himself supremely to the cultivation of what he calls the inner life. Now, inasmuch as every kind of religion is rooted ultimately in some quality of the human spirit, mysticism is very intimately related to religion universally and may be affiliated with any and every kind. Mystics everywhere have an inner likeness to one another, but they are likely to differ as the religions with which they are connected differ from one another. The Christian mystic and the Mohammedan mystic will be mutually sympathetic, but each of them will bear some of the special characteristics of his religious connections. Similarly with regard to the mystics of other faiths.

Mysticism may suffer modification according to the kind of positive religion with which it may be associated, but it seeks to find the ultimate in them all. It tries to penetrate to that which underlies all the different religions and also to transcend them and melt their many colors in the pure, white light of perfect truth. Their worship, their social customs, their organizations, their creeds, are only symbols of that which is higher than they, only temporary resting-places for the human spirit as it rises to the height of that supreme experience when it is one with the ultimate reality—whatever these words may mean. If, then, mysticism is religion, it is also more than religion, in the common sense of that term. It is that out of which religion rises and that in which religion culminates. So, at least, its advocates in substance affirm.

This is not the same as to reduce all religions to the one level. All religions have their symbols by which they seek to express the ultimate truth to which they strive to attain, but some of them reach up vastly higher than others and minister more effectually to the soul's progress. Mysticism does not reject the supremacy of Christianity among religions unless it find some other faith that brings the soul nearer to its goal. Mysticism may profess to be the true interpretation of Christianity and *there-with* the final interpretation of all religion.

It is possible to distinguish different types of mysticism according as they accentuate this or that function of the human spirit. Their interpretations of Christianity will differ correspondingly. There is what we may call an aesthetic

mysticism, which exalts the worth of the feeling experience. As the material world around us communicates itself to us through our physical senses, so also through the higher sensibility the world of higher being registers itself upon our receptive spirituality and emancipates us from bondage to the things of physical sense. As the painter looking upon a scene in nature finds that it reflects itself upon his soul in a manner unknown to the mere physicist or biologist, and as he tries to reveal his secret to his fellows by the magic strokes of his brush; as the musician catches rhythms and detects harmonies in the universe which remain unrecorded by the finest and most sensitive instruments known to science because they belong to a different order of sensation, so the spirit of the mystic as it lies open to the impress of the spiritual world feels floating into itself that Reality of all existence which eye hath not seen and ear hath not heard but which the Infinite Spirit conveys to our higher sensibility. In this "absolute sensation," as it has been called, that whole of reality of which only fragments are disclosed to the artist and the musician comes to us in an instant. Then are we at rest. Then are we satisfied. Such a mysticism, if professedly Christian, would interpret Christianity as the religion of pure, simple, unalloyed, perfect feeling, the religion of perfect peace.

There is a speculative mysticism, a mysticism based on the primacy of thought. "I think," said the great Descartes, "therefore I am." Thought possessed, for him, the solution of the riddle of the universe. The great speculative and psychological movements of

the last three centuries are a modern tribute to the greatness of thought. Socrates and Plato and Aristotle virtually said the same of old when they sought to disclose its mysterious powers to their hearers. Logicians have sought to unfold the immanent order in it. Idealist philosophers have sought to construct a universe for our human intelligence under its sole imperial authority. "My God, I think thy thoughts after thee," said a votary of thought. There is an Absolute Thought which is the truth of all our individual thinking and the guaranty of its trustworthiness, say many. Who has not felt a mighty inspiration as he discovers that he can enter into this thought-universe and make it his own? Yet the processes of our actual thinking are often slow and faltering. Our best reasoning is precarious at times. The axioms of an earlier generation may be a source of skepticism in a later. Science proceeds by means of regular processes, but she splits up the world of our thinking into sections and places an interrogation-point after everything. Nothing is settled hereby. Even idealistic philosophy proceeds to its discovery of its Absolute by the slow and involved method of construing it through its self-revelation in the relative and manifold. But mysticism professes to know the Absolute from within and by immediate communion with the Totality of all things.

There is also an ethical mysticism, a mysticism that professes identity with the Absolute Will. The theory reposes on the consciousness of moral compulsion which is felt so mightily by some people. In all ages and among all

peoples there have been persons who took a path in life all their own, defying, perchance, hoary traditions and sacred customs and even setting their own will against the weight of a world, because they felt they could do no other. These people say that a voice within, like the daemon of Socrates, speaks to them in great crises of their lives, saying, "This is the way; walk thou in it." They are found in the greatest numbers at turning-points of human history and they prove to be rallying-centers for men of less firm conviction; or they bring terror to their friends and wrath upon themselves by a stubborn adherence to a sense of duty that often seems unreasonable to others and of which they can give no reasoned account to themselves. They have heard the Voice and that is enough for them. When such an attitude of mind is treated as a philosophic principle grounding an ethical interpretation of the world, we have ethical mysticism. Kant's great doctrine of the Categorical Imperative, the absolute dictum of the self-legislative practical reason, the moral law which demands its own fulfilment and refuses to be identified with any particular or empirical act, is an instance of this ethical mysticism.

Summing up the results of our study thus far we can say: There is a tendency to mysticism in all men, but the strength of it varies in different peoples and different individuals. Men commonly experience uprisings of feeling that carry them on irresistibly toward some end which they would never have deliberately chosen; or they have intuitions of unseen things, visions of higher worlds, anticipations of coming

events, which hold their minds enchained and with which they would not part, though there may seem no way of proving the truth of these foregleams; or they experience the constraining power of some greater personality or higher will, and the bondage to it is dearer to them than liberty itself. When the attempt is made to unfold a philosophy on such a basis we have genuine mysticism. Mysticism, then, is a philosophy. It is a philosophy that aspires to be a religion by securing for men the high results that religion seeks. If, in the narrower view of it, we may call it a philosophy of religion, it is a philosophy of religion that takes the mystical element in religion and attempts to treat that as the essence of all religion.

As a philosophy mysticism has a threefold aspect: first, it is a theory of knowledge; secondly, it is a theory of existence; thirdly, it is a theory of life. In each of these it has a positive and a negative side. As a theory of knowledge, negatively, it points out the limitations of the methods of logic and of science. Neither an analysis of the processes of thought nor a synthesis of particulars can lead us beyond the partial and incomplete. The All, the Totality, the Infinite, lie beyond and cannot be approached by the dissection of present knowledge or by adding portion to portion. Agnosticism and despair can be avoided only by renouncing the pride of intellect and laying one's soul open to the Infinite. Then, positively, we know the All because it has become our very self. As a theory of existence it denies the reality of things perceived by sense, because these are

only transient. Only that which forever is, truly is. The particular objects we know are only the notes in an eternal harmony. The separate notes are nothing in themselves, and as long as we think of them we never catch the tune. The notes are lost in the tune. That alone remains. As a theory of life, mysticism seeks to raise men above legalism and tradition with their attention to specific acts, by which no man can be saved, and to lead men to the absolute surrender which puts one in possession of the power of the Infinite Will. Then only have we attained. Then only are we saved from the love of the changing and temporary. Then only are we delivered from the passions and aims that feed on the things which pass away.

Without pursuing the general study of mysticism farther we may now point out more specifically the interpretation it puts upon Christianity. We shall begin the examination of Christian mysticism by indicating the degree of prominence it obtains in the whole Christian movement and then proceed to indicate its outstanding characteristics, its method, and, finally, its strength and its weakness as a spiritual movement.

1. The Appearing of Mysticism in Historical Christianity

Mysticism as a philosophy of the Christian religion finds ample footing in the faith of the early communities of believers. The earliest believers, being mostly Jews or proselytes, naturally carried with them into the new faith the deep regard for dreams, trances, visions, and apparitions which remained over in Judaism after divination, sooth-

saying, and witchcraft had been put under the ban. Through these abnormal experiences messages came to them, sometimes from the mouths of angel visitants and sometimes directly from their god, conveying an intelligence of things in a higher realm than could be reached by the common mind of men. There were ecstatic experiences when the subject was carried into the heavenly world and heard and saw unspeakable things. The Jewish prophetic inspiration, the sense of being the instrument of the Spirit of the Lord, the consciousness of an inward burden of the Lord and of the possession of a foresight of things to come, was cherished and intensified in Christians. The range of this gift was greatly widened so as to be enjoyed by multitudes of common believers if not by all of them. These things and the extraordinary powers that accompanied them were looked upon as marks of the special favor of God. Mystical utterances of a profound order occur not infrequently in the Hebrew and Jewish Scriptures, especially in the later pre-Christian days: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "Cast me not away from thy presence and take not thy Holy Spirit from me." "My soul waiteth in silence for God only." "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." "Whither shall I go from thy Spirit and whither shall I flee from thy presence?" "When I awake, I am still with thee." These sayings relate to spiritual states that do not seem capable of being placed under the action of the logical intelligence.

The New Testament abounds in mystical utterances. The Synoptic Gospels ascribe some of them to Jesus: "Blessed are the pure in heart; for they shall see God." "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son and he to whom the Son willeth to reveal him." Jesus himself is said to have assured his disciples that he would be a mystical presence with them: "Where two or three are gathered together in my name, there am I in the midst of them." The tendency to emphasize these experiences grew with the accession of converts from the Graeco-Roman peoples, who brought with them into the Christian communion a vague yearning and reverence for the secret and ineffable in life, and they naturally viewed the Christian message and rites as bringing these to men in a fuller sense than had ever been known before. Paul has much to say to his Greek readers on the theme of the higher knowledge obtained through the Spirit of Christ, which was to him the same as the Spirit of God. One or two quotations here must suffice: "We speak a wisdom not of this world, God's wisdom in a mystery, even the wisdom that hath been hidden. Things which eye saw not and ear heard not, God hath revealed unto us through the Spirit: for the Spirit searcheth all things, yea the deep things of God." This inward illumination of Paul's became the very presence of the Son of God within him: "It pleased God to reveal his Son in me. . . . I conferred not with flesh and blood." The

experience was one that transformed his very being. "We all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." These experiences were to him revelations of abiding realities in contrast with the passing things of this world: "We look not at the things that are seen but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

The mystical tendency is greatly accentuated in the Johannine writings and in the Epistle to the Hebrews. The heavenly and the earthly stand apart; the latter at best is only a symbol of the former. Similarly also as respects flesh and spirit, God and man or the world: "That which is born of the flesh is flesh and that which is born of the spirit is spirit." "Men loved the darkness rather than the light." "He that is of the earth is of the earth and of the earth he speaketh: he that cometh from heaven is above all." "Ye are of this world; I am not of this world." The things of the earth are only "copies of the things in the heavens" at best, and not the heavenly things themselves. The former are the "things that are shaken" and will be removed, while the latter cannot be shaken and remain forever. Correspondingly, there is a higher enlightenment, even an enlightenment that makes men one with God: By faith men "endure as seeing him who is invisible." They come to the heavenly city and to God himself. "Ye have an unction from the Holy One and ye know all things. . . . Ye need not that any

one teach you." "We are of God: he that knoweth God heareth us." Here is the life of supreme love. "He that loveth is begotten of God and knoweth God." The new birth, the new knowledge, the love of God, are all one. In this believers are made one with God and Christ: "If a man love me he will keep my word; and my father will love him, and we will come unto him and make our abode with him." There is a penetration of their being with Christ and God. "I in them and thou in me, that they may be perfected into one." Here appears, at least on first glance, the realization of the mystical longing. Passages of such import as the foregoing might be indefinitely multiplied. Mysticism sees in them the utterance of the very essence of the Christian religion.

While the mystical expressions of the New Testament retain the strong moral coloring of the Jewish faith, the ethical spirit is much less manifest in the mysticism of the ancient Catholic church and at times seems to fall entirely away. When the Christian communion became gentile and began to naturalize itself in the world, the sluices by which the mingling types of spiritual life in the Graeco-Roman world flowed into it were thrown wide open, with the result that the mystical tendencies in early Christianity asserted themselves with increasing strength and took on more and more the character of the non-ethical spiritual yearnings of the age. Then, too, the more the church found itself in organized opposition to the secular power of Rome the more deeply her communicants felt that their ideal must be the purely spiritual and the more it needed a mystical interpretation

of the universe as a support. Several types of mysticism became prominent.

In Montanism the heated and florid Phrygian imagination was fired by the idea that in the bestowal of the Paraclete by Christ the summit of spiritual possibility lay open to all those who would obey the law of its impartation. By ecstatic experience, furthered by the ascetic life, the human spirit could become identical with the Holy Spirit and able to utter truth that transcended the teachings of the Christian tradition as much as these transcended the Jewish law. These utterances could be subjected to no outer test, but carried their authority in themselves. Absolute prophetic inspiration was obtained.

In the movement known as Gnosticism, that threatened to make the Christian gospel a revealed philosophy and the Christian church a pagan mystery-society, there was an effort to unite the faith in the divine saviorhood of Christ with a speculative cosmology and systems of secret initiations that introduced men to the ultimate knowledge that would redeem them from the delusions of materiality and the sins that issued from error, and imparted to them the bliss of becoming an organ of divinity. On account of the immoral pagan practices associated with it and on account of its nullification of the real character of many Christian traditions, it was rejected by the church, but its power was not overthrown. In the revived Platonism represented by such great thinkers as Plotinus and Porphyry the inner spirit of Gnosticism was restored and made the very nerve of the Christian dogma. In the neo-Platonic system there was a theory of the origin of the

material world through a descending series of emanations from the One (God) that is above all existence and a theory of the re-ascent of the human soul to that supreme region from which it originated, till it is again one with God, "the alone with the Alone." This is made out to be the Christian redemption. This is the theory that, in its essence, underlies the dogma of the two natures of Christ and the Trinity. Hence we may say that in the ancient creeds and the ritual that was inseparable from them mysticism received its christening and became established in the right of Christian citizenship.

The meditations and speculations of the great Augustine took up the parable of mysticism and, by interweaving it into his own profound spiritual experiences, the activities of the Catholic church, the Christian Scriptures of the Old and New Testaments, and the great conception of history as unfolding the fulfilment of a universal divine government, he secured for mysticism a dominating influence in the church of the West. In the mediaeval Western church the mystical tendency became prolific in producing great spiritual struggles and enterprises. It fostered the spirit of protest against the worldliness and corruption of the Roman church and stirred up rebellion against her authority. It awoke into speculative inquiry great theologians, like Hugo and Richard de St. Victor, Bonaventura, and Thomas Aquinas, and laid the foundation of modern Catholic orthodoxy. It created free religious associations of men in various countries for the cultivation of an independent piety. It helped to arouse the zeal of preachers like

St. Bernard, ecclesiastics like Hildebrand, saints like Francis. It helped pave the way for the Protestant Reformation. The quietism of Madame Guyon and the warm piety of Catholic Modernists are evidences of its survival in Catholicism.

Mysticism has had a large place in Protestantism. The "inner word" of the Anabaptists, outranking and interpreting the written or outer word, the all-sufficient "faith" of Luther, the "secret witness of the Spirit" of Calvin and his followers, the "spiritual universe" of Boehme, the "inner light" that George Fox and the Quakers recognized in the soul of every man, the "soul liberty" of the Baptists, the "heart-religion" of the Pietists and Moravians, the "perfect love" of the Wesleyans, the "visions" of Swedenborg, and the zeal of the numerous present-day religious bodies professing a higher knowledge, all bear testimony to the continuance of the mystical temper in great force among Protestants. It is reflected in not a few of the hymns in popular use among the Protestant churches. The neo-Platonic character of two familiar modern hymns may be exhibited by quoting a stanza from each:

Eternal Light! eternal Light! how pure the soul must be,

When, placed within thy searching sight,
It shrinks not, but with calm delight

Can live and look on thee!

and

Breathe on me, breath of God!

Until my heart is pure,

Until with thee I will one will

To do or to endure.

2. Outstanding Characteristics of Christian Mysticism

a) The spirit of Christian mysticism is both critical and speculative. It is

critical because it aims at simplicity and directness in religion. Feeling that in the Christian faith religion comes to perfection, it finds that perfection in the immediacy of the soul's relation to God. The Christian soul finds itself in God and God in itself. God is nearer than all else to the soul, the life of its life, and hence there can be no need of mediation between the soul and God. Whatever may come between them brings darkness and not light. All that lies beyond this inward union is secondary and if it tend to obscure or interfere with the soul's consciousness of its God it is of no account or worse than useless. Hence the indifference which thoroughgoing Christian mystics commonly feel toward the mere externals of religion. Hence the attempt to penetrate through the traditions, the customs, the ceremonies, the forms of organization, and all the other drapery of historical Christianity and to discover the eternal essence that lies concealed behind it all. It seeks to realize here on earth the religious experience which men hope for in heaven. But in discovering the essence of Christianity it becomes necessarily speculative. For if it is in Jesus Christ that men find their final salvation, then it is in him that this immediacy with God is found. It then becomes impossible to escape the task of relating this experience Christward with the experience Godward in such a way that the two become one. This calls for the profoundest religious speculation and creates the very dogmas whose interpolation into the relation between the soul and God obscures the immediacy of the divine enlightenment. Yet against these very dogmas mysticism voices a protest.

b) The spirit of Christian mysticism is both individualistic and universalistic. The mystic is interested in the movements of his own soul. The ancient Christian mystics were the fathers of the modern psychology of religion. They it was who taught us to analyze and estimate the worth of our inner experiences of conflict, defeat, and victory and to perceive in those battlefields hidden from the view of the mere outsider the greatest tragedies and triumphs in the story of all the worlds. It was they who discovered in the inner recesses of man's soul the highest working of those mighty forces that constitute the universe. Is it any wonder that a Bernard of Clairvaux should traverse the passes of the Alps surrounded by scenes of the most marvelous beauty and grandeur without uttering a single word that would indicate that these things made any lasting impression on his mind? For his eye was turned inward to contemplate those vaster scenes, of which the grandest natural scenery could be only a sensuous reflection, in which he stood nearer to the ultimate Sublime and Beautiful in the presence of which all the things of sense shrank away abashed.

In the life of the soul the Christian mystic sees the final word of the Christian revelation. Without it the Christian Scriptures would be only childish prattle. In the living soul he has found the pearl of great price. The gospel stories of the Lost Sheep, the Lost Coin, and the Lost Son are parables of the wanderings of the soul from its true self and its coming to itself again. The mystic's Christ is not a historic human individual, but the Indwelling One. For him the essence of the distinctive

Christian revelation is found to be, "Christ in me." For him the essence of the Christian redemption is expressed in the words, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." For him the essence of all Christian activity is expressed in the consciousness, "Not I, but the grace of Christ which was with me." In other words, he is persuaded that in examining his own spirit-life he is using a plumb line that reaches down to the depths of Christ, of God.

Here we are reminded that the ultimate secret of the mystic's interest in the individual soul lies in his hope of finding there a Something More than himself, the Soul of all souls, in which or in whom all souls are first lost to themselves and afterward find themselves again. What better lot, he asks, can fall to a man than that he should lose his own narrow, empirical self in the Infinite Self? Thus is it true that he who loses his soul in this world shall keep it to life eternal. Why should anyone wish to preserve to himself a self-existence which is after all only a selfish existence? The worth of the individual lies, not in the fact that he is an individual, but in the truth that when he truly finds himself, the Universal is all the Self he desires.

c) Christian mysticism seeks the attainment of pure spirituality, but is inseparably united with materiality. In common with all other mystics, the Christian mystic is powerfully conscious of the opposition between the spirit and the flesh in man and between spirituality and materiality in the universe that reflects the soul of man. He seeks the transformation of his whole

being into spiritual existence and the transmutation of the whole of existence into a spiritual world. The Christian mystic's heaven is a condition of existence that may be defined as "the spirits of just men made perfect." It will be a condition of pure spiritual love. If he loves others, if he loves himself, it is for the sake of the love of God, that is, for a purely spiritual love, a love which is unconnected with physical relations. The holy city for which he looks is a heavenly city, which is lighted and filled with God. He sings of that city alone and is interested in no other. He pines for that city and is willing to forego all earthly joys and comforts for its dear sake. How vain and worthless are all earthly cities and their wealth! Bernard's great hymn "Hora Novissima," done into English by J. M. Neale under the title, "The Celestial Country," is a sustained, unwearied (however wearying to modern people) recital of the glories of that spiritual state in contrast with the deep pessimism it exhibits in regard to this world. The verse most familiar to Protestants may be inserted here to represent the mystical contemplation of heaven:

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed:
I know not, O I know not,
What social joys are there;
What radiancy of glory,
What light beyond compare!

As we follow the course of the poet's contemplation we are impressed with his failure to shake off the pressure of materiality. For almost the whole of his imagery is drawn from scenes of

natural, physical life and material prosperity. It is the same with those women mystics of the Middle Ages who believed that they had cast off all other love for the sake of the love of Christ, the Bridegroom of their souls. The saints whom they picture to themselves in glory are bedecked in the very millinery whose earthly counterpart they had presumably driven from their hearts. The simple truth of the matter is that Christian mysticism has never succeeded in shaking off the wholesome Christian appreciation of the worth of material reality. If mysticism only recognizes spiritual good, it is, nevertheless, unable to represent it except in terms of material good.

3. The Method of Christian Mysticism

It would seem at first that it must be quite out of place to speak of a method of mysticism. For the mystical experience, being ineffable, cannot be brought under a consistent mode of expression; since it bears its authority within itself it cannot be made to rest upon a law of action or occurrence; since it wells up from the secret depths of the subliminal self or comes down from a higher self no attempt to secure it by human efforts can hope for steady success. As soon as it is brought under an order of things it loses its distinctive excellence. Nevertheless, mystics have been insistent that the experience is obtainable and have sought carefully to offer guidance to the seeking soul. This is inevitable as soon as it is admitted that the experience is desirable and satisfying. There is a method in mysticism. The method of Christian mysticism does not differ from the method of mysticism

in general except in so far as the virtues cherished in Christianity take on a character of their own and in so far as the object of Christian adoration is distinctive.

First of all, the would-be participant in the mystical experience must submit to a discipline of the will. This is twofold, having a negative side and a positive side. On the negative side there must be a withdrawal of the will from aims that divert it from obtaining unity with the ultimate Reality; there must be a withdrawal of the attention of the intellect from the mere becoming of things in order to the attainment of the vision of God; there must be an alienation of the emotions from things that belong to the artificial world of common life. In other words, the true mystic must be an ascetic. As Peter Damiani said, "Whoever would reach the summit of perfection should keep within the cloister of his seclusion, cherish spiritual leisure, and shudder at traversing the world, as if he were about to plunge into a sea of blood. For the world is so filthy with vices, that any holy mind is befouled even by thinking about it." This is the extreme Catholic view of the matter. The difference between the Catholic mystic and the Protestant mystic is, at this point, one of degree. Evelyn Underhill says: "As the purified sense, cleansed of prejudice and self-interest, can give us fleeting communications from the actual broken-up world of duration at our gates: so the purified and educated will can wholly withdraw the self's attention from its usual concentration on small useful aspects of the time-world, refuse to react to its perpetually incoming messages,

retreat to the unity of its spirit, and there make itself ready for messages from another plane." This also is asceticism.

The positive side of the discipline is the more important. The Nay is only a passageway to the Yea. After the will, by withdrawal, renunciation, and mortification, has received its purgation, there begins its concentration upon the sole end of its exercise. "Tension, ardor, are of its essence; it demands the perpetual exercise of industry and courage." Beginning with meditation, the soul presses upward through successive stages of contemplation till at last it beholds with unblenched eye the Light Eternal. In this "naked contemplation" the poem of existence is read at last. The heart dwells in the eternal Love, selfhood is lost in the divine Quiet, and God is All in all. The strenuousness of the demands of mysticism is excelled by no type of religion or morality.

In Christian mysticism Jesus frequently becomes the center of the mystical striving. He is the soul's Bridegroom and the highest bliss is found in the ecstatic union with him. His cross, particularly, becomes the focal point of the contemplation of his glory until the worshiper becomes emotionally one with him, until "with him we will one will to do or to endure" and die to self in him.

Secondly, the discipline of the will is supported by a method of interpretation. It may be called symbolism. It has been shown that for mysticism the world of sense-perception is not the truly real world. Its value, however, is not merely negative. It has the value of

the stamp on the gold coin. It tells of the Reality, of that which is beyond itself. It symbolizes the truth and only so far has it truth. The universe is a song, a psalm. The world of perception is the musical scale. It is not enough to know the notes. We must catch the music by the inner ear. The notation mediates it to us. The Maker of the world is an Artist. Science is worthful only as it leads to the cultivation of the Art divine.

A special application of this theory occurs in the mystical use of the Christian Scriptures. Allegorism is the true method of their interpretation. Behind the grammatical sense of the Scripture lies the hidden sense. Consequently, questions of literary criticism or historical fact have a very subordinate interest, if any interest whatsoever. Often the mystical interpretation has been carried to the greatest extravagance. The Song of Solomon is one of the favorite hunting-grounds of allegorical interpreters. We are all familiar with the play of fancy in the use of apocalyptic works for purposes of "spiritual edification." Especially significant is the attitude assumed toward the historical Jesus—the outer events of his life, or his actual teachings, matter little. The heavenly Christ alone concerns the mystic. With this Christ he holds communion. This Christ reveals himself still to believers and this Christ alone can save—he is God.

Thirdly, mystical piety is nourished by a method of emotional cultivation. The search for symbols mediating the longed-for experience issues in the selection or creation of them. Mysticism always develops a ritual. Mystics

are the most at home in the ritualistic churches. For the attempt to sustain the high elevation of soul which is called union with God is bound to slacken and fall back unless means be taken to revive the sagging experience as frequently as may be. Otherwise indifference or despair must follow. Hence the ritual, hence the sacraments, hence the elaborate system of symbols which have gradually grown up in the Catholic church. Mysticism frequently eventuates in what seemed at first its opposite—Catholicism.

4. The Strength and the Weakness of Mysticism in Christianity

This can be discerned by recalling the circumstances under which the phenomena of mysticism have been most in evidence. Mysticism has been frequently the resort of the physically weak and oppressed. When governments have become despotic and have crushed weaker states to the ground or have deprived their subjects of their liberties; when worldly power has been put into the hands of the rich and the common people have been subjected to impoverishment and cruelty, then the hopelessness of their material condition has turned the minds of men to the better hope of a higher enrichment by participation in the realities of a spiritual world over which material forces have no control and for the possession of which a man is not dependent on the suffrages of his fellows. Here mysticism appears as an affirmation of the reality and worth of the spiritual over against the vanity of the material and, at the same time, as a vindication of the indefeasible prerogative of the indi-

vidual human spirit. Thus it was when the power of ancient Rome threatened the liberties and life of the weaker peoples. The mysticism of ancient Catholicism is in part an answer to the claims of the Empire.

Mysticism has been not infrequently the support of dissenters against ecclesiastical despotism. In times of organized religious aggrandizement, when priestly authorities, with apparent success, have sought to usurp the control of spiritual functions; when a stately or attractive ritual has emerged as a means of satisfying spiritual wants; when, in consequence, formalism and pomp have been substituted for the gentle graces of true religion; and when the pride of sacerdotalism has been flanked by dependence, ignorance, and grossness in the masses, then mysticism has arisen as a mighty reaction. It has called men back to the simplicity of the truly spiritual life, its freedom from external control, its independence of material support, its supremacy over all outer authority, its immediacy of access to the individual man. Religion is affirmed to be an inward life and not a system of worship or an order of society. Thus it was when the mediaeval dissenters rose in revolt against the claims of the mighty mediaeval Catholic church.

Mysticism, again, has sprung up in protest against the pretensions of intellectual despotism in the life of religion. When the truth of religious faith has been subjected to intellectual analysis or theoretical speculation; when the possession of this faith has been identified with acquiescence in the truth of formal propositions or dogmatical declarations;

when an intellectual sacerdotalism, as aggressive and despotic as ecclesiastical or political dignitaries ever were, subjects the hearts of the common people to the authority of the professional thinker and the simple faith of the untrained smolders low, loses confidence and initiative; and when unbelief, fostered by undue regard for the power of logic, becomes proud and boastful, then mysticism has arisen to do battle on behalf of the spiritual privileges of the unintelligent and untrained, with the affirmation that the heart hath reasons that Reason knoweth not, that the religious life is irreducible to the terms of mere thought, and that the believer is greater than the thinker. Thus it was with the Anabaptists of the Reformation, with the Quakers of the later Reformation days, with the Pietists of Germany, and with the revivalism of Wesley and Whitefield.

The strength of mysticism lies in its originality, its simplicity, its power of defense, its conservation of fundamental realities. Its power of resistance against oppression is unconquerable. It protects the liberties of the weak. It vindicates the divinity of the human spirit and its supremacy over material being.

But it has exhibited the faults that accompany such virtues. Strong in defense, it has not had signal success as a progressive Christian propaganda. Deeply rooted in the self-consciousness of the individual, it has not shown a capacity for social construction or reconstruction. Mysticism cannot be identified with a continuous historical communion of faith. Its love of the unseen and ineffable has left little room

for a bold quest of nature's secret by scientific methods, and it has manifested a constant tendency to retire from the vast arenas of life where men do battle with the weapons of material nature or struggle to build up political structures for the maintenance of the acquisitions of human labor in the past. At times tremendously brave, on the whole it is timid in regard to public

issues and is prone to leave these to the care of the "worldling." Finally, unable after all to subsist long on pure contemplation, or, with aristocratic spirit, despairing of the spirituality of the masses, it resorts too frequently to those very externals in worship that it has sought to discard. Mysticism is not Christianity, but only a factor in the making of it.

THE TEST OF PROPERTY

REV. MARK KELLEY, D.D.

Stone Church, Meadville, Pennsylvania

Again we give our readers a study in the social application of Christianity in the form of a sermon. We do not want the magazine to be so academic as to lose the sense of religion and religious beliefs as vitally working affairs in life. The prevailing danger in all scholarship is that it shall deal with subject-matter rather than with folks. Truth is like acorns. It has to grow into and be transformed by a personality before it brings forth fruit.

Luke 18:22: "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

There are several things about the man referred to in this quotation which should be noticed particularly in order that we may have a clear understanding of the case. He was *very rich*. The context says so; those are the precise words used, "he was very rich." I do not suppose that he was a millionaire, that he would compare favorably with our richest families as to the amount of his wealth; but he was nevertheless rich. Wealth is ever a relative term. The wealthy measure themselves by

other folks. He had more property than most people around him. He not only had more property than other people, but much more, for he was very rich. He was also *very honorable*. He is called a ruler. It is probable that that means a ruler of the synagogue. Among his duties were those of keeping order in the synagogue and of deciding who should conduct the services. Only those who received his invitation could do so. Such a position was one of no small influence and honor. Only a man of parts and distinction would be selected for such a position; and it would be inevitable that outside of the synagogue a man in such a position would be

accorded very high honor and great deference. He was also *very formal*. That is clear from his being able to reply so readily to Christ's recital of the demands of the law, "All these things have I observed from my youth up." He knew perfectly what was demanded of a good Jew and he faithfully and punctiliously observed the requirements. It was not good form in his day to break the commandments. So he did not commit adultery or kill or steal or bear false witness or fail in honor to his father and mother. It would have been very bad form to do so. Yet this very rich, very honorable, very formal man was also very sorrowful. That is explicitly stated here: "When he heard these things he became exceeding sorrowful." It is also implied in the way in which he came to Jesus and in the question which he asked him: "Good Master, what shall I do to inherit eternal life?" A man who talks in that manner is not happy. He had the feeling that with all his wealth and all his honor and all his good form he lacked something—something vital, fundamental—and Jesus said that he did: "One thing thou lackest yet."

The Pest of Property

That is and always has been the pest of property. It has a tendency to cut one off from, and shut one out of, the biggest and best things in life. The preacher sat in the music-room of a palatial home making a pastoral call upon one of his members. The floor was of teakwood inlaid with mahogany dovetailed across the seams. Across the hall were the parlor and dining-room, where the floors were of Circassian walnut tessellated like marble.

Every mantel in the house was especially and originally designed and hand-carved, as was every chair, table, couch, bed, and even the picture-moldings. This member had just spent seventy-five thousand dollars on the interior of the house with as little unconcern as her pastor would have spent seventy-five cents. The designer, a man who has built many palaces for the rich, pronounced it the most perfect piece of work between New York and Chicago. He proudly exhibited one bedroom set which he said was the finest piece of designing and hand-carving on this side of the Atlantic. He had been given a perfectly free hand. He had been stopped nowhere except by the fact that there was nothing finer that could be had, there was nothing better that could be done. And yet the owner sat there in her music-room, tapped her slipper impatiently on that elegant floor, drummed sharply on the table with a paper-cutter, and said with infinite bitterness in her voice: "I haven't a friend in this city. The people here care nothing for me. There isn't a woman who ever darkens my door because she wants to see *me*." The worst of it was that the pastor knew that she told the truth. The other day the papers announced that she had sold the house and removed to a larger city. The preacher was not surprised. Yet in that city are worlds of love and friendship. It is the pest of property that kept it away from her.

That was what ailed the life of the man in the Gospel. He was afflicted by that pest of property, the tendency to keep a man away from the biggest and best things in life. It had kept him away from them. That is why Jesus

told him to sell it. He knew what was cutting this man off from that spiritual life his soul craved and without which it was unsatisfied no matter how great his honors and wealth, and even no matter how much he formally worshipped. That property stood between him and life's highest and best.

Property is religion's hardest test. Very little religion has ever stood the test. In the vast majority of cases religion breaks down utterly under the test of property. Up to date the individuals or the nations that could gain the world without losing their own souls have been few indeed. Making money has stopped more prayers, silenced more testimonies, brought to an end more Christian service, and damned more Christians' souls than any other one thing that can be named. All other forms of temptation combined do not seduce as many Christians or cause the church to suffer as great losses in spiritual power as does property. It is the deadliest thing a Christian ever touches. It has ruined more preachers than lust, emptied more churches than pleasure, wrecked more Christian homes than drink.

The surliest old curmudgeon in a congregation was so evidently the ruin of a better man that the preacher liked him from the first, though he had been the pet aversion of all his predecessors. He had lost his health, lost his friends, lost his religion, lost everything but his money, and it evidently would not be long until he lost that, for death would soon have him. One day a good old soul told the preacher what a power he had been in prayer. "What, that man a power in prayer!" he exclaimed.

"Yes, indeed," his informant said, "he never missed a prayer-meeting, was a splendid Sunday-school superintendent, often led the class-meeting, was a great worker in revivals, and a man whose Christian life commanded the respect and admiration of the entire community." "What happened to him?" inquired the preacher. "Oh, he was made the manager of a stock-farm at a very handsome salary and the way opened for him to make some most lucrative investments. From that day a subtle change came over him." "How long is it since you have heard him speak or pray in a meeting?" "At least twenty-five years." Nor did he ever open his mouth again in confession of his Lord until he died. And so he failed to stand the test.

As with no other people now on the face of the earth, as with no other people that have ever been since time began, the religion of our people of the United States is now being put to the test of property. The wealth of the British Empire is enormous, yet within ten years' time "the United States has added to its resources a sum within five billions as large as the total wealth of Great Britain." The wealth of the German Empire is enormous or it would not be possible for her to finance such a war as she is now carrying on. Yet the increase in wealth in the United States in ten years' time has been equal to the total wealth of Germany. Our increase in wealth in ten years is thirty billions greater than the total wealth of France, twice that of Russia with all her vast possessions, three times that of Austria-Hungary, four times that of Italy. It would not be great exaggeration to say

that, at the present rate of increase, in another ten years we can "buy and sell" the rest of the world. During the first five years of this century the wealth of the United States increased at the rate of thirteen millions of dollars a day. For the last ten years the rate of increase has been twenty-two millions of dollars a day. That means that the wealth of every man, woman, and child is increasing at the rate of twenty-two cents a day. According to the law of averages, each individual in our country is worth, by the estimate of the Census Bureau, \$1,870, or nearly \$2,000. In a family of three the value of their property is \$5,610. In ten years' time at the present rate this will have increased to \$8,000. In two decades the average wealth per family will be \$10,500.

Rich our people are and richer they are to become. The movement of wealth today is into the hands of the American people. Does it mean our ruin? Well, it means our testing. Our religion and morals are now being put to the grilling test of property. Will they stand the test? Can an American millionaire be as good a Christian as though he did not own a dollar in the world? Can an American woman be enormously wealthy and yet sit every day at the feet of her Savior, firmly convinced that her life does not consist in the abundance of the things she possesses and that if she have not the Christ abiding within she is more hopelessly lost than as if she were penniless on the street? Can our people have more of this world's goods than they can take put within easy reach and yet not take more than is good for them mentally, physically, and spiritually?

Can they learn so to relate themselves to goods that life shall not thereby be robbed of the good? Can we have bodies that are clean, minds that are alert, and souls that are pure by abstemious living in spite of the fact that abundance beckons on every hand, that luxury solicits us at every turn, that self-indulgence, softness, and idleness are not only easy but are also the vogue? Can we remain modest in spite of the fact that wealth puts within easiest reach every means for making immodesty attractive? Can we prefer purity in spite of the fact that wealth offers ways of covering the repulsiveness of impurity and of relieving the suffering consequent upon it? Can we do the will of God with all our hearts in spite of the fact that never before were there offered such opportunities of gratifying the lust of the flesh and the lust of the eyes and the vainglory of life? Can we conquer the pest of property and prevent its cutting us off from, and shutting us out of, the biggest and best things in life? Can we learn how to gain the world and not lose our souls? Can we have our fields bring forth such abundant store that our barns will not hold it and yet not be rich fools? Can we have so much that we have to pull down our barns and build greater and yet not say to ourselves, "Take thine ease, eat, drink, and be merry; for thou hast much goods laid up for many years"? Can we have all the property in the world and yet be rich toward God?

Renunciation Required

Who will answer these questions? Will you? I hesitate. Surely they are questions for the Christ. They are our

putting of the question which the rich young ruler asked when he came to the Master with his "What shall I do that I may inherit eternal life?" They are not questions to be academically considered. Doubtless there are some of us who are going to lose our souls because we do not find the true answer to them. They are questions for us to take personally to the Christ and press for an answer until we find that which makes clear to us our own course of action, that which leads us out of the sense of being cut off from God and robbed of the spiritual life into the sense of possessing God in all his fulness and power, and of knowing that we have eternal life whether our souls be required of us this night or any other night. They are questions for us to press upon Christ for an answer until he shows us personally what he meant by using the mammon of unrighteousness in such a way as so to win favor with God that when it fails he will receive us into the eternal habitations. How to use property so that it will not separate you from God but bind you to God more closely than you could have come without it—that is the secret of the Lord. But it is a secret we must learn or be damned by our gold.

Jesus did not hesitate in his answer to the young ruler. His answer was instant in its readiness: "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me." Nothing could be more clear-cut than his direction as to what he was to do with the property. Nothing could be more specific than the promise as to what should come to him as the result of the action. He was to sell and distribute. That was definite

enough as to what he should do. "And thou shalt have treasure in heaven"—that was specific enough as to the spiritual results that should attend the action. Nor do I believe that you, or I, or any other can gain eternal life on any other terms if we are possessed of property. But notice carefully what the terms are. They are these: that you shall absolutely take orders from God in the matter of what you do with your property. The property is not yours, but his. You must renounce your claim to it. I do not believe that you can save your soul on any other condition. If he says sell it, you will have to sell it even though such an action would seem the strangest thing in the world and would make you exceeding sorrowful. It is God's property, not yours, and God has a right to dispose of it as it pleases him. Absolute renunciation of property is demanded if we would be Christian. Said Jesus, "So therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Jesus did not say that this young man was to have no more property. He did not say but that double the amount of property he now had would come back into his hands shortly. All he said was that he was to dispose of that. The sale may have been ordered for no other reason than to test out the man's recognition of God's ownership. On the other hand, it may have been that such a sale and distribution of property at that time by a disciple of Jesus would have greatly forwarded Jesus' work. But whatever may have been the reason for the order, the right of God to give the order should have had recognition. But the young man refused to obey the order. He

clung to the property. He lost his soul because he undertook to keep for himself that which was God's and which God told him to give to his poor.

Nothing is said here that would indicate that it is wrong for a Christian to hold property. The only point is that it is wrong for a Christian to hold property away from the uses God wants it put to. He shall hold it always under God and at God's orders. It is God's property, not his. In accumulating property he is accumulating property for God, not for himself. In disposing of property he is disposing of property for God, not for himself. He is God's agent in every transaction he makes. God will give him a living out of the business, and a generous one too, but the ownership and direction of the business remain ever in God himself.

Stewardship the Central Drive of Christian Ethics

This fundamental teaching of the Gospels concerning property, coupled with the fact that we of today are being subjected to the property test in respect to our religion, makes it true that stewardship must become the central drive of Christian ethics in our generation. Three outstanding things there are before the Kingdom today—missions, industrialism, and peace. Stewardship goes to the very bottom of each. What is it above all else that halts the work of extending the Christian civilization to foreign countries? The fact that God is refused control of the money that is possessed by Christian people. What is it that above all else occasions the strife and injustice and dissatisfaction in the

industrialism of today? This question about property. Nothing else will so quickly bring about social justice as the recognition by Christian people that the ownership of property is vested in God and that every man who possesses property is God's steward and that in every business transaction he is acting on behalf of God; also that God has the absolute right to say what shall be done with his property. What is it above all else that prevents world-peace? The strife for property. Nothing else strikes so surely at the very center of the difficulty as stewardship. The seas do not belong to England, but to God; and to God she must answer for the way in which she controls them. The right to rule does not belong to Germany, but to God; and to him she must answer for what she does to Belgium and to the Balkans and for her alliance with Turkey and for her history in the Congo Free State. Could God get control of the property that belongs to him now in the hands of Christian nations and Christian individuals, there would be speedy settlement of the world's greatest problems; and there would be no chance to sneer because Christianity has broken down.

Stewardship is our only chance for salvation. If we do not accept it, our religion will break down under the test of property. It is the only protection against the deadly virus of riches. You can hold as much wealth as God pleases without loss or danger to your spiritual life, without wrong or injustice to your fellow-men, so long as you practice stewardship in all your thinking and transactions.

CURRENT OPINION

The War and Christian Union

In the *Bibliotheca Sacra* for October, 1916, appears an article entitled, "The Effect of the War on Christian Reunion," by William J. H. Pelter, LL.B., Halifax, Canada. The writer points out two direct unifying elements occasioned by the European conflict: (1) the co-operation of all kinds of Christians in war-relief activities—"a unity of all beliefs and creeds and religions based upon the outgoing of human sympathy"—and (2) "the spiritual unity shown on the field of battle between the chaplains of the various denominations who are working together in perfect co-operation and harmony." To such, whom the war has welded together in ministration to the needs of humanity, there can never be a return to the prejudices and narrow spiritual horizons of earlier days. Dr. Barnes, of the London City Temple, is quoted as saying in his inaugural sermon: "He who would serve Christ in his generation should welcome all varieties of Christian religious experience in proportion to their power to reveal God." These sentiments from the City Temple pulpit have been welcomed gladly by those who feel that the divine working should be recognized wherever it is seen and all its phases should be brought into one great unity.

From the human side the most prominent factor for reunion has been the increasing social emphasis in different departments of organized Christianity. One writer says: "The strong movement for Christian union in the United States has been largely prompted by the realization of social needs and is led by men who have felt the attraction of the Kingdom of God as something greater than any particular church and as the common object of all. Thus the divisions which were caused in the past by differences in dogma and church polity may

yet be healed by unity of interest in social salvation." This rising tide of democracy, so evident in many of the churches, may be allied with the Holy Spirit as a result of the war and directed into avenues of moral and social reconstruction which would lead the erstwhile conflicting interests of the churches into a territory of common endeavor and at the same time attract a constituency "now openly antagonistic to organized religion but fired with the same fervent zeal and devotion to the cause of humanity." The war will further the cause of social democracy and thus tend to unite the churches along the lines of social enterprise.

Considering the question of unity from the point of view of the various existing churches, the greatest obstacle is seen in the uncompromising attitude of the Roman Catholic church. Here there are gleams of hope. Cardinal Manning, anent the dogma, "No salvation out of the [Roman] Church," approves the saying of Augustine, "Many sheep without, many wolves within," and testifies to having found English Christians (non-Catholics) "living lives of visible sanctification as undoubtedly the work of the Holy Ghost as I have ever seen in all conditions of life." Again, many modifications in Catholic doctrine are noted. Converts are now permitted to regard the veneration of images, relics, etc., as non-essential, to celebrate mass at night and without fasting, and to receive an indulgence of one hundred days in lieu of fifteen minutes' daily reading of the gospel in some authorized translation. The words, "All heretics, schismatics, and rebels against our lord, the Pope, I will persecute and attack," are now omitted by archbishops and bishops taking oath under the English crown. It may be that Rome is being gradually transformed from within. Yet it must be remembered that (1) the Roman doctrine

of Trent has not been formally denied and (2) the above concessions appear only in books intended for Protestants and many earnest Catholics protest their unreality. In the Greek-Russian Orthodox church there are those who look forward to a possible union with the Anglican church. Both at least are now agreed in their protest "against the attitude and errors of Rome." In the denominations of Protestant Christendom there is already wide organic unity and co-operation. An invisible spiritual unity, stronger than any visible federation, grounded in truth and manifested in love, is gradually making itself felt. In the mission fields this is becoming clearly apparent. The reunion of Christendom will come on this spiritual basis with Christ as the center. With common labor for the cause of humanity as a basis of union there is met the sharp opposition of two methods of activity—the one, anti-supernatural, rationalistic, busying itself in slum work on a practically non-religious basis; the other, intensely conservative in clinging to traditional doctrine and putting the spiritual side of the work to the fore. The war appears to be working in favor of the vanquishment of rationalism and the victory of the supernatural religious basis for social work. There is another division between those who stress the idea of the visible church, apostolic succession, primitive ritual, etc., as the basis of unity and those who look to a wider interpretation of the church's life in terms of Protestantism, Conformity, and Non-Conformity. These divisions stress the difficulty of any real Christian reunion.

Social Christianity

The effect of the war upon British social conditions in connection with the Christian message is discussed by H. Maldwyn Hughes in the *London Quarterly Review* for October, 1916, under the caption, "The Christianizing of Social Relations after the War." The writer holds that this task will be ren-

dered easier by three factors introduced since the war broke out: (1) The danger of the liquor traffic has been seen more clearly than ever before. (2) Social experiments startling in their extent have been made. The area of state action and control has been considerably enlarged. (3) "It has been proved how vast are the material resources of the state and how cheerfully men will bear the heaviest burden when urged by the motive of self-preservation." The doctrine that might is right is now being loudly denounced on every side. It is hoped that this attitude will be maintained with respect to social relations and that the Sermon on the Mount may be applied socially as well as internationally. The great barrier in the way of social reform is erected by self-interest. "Many of us are ardent social reformers until our own interests are threatened, and then we begin to see how much there is to be said on the other side." Benjamin Kidd, in his *Social Evolution*, holds that a necessary factor in social advance is the voluntary surrender of privilege as the result of a changed sense of right. This can come only through accepting, not merely the gospel, but the *full gospel* of the grace of God in Jesus Christ. "The New Testament speaks not only of conversion and regeneration, but of sanctification." The last is both intensive and extensive. "It is the outworking of the Spirit of Christ in all the relations of the common life." What is needed today is the evangelism of the New Testament and of Wesley, the evangelism of the New Birth and of perfect love. The former has so far received the greater emphasis. We must stress rather the latter, namely, the moral fruits of the gospel of the incarnation and the cross. Evangelism must be rid of its superficiality and shallowness. Quality as well as quantity must be sought after. The church must be the fearless champion of Christian righteousness and encourage its members to live out the law of love in all

the relations of life. It must set itself to win every sphere of thought and life for Jesus Christ. It has been largely forgotten that the modern social movement is a product of the evangelical revival. The early evangelicals did things—set aside brutal penal laws, abolished slavery, secured legislation to protect factory operatives. This is needed today. “The people are waiting for a church which will show them convincingly that Christ came to preach glad tidings to the poor.”

The Church and the Present Situation

A fearless discussion of the forces of organized Christianity as they relate themselves to modern conditions, especially those in Europe, is set forward in an article by Vida D. Scudder, called “The Alleged Failure of the Church,” in the January number of the *Yale Review*. Civilization is an instrument for good or evil. Not yet have the forces of good, led by the church, laid hold effectively upon this instrument. “The war has brought into terrible relief the persistent fact that the church, divided, hesitant, backward, has apparently scant contribution to make, as an official body, either towards the healing of the nations or towards the healing of social disorders.” Christianity has ministered to the bereaved and dying and has achieved remarkable philanthropies, yet so far it has been pitifully ineffective in de-paganizing social and industrial life and in interpreting the law of Christ in the international arena. It is the duty of Christians to recognize the failure in penitence and to inquire carefully as to the real facts in the case.

The church has failed to blaze the trail in matters of economic readjustment and social reconstruction, yet she must be eternally disgraced if she does not follow up these movements inaugurated under other auspices. To measures like suffrage, or to theories like socialism, syndicalism, or single tax she cannot commit herself, but

she must give herself whole-heartedly to social reform in the large, “described by the awkward phrase, preliminaries to sanctification.” The problems of privileged property rights, the protection of the weak, public health, the wage of the working class, clamor for the church’s attention. The sources of wealth call for investigation. “In England feeble protests arise—oh, the shame of it!—against bishops holding shares in breweries.” It is for the church to encourage a demand for a new idea regarding investment that will relieve the torn consciences of her children. “To profit by conditions which leave one uneasy is demoralizing and dangerous.” The type of Christianity which the United States inherited from the last century was suave, pleasant-mannered, Sunday ornamentation, promoting safe philanthropies at home and remote missions abroad, assuming that what is agreeable is religious, and ignoring agonies of social conscience—“a domestic religion, mid-Victorian in effect, calculated to make life pleasant in the family circle, but curiously at ease in Zion.” The coming of the war and the readiness of European peoples to make sacrifices in the name of patriotism puts to shame the failure of the church to enlist the same people for the protection rather than the destruction of manhood in the holier name of Christ. The church has before her the adventure of a new crusade, that of winning for Christ the entire territory of social and industrial relations. The strife within the church between dogmatist and radical must give way before an agreement to work together, regardless of doctrinal differences, with a gospel of love calculated to cleanse society of its ancient evils and usher in the Kingdom of God. Indeed, it may be found that the richest social implications are bound up with the great theological concepts of the church. Today she needs both the ardors of the mystic and the heroism of the reformer. She must embrace the heroic aspects

of the cross in a peculiar sense, inward and mystic as well as outward and practical.

War and Woman in France

The effects of the war upon the feminism movement is dealt with extensively under the title "La Guerre et le rôle des femmes" by Jane Misme in the November issue of *La Revue de Paris*. The ante-bellum propagandist activities of the French feminist societies are now entirely suspended, but the deeds of the French women point at the present time to a social equality of the sexes. The war called the men from productive activity to bear arms against the enemy. Importation of life's necessities from belligerent countries naturally ceased. A sudden increase in home production became imperative. The women stepped into the breach. Without being officially called upon, they took the places of the husbands or the fathers who had donned the uniform, and became farmers, laborers, veterinarians, notaries, barbers, and merchants of all kinds. At first the military authorities refused the application of women to assist in actual military operations and in ammunition factories. The English army had accepted the service of the women many months before France possessed a minister of war sagacious and energetic enough to do the same for the women of France. Now it is carried out, not just as completely as General Gallieni at first foresaw, but in a larger measure than many then thought possible. Now there are women doctors, automobilists, and aviators. In many schools and colleges the vacant chair of the teacher or master is filled by a young woman, while frequently even the mayor's function is exercised by a capable representative of feminism.

This material aid is not all that woman has given to France in the great struggle. To her more than to any other factor is due the national temper which has made France the admiration of all the allies. The patience, the fortitude, the marvelous uplift of spirit with which French women have borne their inescapable grief and anguish have created a spirit of resistance which has rendered the nation so far invulnerable. The public has watched so far with certain amusement the woman assuming duties in so many departments of the body politic. Yet there is a growing seriousness in relation to feminine values and an inclination to look with favor, not only on the devotion, but on the actual toil effected by women workers. The evolution of opinion on this subject is going to produce a condition in which woman will not be obliged to be only a mother and no more, but in which she will enjoy all the possibilities of maternity with real happiness. The swift movement of changes under the pressure of conditions in the past two years has proved the possibility of the most radical reforms receiving rapid realization. This is seen in the abolition of the sale of absinthe, the legitimation of war babies, and like legislation in which women have a particular interest. Such portents lend confidence to feminist leaders in the coming complete emancipation of woman. Before the war some of them lost their prudence and their patience in a hostile atmosphere. Today things are different. *Tempora mutantur*. And the welfare of the nation calls the forces of feminism to carry out a program of reform regarding education, labor problems, marriage, charity, hygiene, social morality, and politics which will convince all that sexual equality is triumphantly possible.

THE CHURCH AND THE WORLD

MISSIONS

Denominational Administration of Missions

It is exhilarating to read an article once in a while in which you instinctively feel that the author has said just what he wanted to say without having trimmed the points off his statements lest they prick somebody's conscience. Joseph Ernest M'Afee, secretary of the Presbyterian Board of Home Missions, has written such an article which ought to stimulate thought on the part of his readers. He deplores the wastefulness of denominational administration of missions. The inefficiency due to duplication and overlapping challenges both the administrative ability and the fidelity of the mission boards. The writer understands the denominational system of missionary work to be the product of a competitive age. But he is a little too optimistic in his belief that such an age is passed and that a narrow sectarianism is universally condemned. It is worthy of note, however, that Mr. M'Afee finds the determining factor in his view of denominationalism in efficient administration of missions rather than in the provincial Scottish clans of "no-one-reckons-how-many-generations-past." This reminds us of what is being repeatedly thrust before our eyes, namely, that the missionary propaganda is having a reflex influence upon organized Christianity at home that is destined to result in startling changes. It is keenly felt by this mission secretary, who says, "All applaud the desire of evangelical Christians in China to come together in a genuine spiritual fellowship. The American mission boards doing work in China encourage the movement, and their supporting constituencies in America increase their contributions to show their favor." But in spite of the fact that it is clear as day in which direc-

tion the current is flowing, the mission boards refuse to make the required adjustments.

The writer appeals for united action in missionary work on behalf of Mexico. Now is the time to face the issue in respect to this field. He thinks that the task that confronts those engaged in the missionary work in Mexico to be sufficiently great and complicated even under a unified administration of the available resources. And he thinks success is well-nigh impossible if the attempt is to be made along the line of the present denominational confusion. The plan which is advocated is that the denominational boards initiate a central board of missions for Latin America, that it be supported for the next three or five years by the combined budgets of the denominational boards now conducting work in Latin America, that their resources be merged into one fund and administered with plenary administrative power by the central board. The writer thinks that such a plan is practicable, and he says that the missionary workers as well as the missionary supporters care a deal less for denominational distinctions than do their supporting agencies, and, where there has been the opportunity to cultivate it, a deeper fellowship has often been developed between workers of different denominational groups than prevails between those workers and others in their own group. Denominational "loyalty" is now buttressing much inefficiency in the use of missionary funds. Alaska is another field where the writer feels particularly that there is need of denominational unity in promoting missionary work.

Religious Liberty in Korea

The representatives of missionary organizations carrying on work in Japan have been

agitated over the regulations for religious propagation in Korea. It has been thought in some quarters that under the direction of the Japanese government an effort had been made to place the Christian missions at a disadvantage. In view of the doubtful situation which obtains in Korea, the editor of the *Missionary Review of the World* has procured an authoritative statement respecting Japanese views of "Religious Liberty in Korea" from Hon. Midori Komatzu, Japanese commissioner of foreign affairs at Chosen. The Commissioner explains that since Korea now forms an integral part of Japan, and the constitutional guaranty of the empire for the freedom of religious belief applies equally to the new dominion, there is no ground for doubting that full religious liberty is allowed in Korea.

The constitution of the Empire of Japan, which was promulgated in 1889, provides that "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief." In explanation of this article we are told that "the free exercise of religion secured by the constitution to the individual against the power of the government is, therefore, confined to the realm of purely spiritual worship, that is, to relations between an individual and an extra-mundane thing." Then the words of Dr. Burgess are quoted as stating precisely the kind of freedom of religious belief guaranteed by the constitution of Japan: "So soon as religion seeks to regulate relations between two or more individuals, it becomes subject to the powers of the government and to the supremacy of the law, that is, the individual has in this case no constitutional immunity against government interference." The authorities of Japan hold strongly to the view that whatever a man's belief may be he has no right on the ground of serving his God to place himself outside of the law and so free himself from his duties to the state.

It is also stated that the Japanese government is more deeply concerned than the American government in regulating religious exercises. This is made necessary by the presence of the varied and numerous religions which exist within the Japanese Empire. In America Christianity is regarded as the only true religion, while in Japan, including Korea, the different religions and their branches number seventy, besides more than a dozen denominations of Christianity. In Korea the majority of the people are followers of Confucius, while the rest are mostly believers in Buddhism, only some 350,000 out of 15,000,000 souls being Christian converts. Manifestly this complex religious situation presents a knotty problem to the Japanese government. When Korea was incorporated into the empire, a proclamation was issued on the occasion of the new régime, which declared with regard to religious liberty in Korea as follows:

The freedom of religious belief is recognized in all civilized countries. There is indeed nothing to be said against anybody trying to give spiritual peace by believing in whatever religious faith he or she considers to be true. But those who engage in strife because of sectarian differences, or take part in politics, or pursue political intrigues under the name of religious propaganda, do injury to good manners and customs, and disturb public peace and order; and as doing such shall be dealt with by law. There is no doubt, however, that a good religion, be it Buddhism or Confucianism, or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with the administration, but really helps it in attaining the object it has in view. Consequently all religions shall be treated equally, and, further, due protection and facilities shall be accorded their legitimate propagation.

The occasion for the misunderstanding of the attitude of the government toward Christian missions was the promulgation of amended "Regulations for Private Schools and Regulations for Religious Propagation."

The chief aim of this provision was to bring all educational organs, private as well as public, under a uniform and efficient system. Accordingly, religious teaching and ceremonies were excluded from the curriculum provided for private schools. At the time there existed in Korea 1,242 private schools, of which number 473 schools were under the management of foreign missionaries. Obviously the new provision had direct bearing upon the schools of Christian missionaries. But in order to alleviate the pressure which might be caused if the schools were immediately forced to give up religious teaching, the government granted a period of grace of ten years. It was the opinion of the authorities that, since the freedom of religious belief is constitutionally guaranteed, the separation of religion from politics and education is requisite. In this connection the writer reminds his American readers that religious instruction is excluded from the public schools of the United States. Thus we are informed that the provision respecting religious instruction in private schools was prompted by an effort to obtain a uniform and efficient system of education rather than by a desire to menace the activities of Christian missionaries.

A Missionary's Love of Beauty

Many people do not see any relation between religion and beauty; some people do. Margaret Stevenson, writing in the *International Review of Missions*, advocates "love of beauty" as one of the methods of approach to be used by the missionary in India. She, herself, is an ardent admirer of things beautiful; she has seen the influence of beauty in the lives of other people, and

she has felt it in her own life. There are three particulars in which she has discovered that the beautiful is closely associated with Christianity, namely, hymns, paintings, and architecture. She has found that the missionary to India neglects all three of these Christian treasures. This need not be; it ought not to be. If the love of beauty were cultivated and more definitely associated with the missionaries, it would be a potent factor in sustaining purity of mind and of life in the midst of the repulsive vices of the people of India. If the presence of things beautiful would contribute assistance such as Margaret Stevenson says, then its importance ought not to be minimized. Furthermore, she reminds her readers that the missionaries in India are fashioning the church of India which is to be. She rightly thinks that influence of the frescoes of the Middle Ages greatly helped the work of the church among the people, and that such an influence ought to be brought to bear upon the Christians of India. The eye, as well as the ear, should be held in mind by the teachers of religious education. She regrets that the Christian's hymns of India are, in so many instances, inferior. One of her fondest desires would be realized if the knowledge of the lack of beauty in the Christian hymns of India would move someone to contribute hymns that are more adequately suited to the needs of the people. She is familiar with the remarkable power of the hymns of Luther and Wesley; she would like to see hymns of beauty moving the people of India, as they have moved other peoples. Similarly, she appeals for the beautiful in the architecture of the buildings to be used by Christians in India.

RELIGIOUS EDUCATION

**Shaping the Expectations of the
Coming Ministers**

What are to be the expectations of the young man entering the ministry as a life-vocation? Is he to be revered? Most certainly those who are deeply conscious of religious assistance will revere him. Is he to expect to be revered? Most certainly not. If he does, the chances are that some day he will find himself in the same attitude of mind as the writer of an article in a recent number of the *Outlook* who presented three reasons why he does not want his son to be a minister. The reasons given are restrictions of three sorts—intellectual, financial, and social. He finds that the ministry is intellectually less free than other callings. Is it less free than other callings in respect to actual study? Only last week a prominent minister said that one of the attractive features of his work was the opportunity it afforded for study. Compare the opportunity of the minister for study with that of the average business man, and it is at once apparent that the minister suffers no handicap here. Is the ministry obstructed in his statement of the results of study? Doubtless the answer should be made in the affirmative. But is the barrier more difficult than in other vocations? The prospector, for example, frequently finds that it is well-nigh impossible for him to make use of his discoveries. Recently I was told that the men who opened up the Massaba ore mines north of Duluth lost all they had and much of what their friends possessed before they got the ore to the smelters. No minister doubts that the results of his investigations, if they cross conventional beliefs, will arouse keen opposition, but he is mistaken when he says that such opposition is confined to his own vocation.

The financial returns are disproportionate to the service the average minister renders

in the community. In many communities the minister or the physician is the person of whom the confidante is made. They are the men who know the secret life of individuals and families more thoroughly than any other persons. And, of the two, the physician and the minister, the minister most frequently is drawn close to the family trouble and to the personal secret. This is a fair test of the place filled by a worthy minister in a community, and yet his financial returns are far short of those of the physician. But the very fact that the minister serves in such precious needs means that he deals in goods for which there is no medium of exchange. Service of such kind has always been rendered at a sacrifice, and the probability is that it will continue so even in our prosperous age.

This father to whom we refer chafes under the social limitations of the ministry. He finds that a minister is not allowed to be a man among men, however much he tries. His presence is always taken as a subduing or restricting influence. Other men do not expect him to do the things they do, etc. In this it must be admitted that there is a great deal of truth, much more than there ought to be. But there are two things that might be added, namely, that many a minister, by virtue of being a minister, is given a better social status in the community than he would have had if he were not a minister; and that the man who is the minister determines in no small degree the social position he attains in the community in which he lives.

To be sure, the man who enters the ministry with the expectation that he will be revered by the community in which he labors is likely to come ultimately to the attitude of mind in which he will advise his son to enter another vocation. The Christian ministry throws down a challenge to the young man. If he sees the religious

needs of his day sufficiently clear to make him feel that he must respond, and if he has within him the faith that says there is a way in which such needs may be met, then he will have within him the kind of stuff which has enabled ministers who preceded him to wring success from defeat. The ministry affords a challenge to courage and ability, not the opportunity of feeding upon the platitudes of adulation.

Woman and Religious Education

In *Religious Education* for December, 1916, appears an article by Professor I. F. Wood, Ph.D., of Smith College, Massachusetts, with the heading, "Religious Education in Colleges for Women," which is very timely. The writer holds that public opinion is coming to give woman the premier place in religious training because she is more religious than man and has more to do with the early education of the child. At first women's colleges were jealous of allowing their curricula to differ in any degree from those of men's colleges. Now, it is seen that equality does not mean identity, and that a special obligation rests upon the women's college as regards religious training. At present "a larger proportion of women's colleges than of men's require some study of the Bible. All offer it as an elective, even if it is not required." In these the Bible is studied as literature and history, but as such in a religious terrain and in the light of modern scientific conceptions. This is done that the religious value of the Bible in present life may be clearly seen. The interest in the colleges has turned in the course of American educational development from modern languages to the natural sciences and through these to social subjects. "This indicates a social consciousness among young people and is a good omen for the

future." The working out of this social interest appears in "settlement" activity at home and in missionary activity in the wider spheres. There is now a movement on foot to make an alliance between the higher educational institutions for women in America and the Orient, notably in Peking and Madras. This gives great promise of future co-operation in the educational world.

A marked deficiency in religious education in colleges for both men and women has been seen in the fact that so far no attempt has been made to set the student in any definite relation to the church. Regrettably, the trend has been in the other direction. "The effect of religious life in colleges ought not to be the elimination of the sense of need of the church." To offset this tendency, there is arising discussion bearing directly upon the problem of the college student and the church. This is far from being a recrudescence of ecclesiasticism. Rather is it a recognition of the relation of the college to all the factors of social value in life with the church as one of these. A summary of the present situation in religious training for women at college shows these prominent features: "(1) a recognition of the need of religious training of women students, (2) the relatively large place of Bible-study in the curriculum, (3) the tendency, both among the teachers and the student body, toward a broad religious attitude toward life, (4) the large emphasis upon a social interpretation of this attitude, (5) the growth of an international interest in higher education for women, (6) the beginning of a serious consideration of the obligations of college women to the churches." The foregoing demonstrates the partial trend of activity in this sphere and promises well for a wholesome growth in the future.

CHURCH EFFICIENCY

The Federal Council of the Churches of Christ in America

The third quadrennial meeting of the Federal Council of the Churches of Christ in America, held in St. Louis, December 6-11, 1916, was called by some of those who attended its sessions the greatest gathering to date of the Christian forces of America. Some four hundred and thirty delegates spent most of a week participating in earnest deliberations. These were present as representatives of thirty Protestant denominations with an aggregate membership of eighteen millions.

In the presidency Dean Shailer Mathews is followed by Dr. Frank Mason North, one of the secretaries of the Foreign Mission Board of the Methodist Episcopal church. Dr. Charles S. Macfarland was re-elected secretary of the Council, and much credit is due to him for what the organization has come to be. Rev. Rivington D. Lord and Mr. Alfred R. Kimball, who were re-elected corresponding secretary and treasurer respectively; Dr. Roy B. Guild, executive secretary of the Commission on Inter-Church Federation; Dr. Sidney L. Gulick, assistant secretary; Rev. Charles Stelzle, field secretary; and others, are the type of men who warrant a splendid future for the Council.

The actual business of the meeting was concerned chiefly with the reports of the commissions of the Federal Council, prepared beforehand with great care and placed in the hands of the delegates in printed form. These reports comprised earnest and most thorough discussion of the questions appropriate to each commission. The commissions are really the heart of the Federal Council organization. They are as follows, given in the order in which their reports were made: the Commission on Home Missions, on State and Local Federations, on Inter-Church Federations, on The

Church and Country Life, on Foreign Missions, on International Justice and Good-Will, on Oriental Relations, on Family Life, on Sunday Observance, on Temperance, on Christian Education, on Evangelism, on The Church and Social Service.

One of the characteristic reports of the Council sketched the hopeful beginnings of moral diplomacy. Dr. Macfarland has opened the way unofficially, by wireless messages and personal interviews in the chancelleries of Europe, for the formation of a league of the nations to establish peace after the present war. In addition, President Mathews and Dr. Gulick reported their mission of moral diplomacy to Japan.

The Federal Council of the Churches of Christ in America is taking the lead in the effort to bring institutionalized Christianity to face the pressing problems of our modern life. One of the significant and encouraging facts is that the Council is more progressive and advances faster and farther than most of its constituent bodies. Indeed, Secretary Guild was prompted to say, "Christian unity is not a prophecy, but a reality."

The Protestant Episcopal Church and the Liquor Traffic

The editor of *The Churchman* (November 4), in a discussion designated "A Tardy Resolution," speaks of the Episcopal church placing itself on record by resolution as favoring legislative action "to preserve the interests of temperance and to repress the liquor traffic." He recognizes that a resolution may be an impotent thing, but feels that this one is significant. Some assert that this is the first time in the history of this church in America when it has taken a definite stand on the liquor question. So this potent religious body, already keenly alert in many matters of social service and even numbering among its forces some

pioneers in social reform, now allies its strength with the forces that recognize the evils of the liquor traffic as one of the problems with which the church has something to do.

After setting forth the hindrance imposed on all religious effort by the saloon as it saps the means of support and breaks down the morale of the family, and after manifesting his impatience with those who quibble over a great public evil by saying that you cannot "legislate people into morality," the writer replies vigorously, "You can, if you try long enough," and concludes the discussion as follows: "It is the business of Christian laymen, of the clergy, and of the corporate church to hit the liquor evil and hit it hard whenever and by any fair means it can. Better make a few blunders in paternalism than to sit idly by while the greatest moral movement since the abolition of slavery is sweeping over the world."

Social Service in the Federal Council of the Churches of Christ in America

According to the special correspondent of *The Churchman* (December 23), social service constituted a marked feature of the proceedings of the Council's third quadrennial meeting. The report of this commission urged upon all church members that their political responsibility should be taken seriously. A few ringing words from the report make this clear: "Decency and purity in politics and the selection of intelligent, honest, and courageous men and women to assume the responsibilities of political office are clearly matters which are not only necessary to the continuance of democracy, but essentially religious."

The report dealt with a number of such vital subjects as unemployment, housing, recreation, commercialized vice, prison reform, and the status of women. Strong appeal is made to the church to assist the efforts of workers for a shorter labor day and a living wage; to change its former

critical and negative attitude toward recreation to one that is sympathetic, positive, and aggressive; to recognize that the problem of vice comes within its field of responsibility and opportunity and that it should labor for the diminution of personal immorality and the cultivation of personal purity; to organize to meet the emergency in every congregation and to participate in community-wide efforts to relieve the unemployed whenever there is a period of industrial depression, and in this connection to study always diligently the reasons for unemployment and the best methods for its avoidance; to exert a large educational influence for proper housing in both city and country and especially to the end that adequate legislative action be brought about to improve the housing conditions that are related so vitally to health and morals.

With only a very few audible nays the Council adopted the report of the Commission on Temperance which contained a recommendation favoring the prohibition of the liquor traffic.

The Church at Work—Ideal and Reality

Such is the subject of the leading editorial in a recent issue of *The Congregationalist*. Acknowledging the commanding ideal which the phrase "the church at work" creates, and thrilled with the thought of the mighty achievements that would result necessarily from an organization with the implied efficiency, the writer nevertheless feels a bit saddened as he turns to contrast the actual with the ideal. As he sees it, "the popular conception of a church is that of a group of persons assembled in a meeting house, listening to a man in the pulpit or to four persons in the choir-loft, a group receiving instruction and stimulus, and experiencing certain emotions."

However, a feeling of hope comes when it is recalled that along this line a notable change is taking place. Churches are now doing much more than they did a quarter

of a century ago. Many of them instead of opening their doors for a single service perhaps once a week have become hives of continuous industry. Many of the adherents not only attend services of worship but engage in numerous significant activities, thereby extending the helpfulness of the church and creating a homelike atmosphere in connection with all the operations of the church.

Many modern forms of church activity for men, women, boys, and girls bear testimony to the diligent effort of church leaders to win to a religious life, not a special class, but all classes of people. Once the emphasis was on belief; in current religious movements it is on both belief and work. With an intelligent appreciation of this tendency those who fix the tasks of the church must see that they are such as will exercise the full capacities of those within and will enlist also the strength of those who are without. "The church at work" means more than being busy within the walls of the church.

Parochialism

The Very Rev. H. P. Almon Abbott, Dean of Trinity Cathedral, Cleveland, has written some suggestive things in the *Living Church*, Nov. 11, 1916, under the title "Parochialism." Apparently he has had dealings with some of the many who are talking pessimistically about the failure of the church. At any rate, he addresses himself to what he considers an extraordinary thing, namely, that after two thousand years of declaration of the gospel some two-thirds of the world's population still remain outside of the pale of professed Christianity. He intimates that many good Christian men seek to explain this situation by discussing artificial problems, for example, attempting to solve the paradox. Christ's all-compellingness, and man's unresponsiveness. Whereas, he, himself, thinks that the cause of much ineffectiveness is the simple, homely fact of the "unlovableness of the manner in which the

Christian warfare is waged by Christians themselves." He demonstrates his view in the actual outworking of the parochial system. The parochial system, he believes, is one of the greatest virtues of the Anglican communion. As a question of pure organization the parochial system as the basis of synthetical ecclesiastical administration is, in theory at any rate, unsurpassed. But in action the system has its vices. Parochialism is calculated to obscure the vision of the church as a whole. It partakes of the attitude of mind which is frequently called "provincial." The provincial persons say: "We have the most beautiful city in the country, and the highest buildings in the world"; the parochial annual says, "We have the largest and most highly organized parish in the diocese." Straightway the parish forgets its responsibility to the larger life of the denomination, not to mention its relation to catholic life. The natural outcome is that parochialism sets the churches of the community in unholy competition against one another. The writer illustrates this competitive attitude of the parish by a similar expression which he finds in the clergyman. Clergymen, he thinks, are not celebrated for their magnanimity; on the contrary, they seldom meet together for conclave without some such nauseating subject as this coming up for discussion: "How may we guard against the incursions of ecclesiastical wolves into our cherished fold?" Surely the author's thought is sustained when he regrets that parochialism carries as a by-product such attitudes. The writer has some striking things to say; for instance, "the narrow-minded person today has small right to live." Nevertheless, he has some hope that the "vices" which infest the Anglican communion may be overcome, for he says, "We are beginning, here and there, to throw off the trammels of sectionalism and denominationalism, and to feel the liberty of a fuller, more vibrant, and catholic life."

THE BOOK OF THE MONTH

RECLASSIFYING THE PARABLES¹

WILLARD H. ROBINSON, PH.D.

Blackburn College, Carlinville, Illinois

The author of this treatise finds in Matthew's order of recording the parables their true historical sequence (pp. 75, 113, 116). The sequence, moreover, constitutes a scientific, geographical, logical, and doctrinal development. The Matthean parables divide themselves into five consecutive triads (pp. 8, 11 f.). These follow the divisions of nature. The mineral kingdom comes first in the various soils upon which the sower's seed falls. The vegetable kingdom is represented in the growing grain. The sphere of human life is still later (pp. 18, 20). Matthew's order thus reveals an ascending scale of natural symbols (pp. 75, 88). The geographical advance journeys from Galilean parables to itinerary and temple ones (p. 26). The logical and doctrinal development proceeds from the sphere of natural theology in the first six parables to the revelations of the gospel of grace in the succeeding ones (pp. 19, 26).

More fully stated, Mr. Lithgow's five-triad scheme makes the first three Matthean parables (Sower, Tares, and Net) picture the great distinction between good and evil; the second three (Growing Corn, Mustard Seed, and Leaven), spiritual growth; the third three (Treasure, Pearl, and Merciless Debtor), divine grace and its conditions; the fourth three (Laborers, Two Sons, and Husbandmen), the divine claims upon the soul (p. 43); and the fifth three (Wedding Feast, Ten Virgins, and Talents), judgment and doom. Mr. Lithgow also finds in the parables touches of the profounder doctrines

of Christian dogmatics. Luke's "three-one" parable of the Lost Coin, Sheep, and Son, for example, represents the Trinity; and the three judgment parables of the fifth triad have a similar leaning (pp. 104, 164 f.).

This chronological, logical, and doctrinal sequence which Lithgow finds in the parables in Matthew relates, moreover, above all things else, to the progress of the developing soul. Many of the parables should therefore be renamed in the interest of a homogeneous nomenclature (p. 101). The "Sower," e.g., should be rechristened the "Soils," and the "Net" should be called the "Fish" (cf. chap. vi, with table, pp. 109 f.).

Mr. Lithgow frankly regards his discovery of this complex scheme as very original as well as highly important. The only adumbration of it, so far as he knows, is in Trench's observation that in the later parables the Deity ever figures in a higher rôle. This is, moreover, the only confirmation of his view which the author has discovered (p. 102). He finds no great objection to his Matthean discovery in the different order of the parables in the other two Synoptics. For Mark drew at second hand on Peter, while Matthew, as an apostolic and Palestinian Jew, could accurately revise Mark. The non-Palestinian Luke, notwithstanding his aims at order, follows Mark very closely except in the largely parabolic matter of the great itinerary (chaps. 10-18). In this last section the "parallel" portions are "very scrappy and piecemeal" and are "indiscriminately"

¹ *The Parabolic Gospel, or Christ's Parables, a Sequence and a Synthesis.* By R. M. Lithgow. Edinburgh: T. & T. Clark; New York: Scribner, 1914. Pp. xv+196. 4s.

used (p. 117). Luke, moreover, is highly "artistic," and for that reason also his matter may be freely built into Lithgow's Matthean scheme wherever it will fit (pp. 55, 59, and chap. vii). The author seems to disregard altogether the distinction between parable and allegory and regards the "parabolic" sequence in the Fourth Gospel as mainly coinciding with that of Matthew (pp. 171, 175 f.).

Mr. Lithgow's book is highly interesting to a sympathetic reader and has homiletic value. Jesus is so infinitely beyond us in wisdom and spirit that in studying his teachings we share the author's sense of mysterious voices coming from the starry vault of the nightly heaven and even of entering a transfiguration cloud (pp. 17 f., etc.). He certainly deserves great credit for his careful study and clear presentation of his theory, yet such a great unification as he makes involves a distinct loss of historicity and reality. What shall we say of a scheme which classifies the various receptions of the gospel indicated in the parable of the Sower with the heavenly joy over a saved soul in the story of the Lost Coin, and makes each teach as its main lesson the great distinction between good and evil (pp. 11, 88)? The Talents and the Pounds may be separated into two contrasted stories, one of equal faithfulness in the use of unequal opportunities, and the other of unequal faithfulness in the use of equal opportunities (Bruce). But what shall we say of making the Pounds represent "the divine claims," and the Talents "judgment and doom" (pp. 12, 110)? Is not Luke's capital punishment as severe a doom as Matthew's ejection into outer darkness?

When we have rejected the forced and artificial features in the classifications of this volume, are there not simpler ways of accounting for the connections and orders of arrangement that clearly remain to be acknowledged? Weinle, *Die Gleichnisse Jesu* (pp. 45 f.), has shown how certain

verses in Mark are connected solely by catchwords designed to assist the memory in the days that were guiltless of printing. Thought-groupings in the minds of the evangelists surely account for some other juxtapositions. The same may hold good of the parables. The mere fact of the approaching end of Jesus' ministry might give a sound of doom to the later ones. The author of this book sees a divine hand secretly arranging the Matthean parables in the order of an ascending symbolism and a developing body of doctrine. But would Jesus, in view of the fact that his "class" or audience was constantly changing, and certainly knowing the meanings of his own teaching, follow a systematic order like that of a seminary professor of doctrines? Systematic courses must be given to the same set of men. The parables were spoken to varying multitudes and groups as occasion offered.

Would it not be better to give up trying to discover a modern systematic treatise secretly outlined and inserted in the parables? Jesus did not, in his parabolic teaching, look over the heads of the men before him and talk to the ages beyond. He spoke for all time by speaking to his own time as no other ever spoke. The subject of the parables was the Kingdom of God. Jesus had only that one message. He spoke it in many ways and under many forms, such as the simile of the Sower, the Lord's Prayer, the Golden Principle, the Commandment of Love, and, especially and continuously, the Fatherhood of God. Varying circumstances called for varying adaptations. Jesus met his occasions. He was almost infinitely varied in his symbols, his applications, his acts. We may systematize and schematize them as we will, and often to our profit. But the schemes and systems must not be imputed to the simple evangelizing annals of the Synoptics, or found in the order which the successive shapes of the message of the world's one

great Itinerating Evangelist take in the records as we have them.

The writer of the treatise before us speaks in his preface as if he were familiar with the whole field of English, German, and Latin writers on the parables. But it affects us oddly to find no mention or trace of Jülicher's monumental monograph, *Die*

Gleichnisreden Jesu, with its strong insistence that each parable had only one thing to teach and at one time and on the one occasion which alone called it forth. The intense spirit of historicity in Jülicher would surely have given pause to some of the unhistoric sentences in the work before us.

BOOK NOTICES

The Gospel According to St. Mark. With introduction and notes. Edited by W. C. Allen. (The Oxford Church Biblical Commentary.) New York: Macmillan, 1915. Pp. 214. 7s. 6d.

Archdeacon Allen is well known to New Testament students for his volume on Matthew in the "International Critical Commentary." He has now produced a compact volume on a much smaller scale on the Gospel of Mark. His work is of course scholarly and intelligent. The introduction deals with the authorship and date of the Gospel, its characteristics, analysis, theology, and text. Allen does not print the Greek text, but a new and bold translation, very faithful and suggestive, which is one of the best features of his book. His notes are concise but full of valuable suggestions, and Greek as well as English students will find much in them. There is a good map and full indices. Allen describes the aim of his introduction (p. vi) as to summarize the impression left upon him "by many years' study as to the Evangelist's conception of the person and work of Jesus of Nazareth, as to the Evangelist's style, and the main literary characteristics of his book."

While thoroughly learned and critical in a literary way, in the deeper aspects of its problem the book is disappointing. It does not deal with the wonder narratives of Mark as searchingly as they demand. Allen's view of them is too literal and mechanical. His own theory of an Aramaic original for Mark might have suggested to him the probable extent to which these stories are figurative and interpretative. This supposed Aramaic original Allen thinks originated at Jerusalem soon after 44 A.D. and passed into Greek at Antioch about 44-47 A.D. This position is based in part upon Allen's other view that Matthew was written about 50 A.D. It is enough to say of these views that the translational elements in Mark are fully explained if it originated as recollections of Peter's discourses from the pen of his interpreter, and that the early dating of Matthew and Mark takes no

account of the emphasis both place on the fall of Jerusalem with which both of them must obviously be related. Allen rightly holds that the use of Q by Mark cannot be established, although he thinks such a use is possible. As a matter of fact, the resemblances of Mark and the supposed Q are so slight as to imply no literary relationship at all. Allen's Greek printing is not always fortunate, e.g., pp. 46, 81, 89, 100, 124, 151, 192.

History of the Study of Theology. By Charles Augustus Briggs. Prepared for publication by his daughter, Emilie Grace Briggs. New York: Macmillan, 1916. Two vols. Pp. x+217 and 230. \$0.75 each.

The range of the late Professor Briggs's scholarship was extraordinary. Although his special field was the Hebrew language and literature, his knowledge of the general field of church history might well be envied by professional historians. In this posthumous work, edited for the press by his daughter, he furnishes a complete historical survey of the study of theology from the beginnings of Christianity down to the present. And a very interesting story it is, furnishing valuable side lights on the growth of doctrine, the organization of mediaeval education, the problem of the relation between theology and general philosophy, and the adaptation of methods of theological study to the practical needs of the church.

In arranging the material Professor Briggs evidently had in mind a textbook which should briefly supply the facts, leaving to the teacher the exposition necessary to display the life lying behind the statistics. The result is unfortunate for the general reader. The bones of pedagogical method stand out too prominently in the formal paragraphs and methodological divisions. In certain instances the idea of formal theological method is carried to an extreme, as, for example, when Jesus is represented as having consciously mastered rabbinical learn-

ing in precisely the categories which Dr. Briggs employs to describe this learning. "He [Jesus] was the most learned Rabbi of his time" (p. 24). Dr. Briggs's well-known High-Church position leads him to affirm a definite indoctrination of the apostles by Jesus and a special theophanic endowment through the Holy Spirit so as to guarantee the divinity of apostolic teaching. These early chapters which analyze the New Testament into Halacha and Haggada and gnomic aphorisms and then lay upon the whole the hands of High-Church ordination are, it must be confessed, curious examples of theological obsession. But when once these are past, the reader will find himself gratefully following the learned guidance of the book through the Middle Ages and the modern period.

The last chapter of the second volume furnishes a valuable comparative study of the present systems of theological education in the various countries of Europe and in America. Especially judicious are the author's remarks concerning the necessity of both sound scholarship and a practical appreciation of the needs of the churches. He suggests that we are today facing an opportunity to advance in both respects beyond our inherited standards.

Christian Faith under Modern Searchlights.

By William Hallock Johnson. New York: Revell, 1916. Pp. 252. \$1.25.

This book consists of six lectures delivered by the author, who is Professor of Greek and New Testament literature in Lincoln University, Pennsylvania, at Princeton Theological Seminary, under the L. P. Stone Foundation, in February, 1914. The aim of the author is to furnish an apologetic for Christian theology in its traditional, supernaturalistic form in the light of advancing knowledge, using the tools thus furnished where it is to his advantage. He asserts that the gospel which is "the power of God unto salvation" is doctrinal Christianity. He virtually identifies evolution with science, and argues that theism must bridge the gap between the inorganic and the organic. He uses what suits his purpose from modern psychology, modern philosophy, and comparative religion to strengthen his argument for the miraculous origin of the Christian religion. The only criticism which he respects is that which argues for the historical accuracy of the New Testament books. The book is a good typical illustration of a modern apologetic for the older theology.

The Holy Spirit in Thought and Experience.

By T. Rees. New York: Scribner, 1915. Pp. ix+221. \$0.75.

The excellent quality of the series, "Studies in Theology," to which this volume belongs is reinforced by Principal Rees's thorough and competent discussion of the doctrine of the Holy Spirit. He brings to his task ample scholarship and a fair-minded historical spirit. His book is refreshingly free from the dogmatic or apologetic attitude which so often prevents one from seeing the actual facts. He is not concerned to make the biblical conceptions of the Spirit of God coincide with our modern conception; nor does he attempt to make these two very different notions square with the Nicene doctrine. The interesting variety of functions ascribed to the Spirit in the Old Testament is carefully set forth, as is the ecstatic character of New Testament experiences of the Spirit. Especially admirable is the author's keen analysis of the development leading to the Nicene doctrine, in which he shows that primary interest was centered in the Logos, and that the tendency was to ascribe to the Logos all activities which might be assigned to the Spirit. The inclusion of the doctrine of the Spirit in the Trinitarian formula was a matter of logical inference rather than the expression of vital religious life. Since that time the doctrine has been largely a mere formal appendix to the traditional doctrine of the Trinity. Principal Rees pleads for a restatement of the conception of the Spirit which shall represent a vital Christian experience; but he does not suggest any very definite way in which to accomplish this much-needed advance, further than to indicate that it cannot come so long as theologians are more concerned with the religiously barren structure of ancient trinitarianism than with modern religious life.

Hebräische Sprachlehre. By W. Lotz. The Auflage. Leipzig: Deichert, 1913. Pp. vi +190. M. 3.60.

This work has demonstrated its value to the extent of being called for in a second edition. It is purely a book for first-year work in the study of Hebrew. It is a piece of conservative work, both philologically and pedagogically. It represents the achievements of twenty-five years ago in both respects. Makers of elementary books for English readers may profit by the errors of this one.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

Introduction

The psychology of religion is a very new science. All of the books on the subject have appeared since 1900. The first of these were: Coe, *The Spiritual Life*; Granger, *The Soul of a Christian*; and Starbuck, *The Psychology of Religion*. They dealt especially with conversion, though Granger dealt with mystical experiences also. Since these beginnings, the field has been greatly extended, and it is the purpose of this reading course to give a survey of the various phases which are now represented in the literature. For the first ten years the books published dealt with special problems and employed various methods. The second decade is already marked by more comprehensive works which seek to systematize the material and methods previously developed, as well as to extend investigations farther.

The first two chapters in each of the texts reviewed in this article deal with such preliminary questions as the nature and scope of the science of the psychology of religion, its history, and its place in the general field of psychology. The most comprehensive bibliography for all literature of the subject is given in the just-published *Psychology of Religion* by Professor Coe.

In this reading course five topics have been chosen. Under each are grouped the books which treat that particular subject, though in practically every volume other questions are also discussed. These classifications must therefore be held somewhat lightly. To do justice to both subjects and authors, very frequent cross-references would need to be made. One of the more recent topics to be carefully discussed is "The Development of Religious Consciousness in the Race." It is placed first here, partly because logically it should have precedence, and partly because it may secure a general attitude for the study of the whole subject. The second group of books will deal with the "Experiences of Individuals," including the phenomena of conversion, and other variations in individuals. The third general topic will be "Some Special Problems." Among these will be the idea of God, immortality, religious leaders, and sects. Here will be seen some of the most recent and significant results of the science we are considering. The fourth division will treat of "The Dramatization of Religious Ideals." This involves the subjects of worship, ritual, hymnology, and prayer. It deals with the ceremonial aspect of religion in its modern form. The fifth topic is

"Mysticism," in which there is renewed and widespread interest. It is discussed from various points of view in the three quite different books indicated.

Required Books in this Course

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| I. The Development of Religious Consciousness in the Race:
King, <i>The Development of Religion</i> .
Ames, <i>The Psychology of Religious Experience</i> .
Leuba, <i>A Psychological Study of Religion: Its Origin, Function, and Future</i> . | Leuba, <i>The Belief in God and Immortality</i> .
McComas, <i>The Psychology of Religious Sects</i> . |
| II. Experiences of Individuals:
Davenport, <i>Primitive Traits in Religious Revivals</i> .
James, <i>Varieties of Religious Experience</i> .
Burr, A. R., <i>Religious Confessions and Confessants</i> . | IV. The Dramatization of Religious Ideals: Worship, Hymns, Prayer:
Sears, A. L., <i>The Drama of the Spiritual Life</i> .
Henke, <i>A Study in the Psychology of Ritualism</i> .
Strong, A. L., <i>The Psychology of Prayer</i> . |
| III. Special Problems: God, Immortality, Religious Leaders, Sects:
Coe, <i>The Psychology of Religion</i> . | V. Mysticism:
Underhill, <i>Practical Mysticism</i> .
Buckham, J. W., <i>Mysticism and Modern Life</i> .
Jastrow, <i>The Subconscious</i> . |

STUDY I

Required Books

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| King, <i>The Development of Religion</i> .
Ames, <i>The Psychology of Religious Experience</i> . | Leuba, <i>A Psychological Study of Religion: Its Origin, Function and Future</i> . |
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Professor King's book does not assume that man is endowed with some ultimate innate religious instinct or perception. Rather the religious consciousness or attitude is viewed as developed in and through experience. This attitude arises in the same general manner as other attitudes, for example, the aesthetic and scientific. Like these, and like other attitudes which he mentions, religion is a certain sense of values. King finds his first task in distinguishing religion from other values, such as those of government and education, and in showing that this attitude of religion has arisen in connection with rituals and ceremonies. It has sometimes been held that ceremonials arise from pre-existing conscious states, but this author says: "The overt activity is not only the index of the hidden internal states of consciousness, but is also a factor in the very production of these states."

This overt activity is the effort put forth to satisfy some end such as hunger. The sense of value is related to the intermediate steps between the desire (stimulus) and the fulfilment (response). These steps may be quite casual chance associations taken over from previous generations or other tribes, as in the hunting, fishing, and mining customs of the Malays. Or they may be the overflow of impulse under tension, as in the rehearsal of a prospective fight. Whatever the nature of

the acts between the felt need and the object sought, they contribute to the sense of the value of that object. The means to an end help to produce the sense of value of that end. This principle is verified in our own experience when our appreciation of an object is heightened by a long succession of preliminary acts in obtaining it.

In his fourth chapter King applies this method to the genesis of the religious attitude. He finds that the development of religion is due to the influence of the social group. Just as the development of language, art, and science takes place within the social order and is dependent upon that order, so it is with the emotional moods which constitute religion. The values shared by the group are felt to be more important than those expressed only by the individual. They are stabler. They last longer. They are more massive and commanding. "Psychologically the values of the group are not only higher than those of the individual, they are genuinely ultimate and universal."

Where the social structure is loose and ineffective, as among certain West African tribes, no ceremonials of consequence develop, nor any religion. This apparently goes back to the fact that there is scarcely any food problem for these people, and the most potent cause of social evolution is therefore lacking. Among the Semites, on the contrary, the exigencies of their desert environment occasioned compact clans with a persisting social structure. King holds that "every one of their religious beliefs can be shown primarily to have been the evaluation of some special activity." Illustrations of the same relation of religion to the social organization are found among the native Australians, the Kafirs of South Africa, the Todas of India, and the Dyaks of Borneo.

Among the spontaneous expressions of primitive group life which generated attitudes of religious quality and intensity were feasts, dances, and dramatic rehearsals of crucial experiences. These occurred before and after periods of tension and uncertainty; that is, in connection with war, the changing seasons, phases of the moon, eclipses, etc. They were particularly festive occasions. Religion shows itself not as having a content or substance of its own; rather its activities are those of the natural economic, military, and tribal interests in which the group is united and solidified, and brought to experience new and ideal values. Thus the habit of cleanliness among the Japanese became religious, as did the care of the dairies among the Todas.

The sixth and seventh chapters may be regarded as somewhat in the nature of digressions from the main argument of the book. The problem of the "Mysterious Power" will be referred to in connection with "Spirits" elsewhere, and another view of the relation of magic and religion will be suggested.

The eighth chapter resumes the subject of the evolution of religion, but shows that it is impossible to maintain that religion always develops through the stages of fetishism, animism, naturalism, pantheism, henotheism, and ethical monotheism. It seems truer to the facts to hold that the religious attitude may develop in connection with almost any activities which vitally concern social groups, and these are extremely various and do not occur in any uniform sequence.

The origin and development of deities may also be explained by regarding them as embodiments of the value-sense of social groups. This is impressively seen in the fact that the deities are so far identical with the objects of supreme

interest. Agricultural peoples deify maize and rice. Shepherds worship sheep. Warriors deify soldiers. Hunters regard their game likewise. Monarchies have monarchical deities. It is at the point where human beings in the persons of kings and leaders become the centers of attention that the deity is humanized and attains ethical character. Thus King says the character of Yahweh was *built up*. "All such concepts as those of sin, holiness, faithfulness to Yahweh, have definite antecedents in the primitive Semitic social life."

The volume concludes with interesting discussions of some pathological religious phenomena and of the significance of supernaturalism. Valuable reinterpretations of many familiar Christian conceptions are here suggested, with unmistakable evidences of the author's own positive and constructive interest.

(Study I will be completed in March)

THE GOSPEL OF JOHN

BY EDGAR JOHNSON GOODSPEED

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY V

THE DEPARTURE AND RETURN OF JESUS (18:1—21:25)

First day.—§ 24. *The arrest of Jesus:* 18:1-14. Read John 18:1-6. The betrayal has already been foreshadowed in 13:2, 21, 26-30. What characteristic elements in this Gospel's view of Jesus are emphasized in this account of the betrayal? Notice that the Gospel of John contains no account of the agony in Gethsemane. Would such an account have contributed to the picture of Jesus as this evangelist conceived him?

Second day.—Read John 18:7-11. Even in the hour of his betrayal and arrest Jesus appears the master of the situation, solicitous only for the safety of his disciples. What was their behavior, according to Matthew and Mark? How is it described here? How does the evangelist interpret this escape of the disciples? We have seen that he likes to dwell on the fulfillments of Jesus' sayings. Is the reference to John 17:12? The evangelist says the swordsman was Peter, and that his victim's name was Malchus. Is vs. 11b a reflection of the Gethsemane story of the earlier Gospels? Cf. Mark 14:36 and parallels. How does this account of the betrayal and arrest differ from the accounts in the earlier Gospels, Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53?

Third day.—Read John 18:12-14. This preliminary examination of Jesus before Annas, the ex-high priest, is not mentioned in the earlier Gospels. Outside of this chapter Annas is mentioned in the New Testament only in the writings of Luke (Luke 3:2; Acts 4:6). Why should the fact that Annas was the high priest's father-in-law explain Jesus' being led to Annas first? The high priesthood had long since ceased to be hereditary and had become appointive. Annas held it from 6 to 15 A.D. One of his sons held it for a short time about 16 A.D., and in 18 A.D. Caiaphas was appointed to it. He was succeeded in 36 A.D. by another son of Annas and he in turn in 37 by another. It may be that Annas, though not in office at this time was the power behind the high priest in the year of Jesus' arrest. At any rate, his experience and influence would make it natural for a preliminary examination to take place before him. On the counsel of Caiaphas cf. John 11:49-52.

Fourth day.—*The Jewish examination of Jesus, and Peter's denial:* 18:15-27. Read John 18:15-18. The first of Peter's denials foretold by Jesus (13:38) takes place in the court of Annas' house, to which Peter has been admitted through the interest of another follower of Jesus who is acquainted there. There is no reason to identify him with the beloved disciple who is sometimes mentioned in John, for if he were meant, the evangelist would probably have made the fact clear. The Fourth Gospel is simply explaining how it came about that Peter was allowed to enter the court of Annas' house. Annas is now spoken of as high priest, vss. 15, 16; cf. vss. 19, 22, 24.

Fifth day.—Read John 18:19-24. Annas is again spoken of as high priest, perhaps because he had once held the office. The private examination of Jesus in the dead of night was not, however, in accordance with Jewish legal procedure. Jesus replies with great boldness, refusing to help his enemies and challenging them to find their witnesses among those who have heard his many public utterances in synagogue and temple. Even when brutally struck and reproved by a constable, he answers with a skilful and confident rebuke. This attitude of superiority to his judges characterizes Jesus in the account of his trial in John.

Sixth day.—John 18:25-27. The evangelist does not ordinarily record what already stood in the earlier Gospels without some reason for repeating it or remolding it. How does his account of Peter's denials differ from that of the synoptists? Why has he included these in his narrative? How do they contribute to it? Is it because they so strikingly fulfil Jesus' prediction in 13:38? What is the evangelist's general attitude toward the disciples? Cf. 18:8 with Mark 14:50; Matt. 26:56.

Seventh day.—§ 25. *The trial before Pilate:* 18:28-19:16. Read John 18:28-32. The trial before the actual high priest, Caiaphas, which is recorded in Matthew and Mark is passed over in John; cf. vss. 24, 28. Jesus is sent by Annas to Caiaphas and by Caiaphas to Pilate, the Roman procurator. Jesus' trial before the Sanhedrin is not even mentioned. Does the evangelist pass over these matters because they were familiar enough to his readers from the earlier Gospels or oral tradition, or because they did not contribute to the ideas which it was the purpose of his Gospel to set forth, or both? Notice that the Passover has not yet been celebrated, vs. 28. What sayings of Jesus recorded in this Gospel indicate the manner of his death? The Jews, when they had the

right to put to death, executed men by stoning, the Romans by crucifixion. If the Romans were to execute him, it meant crucifixion. Which form of execution is reflected in passages like 3:14; 8:28; 12:32, 34?

Eighth day.—Read John 18:33-38a. The masterful attitude of Jesus continues to the end. Is his attitude here one of confident superiority, or of silent contempt or indifference? Does he deny that he is a king? What is his earthly mission? "Every one that is of the truth heareth my voice." Where else in this Gospel has a similar idea been expressed?

Ninth day.—Read John 18:38b-40. What is Pilate's verdict upon Jesus' case? Upon whom does the narrative place the responsibility for the condemnation of Jesus?

Tenth day.—Read John 19:1-9. The Jews remain outside the gentile dwelling, to avoid ceremonial defilement which would unfit them for eating the Passover supper; cf. 18:28. Pilate has in consequence to pass in and out between his judgment hall and the Jews outside. The crown and purple which the soldiers put on Jesus in caricature of his royal claims serve in this Gospel (vs. 5) to emphasize the kingly dignity with which he goes through his trial. Even Pilate is alarmed at what he sees and hears about his prisoner, vs. 8.

Eleventh day.—Read John 19:10-16. At the decisive moment of his trial Jesus is still the master of his fate, and behaves more like the judge of his enemies than like their prisoner, vs. 11. In the view of the evangelist Jesus' very enemies are simply carrying out a program which he himself had already voluntarily accepted, and which they could enter upon only when his own time for it was come, and he even gave the word for its commencement; cf. 8:20; 12:23; 13:27. Notice Pilate's repeated efforts to secure his release; cf. 18:31-38; 19:4, 5, 12. This sets in high relief the insistent hostility of the Jewish leaders. How would this affect the opposition between church and synagogue in the evangelist's day? The narrative once more, vs. 14, emphasizes the fact that the Passover supper is to take place in the evening, in contrast with Mark's statement that it had taken place on the previous night, Mark 14:12-17. The evangelist gives the time of Jesus' conviction as noon, vs. 14: "It was about the sixth hour"; although Mark describes the crucifixion as taking place at nine o'clock in the morning, Mark 15:25. Is the evangelist unacquainted with Mark's statement, or is he seeking to correct it?

Twelfth day.—§ 26. *The crucifixion:* 19:17-30. Read John 19:17-22. What does this account of the crucifixion add to those of the earlier Gospels? How does the evangelist's statement that Jesus went forth carrying his cross for himself contribute to his picture of Jesus' attitude toward his death? Some Gnostic Christians, holding that the Son of God could not experience death, had a legend that Simon of Cyrene (cf. Mark 15:21) was crucified in Jesus' stead. How does vs. 35 bear upon that idea? This Gospel says nothing about the men crucified with Jesus except that there were two of them, and that Jesus was placed between them. What interest has this bare fact for the evangelist? In spite of his enemies, Jesus' very cross, vss. 19, 21, proclaims the dignity they had denied him. Is the mention of the three languages in vs. 20 another hint of the universalism characteristic of this Gospel? Cf. 12:32. Vs. 22 is one of those dramatic touches in which this Gospel is so rich; cf. 8:58; 11:35; 18:38; 19:5, 14.

Thirteenth day.—Read John 19:23, 24. How does this account of the parting of Jesus' garments among the soldiers differ from that of the earlier Gospels? Are there many Old Testament quotations in this Gospel? The evangelist finds in this incident a remarkable fulfilment of the psalmist's account of the experiences of God's chosen, Ps. 22:18. Even the soldiers in their coarse greed bear involuntary witness to Jesus' high claims. So Pilate, the Jewish leaders, and the soldiers themselves bear unwitting testimony to Jesus' royal dignity and divine and universal mission.

Fourteenth day.—Read John 19:25-27. Who were the women at the cross, according to the earlier Gospels? There is nothing in them to indicate that Jesus' mother ever approved his work, unless it be possibly in such touches as Luke 2:19, 35. What other references to Jesus' mother does this Gospel contain? Cf. 2:3, 12. It has already been pointed out that the mother of Jesus may in John symbolize the older Jewish faith, of which the evangelist, like Matthew, believes Christianity to be in a real sense the child. How would this apply here? Would it mean that Jesus in his death virtually commends the religious heritage of Judaism to such followers of his as most deeply understand and appreciate him? What is the attitude of the Fourth Gospel toward the Old Testament? Cf. 4:22; 5:39; 10:35.

Fifteenth day.—Read John 19:28-30. Notice the writer's continued emphasis upon Jesus' knowledge; upon the idea that Jesus' work was now finished, cf. 17:4; 19:30; and upon the fulfilment of Scripture in the manner of Jesus' death, cf. vs. 24 above. Jesus' cry of thirst is recorded as though he uttered it with Ps. 69:21 definitely in mind, and almost as though he said it in order to bring about the fulfilment of the psalmist's words: "In my thirst they gave me vinegar to drink." Jesus thus retains the mastery over his situation to the very end, with his last breath declares his work finished, and seems of his own volition to give up his spirit. Does this agree with the conception of his supernatural nature so often expressed in this Gospel?

Sixteenth day.—§ 27. *The burial of Jesus:* 19:31-42. Read John 19:31-34. The piercing of Jesus' side is related to establish the fact of his death against the fantastic theories of the Docetics who thought of his death as illusory. But it has also a symbolic interest. "The water and the blood that issued from the side of Christ typify the double work effected by him and the two sacraments in which it is appropriated by the believer" (Scott). Cf. I John 5:6, 8.

Seventeenth day.—Read John 19:35-37. The incident is strongly emphasized by the evangelist. He solemnly asserts its truth, doubtless in contrast to the Docetic speculations on the subject rife in his day. He finds an added import in the incidents he has just recorded, in that both were foreshadowed in Scripture. Exod. 11:46, with Num. 9:12, forbids the breaking of any bone of the Passover lamb. It will be remembered that this Gospel twice refers to Jesus as the Lamb of God, 1:29, 36, and puts his death upon the cross on the day and almost at the very hour at which the Passover lambs were sacrificed. The piercing of Jesus' side the writer connects with Zech. 12:10, which he quotes in a form unlike either the Hebrew or the Greek as we know them. The same interest in the fulfilment of Scripture marks the earlier accounts of the crucifixion in Matthew, Mark, and Luke. In John such interest is mainly exhibited in this chapter, and the Old

Testament influence upon this Gospel is decidedly less than is the case with the earlier ones.

Eighteenth day.—Read John 19:38-42. Notice that Nicodemus, the influential Pharisee who had visited Jesus secretly (3:1-12), is associated with Joseph of Arimathaea in the pious task of caring for the body of Jesus. Notice that the Gospel is intended for readers to whom Jewish burial customs are unfamiliar. In a garden near the place of crucifixion was a new and unoccupied tomb, and as there was not time before the Passover evening to carry Jesus' body to a permanent place of burial, it was hurriedly deposited in this convenient garden tomb, because it was nigh at hand. The Jews highly esteemed such pious care for the dead, and having performed it did not debar men from eating the Passover supper, Num. 9:10.

Nineteenth day.—§ 28. *The empty tomb:* 20:1-10. Read John 20:1-10. What Scripture is referred to in vs. 9? Is the reference to Ps. 16:10 or to Hos. 6:2? The Fourth Gospel views Jesus as a supernatural being whom death would only release from material limitations to resume his original higher existence. What is its teaching as to the condition of those who through Jesus have entered upon eternal life here on earth and then experience physical death? Does the evangelist condition this doctrine of eternal life upon the resurrection of Jesus or is the resurrection simply the manifestation of such continued spiritual existence in Jesus' case? Luke, too, records Peter's running to the tomb, but says nothing of the other disciple, Luke 24:12. How does this bear upon the view that the other disciple is an ideal figure, symbolizing the sympathetic, spiritually minded believer of after-days (such, for example, as Paul), who could have drawn from Jesus confidences which the actual Twelve dared not claim, 13:25; whose spiritual insight makes him the true heir of the religious heritage of Judaism, 19:27, and who experiences the resurrection faith without waiting to see Jesus risen, 20:8? Cf. 20:29.

Twentieth day.—§ 29. *The return of Jesus:* 20:11-29. Read John 20:11-18. The appearance of Jesus to the women, Matt. 28:9, 10, is repeated in this most touching of the resurrection narratives. Except in this passage, vs. 12, spirits, whether demons or angels, are not spoken of in this Gospel. (The occasional expression "Thou hast a demon" is clearly only a form of rebuke or condemnation.) They seem here to be due to the influence of Matt. 28:2; Mark 16:5, and especially Luke 24:4. The influence of Luke may be seen above in the account of Peter's running to the tomb, vss. 3-6; cf. Luke 24:12. Jesus does not here, as in Matt. 28:10, promise to meet his disciples in Galilee, but sends them word that he is about to ascend to his Father. His forbidding Mary to touch him, in contrast to his later commanding Thomas to do so, 20:27, is explained here by the fact that he has not yet ascended. It would seem, therefore, to be the thought of this Gospel that Jesus after appearing to Mary ascended to God and then, after the "little while" so much emphasized in 16:16-19, returned to his disciples to remain with them forever. Cf. Matt. 28:20. Or is the "little while" the interval between his death and his appearance to his disciples related in 20:19? Of the earlier evangelists only Luke records the ascension. Where does he place it in relation to the resurrection appearances of Jesus? Cf. Luke 24:51. Thus while Matthew describes Jesus as returning to his disciples to be with them always, Luke speaks of him as ascending to his Father, and promising to send the Spirit to them. How

does the writer of John harmonize all this? Does he understand that Jesus' spiritual presence with his followers began with his resurrection appearances to the disciples? Cf. 16:16-24 and the notes on those verses. Were the resurrection appearances then spiritual experiences? Paul co-ordinates his vision of Jesus with the earlier resurrection experiences, I Cor. 15:5-8.

Twenty-first day.—Read John 20:19-23. How does this narrative differ from Luke 24:36-43? It is the added elements that are significant for the evangelist's purpose. Jesus now imparts to his disciples the Holy Spirit. Why had he not done this before? Is it because in his earthly life of human limitation he could not do what, now restored to his exalted existence, he can do? Cf. 14:16; 16:7, 13, with the commission of the disciples as the leaders of the church, vs. 23; cf. 15:27; 17:18. This is one of the ecclesiastical touches in the Gospel, reflecting a time when the church had come to be definitely conceived as an established institution with leaders charged with a priestly function; cf. Matt. 18:18.

Twenty-second day.—Read John 20:24, 25. It is evident that Thomas is here representative of a class of persons, probably those who found the resurrection faith difficult, and demanded to be convinced of the indubitable reality of the resurrection.

Twenty-third day.—Read John 20:26-29. Notice that Jesus does not forbid Thomas to touch him as he had forbidden Mary (20:17). Does the evangelist mean that he had in the meantime ascended and was now returned to earth to abide with his disciples? The reference to Jesus' hands and side is much more than a way of saying that he had indeed survived the experience of death; it meant that in returning to his former exalted life he carried with him from his incarnation the personality in which his followers had come to know him on earth. The blessing pronounced on those who have not seen but have believed, vs. 29, recognizes the inward experience of fellowship with Jesus which is to be experienced on the part of believers of later days as of equal reality and validity with the resurrection experiences of the first disciples. It thus greatly exalts the significance of the believers' spiritual experience, and at the same time confirms the Gospel's teaching that the resurrection of Jesus is his return or second coming.

Twenty-fourth day.—§ 30. *Conclusion:* 20:30, 31. Read John 20:30, 31. While the Gospel sometimes discredits faith based upon signs, it closes with a rather favorable reference to them in relation to the calling forth of faith, and with a statement of the purpose of the book. What is its purpose declared to be? Is it only to produce belief? What is the content of this belief? Is this belief precisely what Paul meant by faith? Does the Christ mean in this last sentence of the Gospel just what it did to the Christian churches before the book was written? What added elements, if any, has this Gospel wrought into it? What is the life which believers in Jesus may have? What other elements in the evangelist's purpose have you observed in this study of his Gospel?

Twenty-fifth day.—In what ways has this Gospel changed the early Christian conception of the personality of Jesus? How has it restated his religious significance? What significance does it find in the life of Jesus? What in his death? What is its view of his second coming? How does this Gospel relate it to the descent of the Holy Spirit? What becomes of the apocalyptic expectations of the early church? What is the judgment? Does the Gospel have any message

as to baptism and the Lord's Supper? Does it assign any authority to the leaders of the church? What is its view of knowledge? What is its idea of sin? of salvation? Is it a product of profound religious experience and reflection, or simply another eyewitness record of fact, to be put side by side with Mark?

Twenty-sixth day.—Do you find in John any influence of the synoptists? of the teaching of Paul? of the Alexandrian symbolic way of thinking? What narratives in John, if any, seem to you best understood as symbol or parable? Are the ideas of the book mainly Greek or Jewish? What are some of its great ideas? Do some appear in the Prologue and others in the body of the book, or do the same ideas appear and reappear throughout? It has been remarked that John is a Gospel of a few great ideas, to each of which the evangelist returns again and again. Does your study of the Gospel accord with this? It has been pointed out that the evangelist deals throughout the book with two ideas of Jesus; one philosophical and metaphysical: he is the eternal divine Logos; one religious and ethical: he is God's wholly faithful and obedient son. Which of these do you find more practically helpful? Do power and love attach equally to each? Paul conceived Jesus as the Messiah of Jewish apocalyptic expectation. This evangelist conceives him as the pre-existent divine Logos of Greek philosophy. Are both of these ways of putting the religious significance of Jesus essential elements of Christian truth, or is either of them such an essential element?

Twenty-seventh day.—§ 31. *The Epilogue:* 21:1-25. Read John 21:1-14. This chapter, which now concludes the Gospel of John, is evidently an addition to the Gospel, made probably when it was put forth along with the three earlier Gospels. We may suppose that so bold a recast of earlier Christian ways of putting things would not command the immediate assent of churches already attached to some one Gospel, Matthew about Antioch, Mark in the vicinity of Rome, and Luke probably about the Aegean. It was evidently in consequence of this and in order to win a wider acceptance for the new Gospel that John was at length put forth not as a competitor of the others but along with them. This fourfold Gospel won friends everywhere. Vs. 24 shows that the writer of the Epilogue, who was doubtless one of the editors of the fourfold gospel collection, is not identical with the author of the Gospel, and the new conclusion, vs. 25, which now ends the book is, as we shall see, even more appropriate as the *Finis* of the fourfold Gospel. The motive of this epilogue is then to meet objections that may have been made to the new Gospel as originally issued, to bring the Gospel more into harmony with its companion Gospels, to commend it to their adherents, and to enforce its message by a strong indorsement, vs. 24. John's account of the closing scenes of Jesus' life, we have seen, is more like Luke than Matthew. In particular John, like Luke, places Jesus' reappearance at Jerusalem, not, like Matthew, in Galilee. In harmony with Matthew an account of a Galilean reappearance of Jesus is now added. Seven disciples with Peter at their head are fishing on the Sea of Galilee. The beloved disciple is the first to recognize Jesus, who appears on the shore. This made three appearances of Jesus to his disciples, vs. 14, but only by omitting his appearance to Mary, which in fact makes three appearances without this one. With this miraculous catch of fish cf. a very similar narrative in Luke 5:4-10. The breaking of bread recalls the scene at Emmaus, Luke 24:30, 35.

Twenty-eighth day.—Read John 21:15-23. This passage includes (1) a recognition of the leadership and the pastoral office of Peter, more in harmony with the synoptic representation and fitted to commend the enlarged Gospel to those who cherished his memory; (2) an allusion to his martyrdom, as foretold by Jesus, like those of James and John, vss. 18, 19; and (3) a reference to the beloved disciple as perhaps to tarry till Jesus' coming. This seems to conceive the second coming of Jesus in the manner of Paul rather than in that of the body of this Gospel, but if the beloved disciple is an ideal figure, he might well be thought of as never to disappear from the world.

Twenty-ninth day.—Read John 21:24. Such a one at all events, the Ephesian editors declare, was the writer of this Gospel, and to the truth of his witness and the validity of his experience they who are probably his pupils and successors bear emphatic witness. He exhibited the spiritual insight and the comprehending sympathy with the mind and message of Jesus of which the beloved disciple is the symbol in the narrative of the Gospel. Had he or such another been at Jesus' side, his words and spirit would have been more quickly and clearly understood than they were by the dull fishermen and publicans who actually heard his words. Consider from this point of view the other references to the beloved disciple in the Gospel, 13:23; 19:26; 20:2 (where a different Greek word for "loved" is used), and in the Epilogue, 21:7, 20.

Thirtieth day.—§ 32. Read John 21:25. This final paragraph of the Epilogue is even more appropriate as the conclusion of the fourfold Gospel, Matthew, Mark, Luke, John. It says in effect to those who had previously been accustomed to read one or another of the earlier Gospels, do not wonder at finding in this group of Gospels words and acts of Jesus that you never heard of before. He did more things than even these four narratives contain, and if all he did were recorded, you would be overwhelmed with the books that would be needed to contain them.

The Gospel which, since about 180 A.D. at least, has gone by the name of John has had a profound influence, first upon Christian theology, which hastened to enter upon the Greek lines it opened to it; then upon Christian devotion, which found the evangelist's lofty and beautiful expression of his Christian experience and hope wonderfully helpful and congenial; and finally upon the making of the New Testament collection into which entered at its very beginning the fourfold Gospel of which John formed the crown. Historically and ethically the earlier Gospels surpass it, but no Gospel is in all respects supreme. Mark is nearest to the facts of Jesus' ministry, Matthew richest in his teaching, Luke most serious in historical purpose, John boldest in its theological recast and greatest in its spiritual insight. It is the gospel message interpreted in the light of Greek thought and Christian experience. It is above all the Gospel of profound religious experience, the charter of the privilege of inward companionship with Jesus of all those beloved disciples who through the centuries have not seen, yet have believed.

SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

The study for this final month in the Gospel of John is peculiarly important. It should cover, not only the events chronicled in the chapters which it includes, but a general survey of the course which will lead the class to see the problem with which the followers of Jesus grappled in the first century, the loyal faith with which these Christians not only cherished the memory of Jesus, but felt his presence among them—the presence of the Comforter. They should realize how with the passing of time the hold of Jesus upon his followers old and new increased rather than diminished. They should formulate for themselves reasons for this fact and for the further phenomenon that persecution only served to intrench the faith of the Christians more strongly, as clearly shown in the production, at so late a date, of the Gospel which, more idealistically than any other, pictures faith in Jesus Christ.

The preparation of programs which will produce the result desired is difficult, and the themes must be varied according to the needs of the group, an effort being made to emphasize those things which have not yet sufficiently impressed the class. Tentative programs, however, are as follows:

FIRST MEETING

1. Relations of the Roman government and the Jewish leaders as to crime and punishment in Jewish territory (Leader).

2. Jesus the Master of his destiny—the story of his arrest, trial, and condemnation as given in this Gospel.

3. The death and burial of Jesus as viewed by the writer of this Gospel.

4. The representation of the friends of Jesus throughout the Gospel.

Discussion: As the years of the first century passed, the ideal of Jesus became more and more inspiring and beautiful, as this Gospel witnesses. Why was this so?

SECOND MEETING

1. The resurrection stories as given by the Gospel of John.

2. The story in chap. 21 and the possible significance of its addition to this Gospel.

3. Discussion by all members of the group of questions raised by the author of the course under the twenty-sixth day.

4. Personal comments upon the closing statement of the thirtieth day.

Discussion: What have I gained from the study of John's Gospel?

QUESTIONS FOR REVIEW

1. What important episode in the story of the arrest of Jesus does the Gospel of John omit?

2. How does it differ from other Gospels in its representation of the attitude of the disciples?

3. Name some ways in which the impression of Jesus' mastery of the situation during his trial is given.

4. Mention the successive steps of Jesus' trial as related in this Gospel.

5. What omissions in the account do you find as compared with the Synoptic Gospels?

6. Why did not the Jews kill Jesus at once, without trial before a Roman official?

7. Why was the manner of death of Jesus crucifixion?

8. Why did not the Jews themselves take Jesus into Pilate's judgment hall?

9. Was the attitude of the Jews that of religious fanaticism or wanton cruelty? Give your evidence.

10. Does true religion in this day suffer from fanaticism? State instances.

11. In the work of this month how many allusions did you find to fulfilment of Old Testament prophecies.

12. Is this common in John?

13. Describe the impression of Jesus which you receive from this account of his arrest, trial, and death.

14. How does this Gospel differ from the others in the relation of the time of Jesus' death to the time of the Passover supper in Jerusalem.

15. How did this affect the character of the Last Supper as recorded in chap. 13?

16. What is the teaching of this Gospel concerning the resurrection of those who die in Christ?

17. What essential difference does the writer of the Gospel feel between the resurrection of Jesus and that of faithful followers of Jesus?

18. In the thought of faithful Christians the second coming of Christ was an important item. Do you think this evangelist looks for a second coming? Give a reason for your answer.

19. What event does chap. 21 record, and what relation has this chapter to the rest of the Gospel?

20. What is the greatest thing which the study of this Gospel has contributed to your own religious thought and life?

REFERENCE READING

See preceding studies.

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AFTER THE WAR—GOD

Discussion of navigation is easy for those standing on the shore. For the crew of a storm-wracked vessel it is a matter of life and death. We call the one group academic, the other vital and practical. But books on navigation are not written during storms, and the compass was not invented while men fought shipwreck.

Nor do storms and shipwreck prevent the study of weather and wind, tides and currents, steam and electricity.

Similarly men should prepare for hours of national storm in days of peace. War no more shows the futility of preparation for peace than storms argue against navigation laws or quarantine against sanitation. In moments of sanity we should organize thought and social attitudes as a protection against possible hysteria in moments of crisis. Peace, not war, is normal.

Can we as Christian people thus train ourselves in days of indecision, when the fate of nations is in the balance?

If we cannot, we have not yet learned the full meaning of faith in God.



True, there is moral danger even in a nation's faith in God. For a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only bescriptured brutality.

True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God.

And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury, are the ultimate bases of national greatness.

Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?



A war in the defense of the spiritual precipitate of civilization is justifiable; in the last resort it is a duty. For it is a less evil than the loss of spiritual achievements. War to preserve ideals is better than moral anarchy, however scientific or euphemized.

But it is an evil none the less. Its grandeur is given it only by those who dare sacrifice life to preserve the moral achievements of the race.

And after war has done its worst or its best, there still remains God—the God of Love and Law—to reckon with.



The laws of the spiritual order are as final as those of the physical. Civilization consists very largely in ordering our life in accordance with them. The spiritual forces which such laws describe will remain long after the wrath of man with all its miseries has passed. To violate them is to suffer.

Justice, established not by might, but operative in the structure of the world, is one of these forces.

Love, as terrible as it is merciful, is another.

And on Justice and Love a nation, like individuals, depends. When it obeys them it builds firmly; when it disobeys them it suffers.

Remember Tyre and Nineveh.

Nations of today, like them, have their Day of Judgment.

War cannot destroy our moral universe.

After the war there will still be God.

THE COSMOPOLITANISM OF JESUS AS RELATED TO KINGDOM IDEALS

REV. WILLIAM A. ELLIOTT

First Baptist Church, Ottawa, Kansas

In these days when Christianity is being severely tested by international relations, it is well to hold constantly before our minds the spirit of our Lord. The ethical significance of a supreme faith in him is beyond comparison. If he had been Chauvinistic, his religion would certainly be of little use in a world that is beginning to feel the kinship of human nature.

The cosmopolitanism of Jesus has been a challenge to the Christian church through the centuries. Jesus is the one and only cosmopolite that civilization has yet witnessed or that the centuries have looked upon. He was the one man in the world without a country. He was indeed homeless in that he belonged to no one country, time, or people. He was the world's man, the world's Savior. Born a Jew, yet we do not think of him as a Jew. He had none of the Jewish characteristics: none of the Jewish pride, none of the Jewish prejudice, none of the Jew's hate for other people. Jesus did not share the Jews' exclusiveness. He had no part of their sense of superiority and favoritism. He was as free from Jewish bias as a Greek. He was a universal character. He was the one universal man.

The Orient was his home, but he was not an Oriental. Artists have garbed him in oriental dress, and the Christ of art is a Palestinian Christ, yet our knowledge of him and our experience of him picture him in no such fashion. He rose above all the limitations of race and clime and customs, and looms today on the horizon of the centuries as the

one cosmopolitan spirit of all history—the Man Universal. Dr. Newell Dwight Hillis, in speaking of Jesus, says: "The sun above cannot be parceled out. Nobody's star, but everybody's; nobody's air, but everybody's; nobody's sky, but everybody's; and one greater possession was universal—the man Christ who globed in himself all the qualities of all the races." And says another: "For him there were no race prejudices, no party lines, no sectarian limits, no favored nation. There was nothing between his love and the world. His heart beat for the world, and, on Calvary, broke for the world." We need to think only of some of his great utterances to verify these statements. "I am the light of the world," he declared. What sweep and outreach and compass in the statement. He was not the light of a given people, of a certain locality, of a movement, of a cult, of a sect; but here is one who declares himself to be the light of the world. Again he says: "And I, if I be lifted up from the earth, I will draw all men unto me." In speaking of human needs which he came to supply, he does not speak of them in terms of

the individual, but as racial needs. "I am the bread of life." "I am the water of life." "I am the Good Shepherd." Not alone the Shepherd of Israel, but the Shepherd of the race. He was the Word made flesh—the universal Word, uttered in the flesh, the universal language. Jesus was not bound by racial ties nor limited by national or continental boundaries; so also did he rise above ties of kinship. He recognized human relationships, to be sure. He was the son of Mary his mother, and as such he honored and obeyed her, but "in his knowledge of himself as Son of God he arose above kindred and country to embrace the world." His love and mercy are not hemispheric, but spheric. World-wide, universe-filling, is his love.

Deeper than the deepest ocean,
Wider than the widest sea;
Higher than the highest heaven,
And vaster than eternity.

The early disciples failed utterly to catch the sweep of his purposes in the world. They could not comprehend his thought for the race and failed utterly to share with him his world-vision. Do you recall that incident in connection with his ascension, when, about to depart, he drew his followers aside for a bit of counsel and advice? They, perceiving that some new course of action was about to be announced, asked him, saying: "Lord, dost thou at this time restore the kingdom to Israel?" With a mild rebuke and with infinite sadness in his voice, he replied: "It is not for you to know times or seasons, which the Father hath set within his own power. But ye shall receive power when the Holy Spirit is come upon you, and ye shall

be my witnesses unto the uttermost parts of the earth." They were thinking of local issues, he of world-problems. They thought of the Jews—of themselves; he thought of humanity. After the day of Pentecost it still remained difficult for his disciples to comprehend in any adequate fashion the thought of Christ for the world. Peter, the great preacher of Pentecost, was not yet freed from the thralldom of racial narrowness and national exclusiveness. It required a vision and a voice from heaven to compel him to go contrary to custom and long-established precedents.

So it was with the church at Jerusalem. When the scattered disciples had gone everywhere preaching the gospel, and when converts were being won from among the Gentiles, and the church at Antioch had been organized, you will recall that the news of the radical departure from Jewish practice came to the ears of the brethren in the mother-church, and they immediately dispatched their wisest and most trusted brethren to Antioch to look into the matter. They could not grasp the universal idea of Christianity. Not until Paul came to the leadership of the early Christian movement did there come any clear appreciation of the world-encompassing mission of Christianity. Paul seemed to perceive clearly the universal elements of the gospel, and under his leadership a world-movement was begun. He was the first Christian expansionist and imperialist. He saw in clearest outline that Christ was the Savior of the world and that Christianity was a world-power. He saw that the "gospel was the power of God

unto salvation to everyone" who would believe it.

With this world-view Paul began a movement whose program included the evangelization of all nations. This movement persisted for some time, but was finally checked by the controversial spirit that crept into the churches. As the churches multiplied and as the membership of the churches became more heterogeneous, problems increased in number and importance. Great theological questions sprang into being, and perplexing ecclesiastical problems confronted the churches. Christendom was plunged into controversy and debate and bitterest disputation. Councils were held, creeds were formulated, orthodoxy was defined and delivered once for all. Religious bigotry grew apace and jealousy and hate took the place of charity and brotherly love. For conquest was substituted controversy, and through the centuries down to our own times those controversies have been waged and the main business of the church of Jesus Christ has been forgotten, and the world-encompassing program of Jesus has not been carried out.

Perhaps this was inevitable. Perhaps it was necessary for the Christian church to halt in its onward march and forge out some of these great theological doctrines in order to settle some things once for all and clearly understand the import and importance of them. No one will question that good has come from those early "battles of the creeds," but every student of church history can only lament that so much of the thought and time and energy of Christianity should have been expended in the war-

fare of words while the great world-program of Jesus was lost sight of. It is my profound conviction that the policy of controversy has not carried us as far along in the work of kingdom-extension as conquest would have done. We are better grounded in the faith, perhaps, but our going has been pitifully slow and pathetically indifferent. We are more orthodox, but less invincible. We are sectarian in spirit and split in hopeless confusion, while otherwise we might have been united. The early churches had the faith and the religious experience and the passion for conquest and were divinely commissioned, and thus panoplied they went forth with mighty power and success; but they stopped to define, and their ecclesiastical definitions brought divisions. It is ever thus. We divide when we stop to define. Definition is important. Let us not decry it. But theological definition serves as a check to spiritual conquest. I am not berating the early church nor belittling the stalwart defenders of the faith in the long ago. I am endeavoring to trace the evolution of the Christian policy through the centuries. What I am saying is that the cosmopolitan spirit of Jesus, which the early church in the time of Paul began to realize, was lost in the controversial spirit of succeeding centuries. Not until the rise of the modern mission movement was there any serious attempt to recover this universal spirit so characteristic of early Christianity. The opposition of leading ministers and churches serves to show how thoroughly the universal element of Christianity had been forgotten and neglected. We have come a long way since that day

in our appreciation of the purpose of Christ raceward; but that we are far short of sharing with Jesus his world-outlook no one will doubt who is at all conversant with the Christian thought of the world today. We are provincial still. We think in terms of continents at best. Our patriotism is deemed exceedingly latitudinous if it takes in the North American continent. And if our cosmopolitan spirit should suddenly become as elastic as the Monroe Doctrine, we would become inflated with pride and begin to boast and brag of our breadth of vision and generosity of spirit.

I know nothing that argues so convincingly of the divine sonship of Jesus and his "other-world" origin as this spirit of the universal that characterizes all of his life and teaching. The greatest men of earth, after all these illuminating centuries, have not attained unto it. How can it be explained, how came it, that there was a man raised up out of the exclusiveness and narrowness and prejudice of his time and people, who preached a cosmopolitan gospel and carried with him into all of his acts and ministries the universal spirit? And why has not this Jewish race, or some other favored race, produced another like unto him during these twenty centuries? There is but one explanation: He was the sent One of God and shared God's thought for the world and God's bigness and broadness and benevolence.

My first deduction from this outstanding characteristic of Jesus is that *a provincial people cannot give adequate expression to the universal spirit of Christ and Christianity.* It has been aptly said

that Christianity has never yet been tried. The principles of the Sermon on the Mount have never been fully applied to society. The high morality of Christianity has never yet been fully incorporated in human life, save in the life of one man. The spirit of Jesus has never imbued any large group of men. The sweep and compass of truth have never yet been presented to the thought of men. The cosmopolitanism of Jesus has never yet been duplicated, and we may well question whether it has been clearly apprehended. We have no men who approach him in the bigness of his thought. We have had men of our own nation who have traveled far and have seen much of the world, and who have had their outlook upon life and their sympathies greatly enlarged; but they have returned with provincial ideas of internationalism and world-problems. They have drawn the color-line, or have made race distinctions, or have recognized continental boundaries where none should have existed. Hear our greatest men talk tariff. It is tariff for the United States, which, being interpreted, means tariff for *us*. How would it seem for the nations of the world, headed by their most gifted statesmen, deliberately to set about to frame laws for the benefit of all mankind irrespective of race or nation, color or previous condition of servitude? How would it seem to have a Democratic House and a Republican Senate undertake to devise a tariff policy that would work good to all the nations? I need only hint at such an impossible procedure to have you see how far short we are of the spirit of Jesus. Yet loud is our boast that we have world-relations,

and that we are committed to the doctrine of the "brotherhood of man." We stoutly maintain our faith in "brotherhood"; but we see to it that we choose our brothers and that the logic of the doctrine does not lead us into uncongenial and inconvenient relationships. We accept the statement of the great apostle that "God has made of one blood all the nations of the earth," but we do not care publicly to recognize the kinship which that fact would imply. We do not bank much on "blood" anyway. Color is so much more important than blood. If the color is white, "we be brethren," but if it shades off into brown or yellow—not to say black—then we are only distantly related. We are related only through marriage, don't you know. We are afraid to follow the logic of our belief in the brotherhood of all men—not of the white man, nor of the red man, nor of the yellow man, but of all men. Such an attitude toward the world of men and the races of men can never reflect the universal character of Christianity or embody the spirit of Jesus. You cannot squeeze a continent into a county—although the county happens to be in Texas. No more can we give full expression to a world-religion by community ideas. Our efforts may be expended chiefly on community needs and community problems; but our eyes must be upon world-horizons. Our hands may minister to the wants of those about us, but behind those ministering hands of ours must be hearts that take in the whole wide world. It requires a universal gospel, universally proclaimed, to give full expression to the love of God and

the purposes of God as he has revealed them in the person of Jesus Christ his Son.

The second inference I draw from the cosmopolitan spirit of Jesus is that *all missionary endeavor is conditioned on the appreciation of the universal element of Christianity*. In the universal spirit of Christ is to be found the fundamental missionary appeal. God's love and Christ's redemptive work are for all. God's beneficence extends to all. He purposes that all men should come into the knowledge of himself and his saving truth. He wills that none should perish. His plan of redemption contemplates the whole human race. The Jew had no such conception of God and his love for the race. "They were the people and wisdom would die with them." There is strong suggestion that it was Jewish exclusiveness that sent Jonah in flight when commanded of Jehovah to go to Nineveh. Nineveh was a heathen city, and, because heathen, it could not be that Jehovah's love and mercy could be extended to it. Rather than go beyond the confines of national exclusiveness and racial pride, Jonah fled to Tarshish and there took to the sea to get away from the duty imposed upon him. The last chapter of the book is the story of an attempt on Jehovah's part to shame Jonah out of his littleness and narrowness. To one who reads the Book of Jonah aright the whole program of Christian missions may there be found. Many permit the whale to blind their eyes to the revelation of the universality of love which God makes in the book. Not until Christian men and churches come to see, as Jonah came to see, that God loves the world, and that his redemption is race-wide, can

there be any effective and far-reaching movement for the evangelization of the world. Our whole missionary propaganda is based upon this great truth. Not the Great Commission, but John 3:16 is the utterance that gives impulse to all movements for the evangelization of men. "For God so loved the world, that he gave his Son." Let a church believe this—let a group of men believe it—and the inevitable result will be that they will be impelled and irresistibly compelled to declare this good news to the wide world, to every tribe and nation. It was to make this truth known that Jesus came from high heaven. God loved the world, and Christ emptied himself of his glory and took upon himself our humanity that he might utter this fact to men in terms of the flesh. God thought love toward a sinful race, and Jesus became the Word that uttered that thought to men. God loved the world, and the apostles went forth to make it known to others. God loved the whole human race, and William Carey and the Judsons and a great army of men and women since their day have gone forth to make that love universally known. We go and keep going, because back of our going is the eternal, universal, world-encompassing love of Jehovah with his heart "still swollen with love unsaid." This is the master-motive of missions and the supreme dynamic for world-conquest.

My conviction is that there is coming to the churches everywhere an increasing realization and appreciation of this truth, producing a greatly enlarged circle of sympathy and service. This larger spirit sometimes takes the form

of impatience with the existing methods of church activities. It frequently breaks with the church altogether. It declares, in its zeal, that organized Christianity misrepresents the spirit of its Founder because of its narrowness and selfishness. It goes forth without the church and without the sanction of the church to carry out what it believes to be the purpose of Christ. Sometimes this enlarging and ever-broadening spirit expresses itself in organizations apart from the church, which, it thinks, with their greater freedom can better serve the interests of the Kingdom. The many Christian associations and movements, but indirectly associated with the church, are sometimes cited as an expression of this growing cosmopolitan spirit. Some even declare that the decrease in the number of candidates for the ministry is attributable to this new spirit. They say that men are coming to see that Christianity is something more than a system of truth to be declared by word of mouth and proclaimed from pulpits; that it is something to be inducted into business and society; something to infuse into our industrial relations, and therefore the need is not so much for more ministers as it is for Christian men and women who will carry the principles of the gospel into every relationship of life. The new movement is an attempt to permit the religion of Jesus to filter through and out of and beyond the confines of the meeting-house and the local interests of the Christian group. I am not careful to affirm or deny these statements. My thought is concerning the enlarging outlook that is coming to Christian men everywhere. Our churches, instead of

becoming stagnated and obsolete, are coming into their own in these days in which we live. They are catching the vision of the wider world as never before and are feeling an ever-deepening sense of obligation to this wider world. We are following the gleam of this great truth of which we have been speaking—the universal purpose of Jesus. Our church activities are broadening and lengthening, and as a result our work is heightening. We have not realized the dream of the Master in sending us forth, but we find ourselves today in the process of attaining unto it. The new awakening is upon us, and there is being slowly created a world-consciousness which is a prophecy of better days in the future. We have been a long time attaining unto a national consciousness—some indeed have not yet attained it; but everywhere there is a growing inclination to lift our eyes and look upon the world-fields. As never before we are striving to “climb to those turrets where the eye sees the world as one vast plain, and one boundless sweep of sky.” These enlarging horizons are lifting us out of our narrowness and exclusiveness, and out of our provincialism, and giving us glimpses of regions beyond. The arts and inventions, this great European war with all of its devastation, the new methods of traffic in air and under water, are all conspiring to compel us to think larger thoughts than aforesaid. Modern progress is carrying us along, whether we will or no, to larger things. We can no longer be little and local and selfish in our sympathies and service.

Our Protestant churches are becoming inoculated. They are enlarging their programs. They are multiplying their

activities. They are pushing back the confines of their parishes and widening the fields of operation. I have been studying programs of recent religious conventions. The themes discussed are most varied. A decade ago such themes were unheard of in many religious bodies. Missions, Stewardship, evangelism, Sunday school, Christian education, temperance—these are not unusual. But to hear discussed such subjects as social service, white-slave traffic, industrial reform, child labor, tenement housing, Belgian sufferers, Christian diplomacy, and internationalism is quite a new thing under the sun. These do not exhaust the list, for there are subjects pertaining to widows' pensions, pensions for aged ministers, interdenominationalism, comity, federation, Christian union, after the war, what?

Let no man say that the church is asleep on its job or that it is unresponsive to the quickening spirit of modern times. These discussions mark a new day in the work of the extension and establishment of the Kingdom of God. Never again will the churches of Christ be content with the doing of small things. Never again shall we be satisfied to preach merely an individual gospel, and a Christianity that exhausts its program in community affairs. Henceforth the gospel must go to the individual, and through the individual touch earth's remotest bounds. No amount of theological disputation, creedal adjustment, ecclesiastical juggling, denominational quibbling, will stay the churches from the prosecution of their divine mission.

I conclude with an appeal for men and women with the cosmopolitan spirit—men and women with wideness

of vision and outlook. No longer are we measuring men by *avoids*. Big men are not necessarily big in bulk. Great men are not men with swollen fortunes and occupying exalted positions. Many small men are rattling around in large places. He is great who has a great vision of things and looks out upon a great world. Outlook and horizon are essential to bigness. You cannot grow big men in a cow lot. You cannot grow cosmopolitan spirits by studying county maps. Great characters cannot be produced by interests that are purely local and selfish. One must have breadth and compass and upreach and outreach if one would be great of heart or strong of soul. It is not where we go, or how far we travel, that broadens us. It is the open mind, the expansive heart, the uplifting eyes, the retreating sky line, that makes us kin to Christ and gives us that spirit of the universal that characterized his life and spirit. The great need today is the need of men of this spirit—men who have caught the world-spirit and who can think in terms of continents. We need men who have come to a world-consciousness, big men, sun-crowned men,

Men with Empires in their bosoms,
Men with eras in their brains.

Small men cannot solve great problems, such as confront the world today. Little men cannot lead out in great enterprise. And what we need in politics, in social service, in education, in the work of the church in every department are men of vision and grasp of mind and a patriotism that is as universal as the race. The bane of the nation today is the men in politics who cannot see beyond the "pork-barrel"

and the wants of their own constituents. And who will deny that the church of Christ has not suffered much by the littleness and narrowness and short-sightedness of its leaders. The "sorrows of the wider world" seem never to have beaten in upon their hearts. The local church is occupied with the problem of maintaining itself and keeping up the appointments of the sanctuary and paying the pastor's salary and the pittance to the sexton, and paying for light and heat. These matters mark the outer limits of many a church's concern and indicate the largest boundaries of its generosity. These endeavors exhaust the program of not a few institutions calling themselves churches. Such conceptions and such leadership will never compass the world's needs, nor can they ever accomplish the mission of the church in this world as Jesus outlined it twenty centuries ago.

We must begin to grow bigger men. Our sons and daughters must begin to study world-maps. They must be taught to think in terms of continents and hemispheres. They must have a patriotism that is race-inclusive, horizons that are limited only by human need and Christian opportunity. If there is one utterance of Jesus that we need to ponder longer than another in these days it is this: "Lift up your eyes and look upon the fields"—the world-fields. The upward look and the outward reach are what every church needs. We must elevate our eyes if we would energize our hands. We must clearly see before we greatly serve. We must see the vision splendid and hear the Macedonian cry before we take ship for the farther shore.

THE GREATNESS OF JESUS

GEORGE H. GILBERT, PH.D., D.D.

Dorset, Vermont

If the poet feels that it is impossible to give a worthy description of the starry sky, and confesses that the humblest flower of the field awakens thoughts which lie "too deep for tears"; if the artist acknowledges that he can never hope to put on canvas an adequate expression of what he sees on a cloud-capped mountain, or on some lonely moor by moonlight, or in the infinite reaches of the ocean; and if the man of science, even at the close of a long and fruitful life, spent in the investigation of a single one of the many problems of Nature, declares that all his knowledge is like the handful of pebbles which a child picks up on the wide beach of the sea, how shall any man, though possessing the combined gifts of poet, artist, and man of science, adequately set forth the greatness and the glory of a human spirit and of a pure human life?

"What a piece of work is man! How noble in reason, how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

If we may speak thus of man—of any true and worthy representative of the race—what pen shall worthily portray the greatness of Jesus,

. . . who wrought

With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought;

of him who by his personal might of faith and love "lifted the world from its hinges" and started it on a new and higher course?

The task is indeed impossible. All attempts to perform it will ever fall far short of perfect success. But nevertheless the attempt ought to be made. If the proper study of mankind is man, then the study of the greatness of Jesus makes a pre-eminent claim on the thought of mankind. Such study, carried on in a humble spirit and in the love of the truth, will ever fructify the hearts and inspire the courage of men.

There are several ways of approaching the subject of the greatness of Jesus. We might begin with other famous prophets of the unseen, with Confucius and Buddha, with Zeno and Socrates, with Zoroaster and Mohammed, and after getting near to them, and having seen God and man through their eyes, pass on to the gospel and life of the Jewish Master. This is a long way and sometimes monotonous, yet a way that leads at last to valuable results. It is much to see wherein and how far Jesus towers above Socrates and Buddha and the rest, as also to recognize what they have in common. From this point of view we gain an impression of the greatness of Jesus which makes us confident that his religion is destined to supplant all others yet known among men.

Or, again, we may approach Jesus by way of a study of what Christianity

has wrought in the earth. We may even cite his own words in support of this method—his word that a tree is known by its fruit. And yet this way of approach is not so simple as it may at first appear. For there is much in Christianity that cannot claim to have sprung from Jesus, much indeed that is hostile to the pure gospel that he taught.

If we are to approach Jesus through the works of Christianity, we must in some way learn to recognize those elements of Christianity which really flow from him. Otherwise we shall form most erroneous views of his greatness. And this study of Christian history, to find out what that bears the name Christian is really from Christ, is long and laborious. It has surprises and disappointments. Some of the good in so-called Christian civilization is not from Jesus, even indirectly, and much of the evil in this civilization has come, not indeed from Jesus, but from the misunderstanding of Jesus among his disciples. Yet when we at last find out the genuine fruits of the tree, that is, the gospel, then we gain a worthy impression of the greatness of that personal character and life which made these fruits possible. If the effect is unparalleled in all history, then the cause, too, is without parallel.

A third way of approaching our subject would be a study of what the disciples of Jesus have said of his greatness. This way has its own interest and value, but also its own perils. The opinions differ so widely that if we had them all spread out before us, or at least the leading opinions, we might feel it a hopeless task to find our way through them to solid ground.

In some of the earlier centuries men saw the greatness of Jesus in his *nature*, in what they supposed he was and had been from eternity; but in modern times many Christians see the greatness of Jesus, not in what he was by birth, but in what he became by the free exercise of his will. If we look at him through the eyes of the writer of the Fourth Gospel, we shall doubtless see the secret of his greatness in what he was in himself, while if we look at him through the words attributed to Peter in Acts we shall see the secret of his greatness rather in what he became by the grace of God.

If opinions of Jesus within the New Testament itself differ so widely, we shall not be surprised at the differences to be met in the following centuries. It is obvious that this way to a satisfactory view of the greatness of Jesus is beset with great difficulties. If we had the skill and the patience to find out what all the independent disciples of Jesus have held in common with regard to his greatness, we might be on a safe road to a worthy view on the subject, but who has ever had that skill and patience?

There is yet another way of approaching the subject of the greatness of Jesus, and that is the direct independent study of Jesus himself. This is the shortest way of all, the safest, the most satisfactory. The other ways are helpful; this alone is sufficient.

When now we analyze the words and life of Jesus with care and sympathy, what do we learn of his personal achievements? In what element or elements do we find the secret of his world-wide and ever-enduring power? His life

was short, his stage was narrow, and his audience largely indifferent or hostile. By what magic did he lay hold on the mind and the heart of the race so deeply that his vision of a heavenly kingdom has become the foremost motive power in the bosom of humanity? Was it by an intellect greater than that of Shakespeare? Was it by a will more indomitable than that of Caesar or Washington? Was it by a tenderness and sympathy greater than any mother's? Or was it by a unique combination of all these sovereign qualities?

Surely no competent student will deny that Jesus was a man of great and luminous intellect. This fact is evident in his grasp of Old Testament history and teaching, evident also in the simplicity and clearness and universality of his own religious thought, and evident in the ease with which, though untrained in the schools and living a life of manual toil, he met and silenced the most astute and learned scribes of his day.

In like manner, no one who is acquainted with the life of Jesus will question that he had a will equal to the severest imaginable strain. He had the strength to refuse a crown. He had the strength to stand absolutely alone at the close of his ministry and to declare himself the Messiah. He had the strength to meet voluntarily the shame and terror of the most ignominious and cruel death. Again, no one but a man of supreme will-power could have resisted the solicitation of his own mother and brothers to turn aside from a public career, and have resisted the whole stifling worldly trend of the Jewish religion in which he had been brought

up and whose hopes were dearer to him than life.

It is plain, too, that Jesus had the charm of a tender and affectionate heart. Recall how he said that they who did the will of God were mother and sister and brother to him; how he bore with Judas up to the last moment; how he took the children in his arms and blessed them fervently; how he said to a poor sinner, "Neither do I condemn thee: go and sin no more"; how he wept over Jerusalem, which was about to crucify him, and with what tenderness he spoke of God.

But though Jesus possessed such a mind and will and heart as have been briefly indicated, these did not constitute his greatness; these did not make him our hope. There was something beyond and beneath these, something more subtle and powerful. The way he *used* his mind and will and heart was more significant than the original quality and endowment of each. His inner experience of religious truth was something more momentous for him and for the world than mere intellectual power or strength of will or tenderness of heart.

Here indeed we stand at the threshold of the Holy of Holies, the realm in which the greatness of Jesus was wrought out in his life as boy and youth and man. That truth of which he had a unique experience was God—the character, the loving presence, and infinite good-will of God. This experience pervaded his mind, determined his will, and inspired his heart. It was this experience, this knowledge of God through experience, that made him the hope of the world, the supreme guide and inspirer of men.

It was his trust in God as his Father and the Father of all men, his assurance of the love of God, and a life wonderfully conformed to this faith, that gave to him his unspeakable and imperishable spiritual influence.

So the greatness of Jesus lay in his power of trusting, and leading others to trust, God. Other men have possessed some measure of this same power, especially some of his disciples, but no one has possessed it in a degree approaching the fullness of his power. He stands alone and far above the great spiritual prophets who were before him; and as regards his disciples and their attainment in any future age, his position will of necessity always be unique.

To explain *how* Jesus reached this supremacy, how much he owed to his richly endowed ancestors and how much to his own endeavors, is a problem that no one has solved. But we have the great and comforting assurance that the distinctive greatness of Jesus presupposes no elements that are not present in some degree in every human spirit. That greatness is the goal set before his followers, not in mockery, as essentially unattainable by them, but in divine

hope and confidence. This goal they are ever to approach, and in approaching they find redemption and peace. What Jesus experienced of God and love we may experience in some measure, and through that experience we come consciously into spiritual life.

The greatness of Jesus is a prophecy of the ultimate greatness of humanity. It is not a fact to make man despair, but to breathe into him an undying inspiration. One may despair of approaching Shakespeare. We do not believe, or desire, that all Englishmen and eventually all men of all races should become like him. Here one faces greatness that is primarily intellectual. But the greatness of Jesus, as we have seen, is something immeasurably beyond this, for it is perfection of character, of trust and love and all the qualities nourished by their overflow; and character, though it may be missed by a Shakespeare—character of the finest order may be surely achieved by the plain man on the common road. That it is achieved there, more and more widely, is chiefly due, on the confession of those who achieve, to the inspiration that still flows from Jesus.

RIVAL INTERPRETATIONS OF CHRISTIANITY

III. PROTESTANTISM

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

In the year of grace 1529, at a meeting of the motley and cumbersome collection of secular and ecclesiastical potentates that constituted the Diet of the mediaeval German Empire, a minority of these rulers offered a joint protest to the emperor and the majority against a contemplated attack upon their rights. As far as concerned the deepest interests of men in general, the occasion was comparatively trivial, for it mattered little to the world then, as it does now, if some ecclesiast or princeling were to lose his special privileges. The mightiest influences in human affairs derive but little of their power from the will of officials or hereditary rulers. Notwithstanding, the occurrence was very significant inasmuch as the Empire enjoyed a great traditional prestige even in those later days of its decadent power, and because this protest announced to all the peoples within the Empire, and to all the other European nations that still professed a nominal connection with it, that a new political combination had arisen in support of a religious principle or profession. It was a sign of the times.

It may be that few of these men were deeply or intelligently in sympathy with religion for its own sake or cared very much for the liberties of the multitudes

whose destinies were to be affected by their act. It may be that their act was prompted by selfish political considerations, but their protest was in support of a religious faith, and it helped to force upon the attention of Europe the significance of the challenge which the brave monk, Martin Luther, had hurled into the face of the Roman papacy a few years before. It was the act of these protesters that gave to all who associated themselves thereafter with the opposition to Roman Catholicism the name they were to bear for all time to come—Protestants. As time passed, great companies of men rose up in many lands to join in further protests—no longer mainly against the claims of the heads of a great political system with its heritage of authority based upon its doings in the past, but against a greater and more dreaded system with its claims to a higher authority—the Roman Catholic church. The whole revolutionary movement that swept so swiftly over a larger portion of Europe may be properly denoted by the term Protestantism. Our attention will be mostly confined to the religious side of it.

At the outset of this study it is to be granted that Protestantism cannot be understood apart from its relation to

the Catholicism against which it projected itself. The name is not on that account, however, significant of a merely negative attitude. Catholic controversialists have continued to this day to reiterate this old charge against it. In those early days of Protestant history, when the bitter struggles in defense of the new profession naturally called forth a determined polemic against Catholicism, there was some plausibility in the accusation; but when the story of the rise and progress of Protestantism is told, when its powerful creations in many spheres of life are exhibited to the student, the absurdity of the view that Protestantism is simply a negation of Catholicism becomes evident. It is one of the greatest positive constructive forces that has appeared in human life.

It is true that the outburst of this new power brought about for a time a degree of turmoil and confusion that was fairly appalling to lovers of peace and quiet. To such people it must have seemed at times that Protestantism was just destruction let loose. For accepted maxims of life were contradicted, society in many places was disintegrated, economic conditions were turned upside down, revolutions were started, wars broke out in many lands, blood was shed like water, thrones toppled, and the great church was rent in pieces. "Prophets" at times went hither and thither proclaiming that the end of the world was at hand, and attempts were actually made to set up a visible kingdom of Christ on the earth. The storm began to calm down after a while. From the time that Calvin's theocracy was firmly established at Geneva till the Westminster Confes-

sion of Faith and the treaty of Westphalia were signed Protestantism was progressively organizing itself in stable forms of political and ecclesiastical government in close affiliation with each other, and the Protestant nations displayed a solidity and vigor that gave them promise of the dominion of the world. Their grip has slackened at times, but has never been let go. Protestantism has become an abiding force in the life of men.

It is not strange that the men who became leaders and spokesmen of the Reformation only half understood the real character of the powerful undercurrent of spiritual life that brought them to the surface. It was natural that the inner conservatism of many of these reasserted itself powerfully against the views of radicals. It was natural that they should seek to keep the new spirit under restraint by bringing it under the authority of existing institutions, partly remodeled, and by binding it to the terms of doctrine established by law. Looking back from the distance of the present, we can recognize the influence of several conservative interests upon the new movement. First of all, there was the Catholic church itself with its succession of priests, its sacraments, its methods of government, and its insistence on unity. Secondly, there were the political states which had arisen in Europe as feudalism began to fail. These strong governments attracted to them the firm allegiance of their subjects, so much so that even the church had to take the second place in the affections of many. Thirdly, there was the reverence for the past and the hesitation to part with its treasures of

custom and tradition. Fourthly, there was the instinct for order with which every new movement must reckon. The Protestant leaders found it practically necessary to adjust themselves to these conditions. The general outcome was a partial compromise. There was a checking of the religious insurrection on the one hand, and an alteration of the terms and forms of the old faith in a modern direction on the other hand. Protestantism was not altogether a revolution. In the life of Christendom it was truly a reformation rather than a revolution.

But was the Protestantism that came to expression in the institutions that bear its name in the sixteenth and seventeenth centuries truly and fundamentally religious? Was it not rather a watering down of religion, a pruning of the true Christianity in order to adjust it to the demands of the rational intelligence and the secular life and its institutions? I am firmly convinced that it was the former. The very fact that the men who have been designated by the popular mind as its greatest representatives were the religious teachers and reformers, and the fact that the Protestant states that arose invariably issued a confession of faith upholds this view. The history of the creation of Protestantism and of the development of its life proves it. Protestantism is a type of religious faith. It was really in its beginnings a religious revival. That the religious leaders should be the men to speak the word that released upon the world the forces that had been held in leash by the Catholic church for a long time was natural, for it was through the awakened religious consciousness of the

age that men became aware of the depth of the changes that had been working out in other spheres of life. It was the Christian messages of the leaders that made the retention of so many of the traditional beliefs and practices impossible. It was the Christian verities that men felt called upon to vindicate when they strove for the larger liberty that was coming to them. The Protestants believed themselves to be, in contrast with Catholics, the true Christians. Protestantism is a specific interpretation of Christianity.

1. Historical Sources of Protestantism

Protestantism was fed by far-off fountains that sprang up in those mountain recesses of human life where lowly people, mostly unobserved by statesmen or high ecclesiastics, cultivated a simpler and purer faith than that which held the high places of the earth. It is now pretty certain that a non-churchly and non-sacramental type of Christian faith lived on through the Dark Ages before mediaeval Europe was born. Albert H. Newman says: "That there were hosts of true believers during the darkest ages of Christian history can by no means be doubted." When the Clugniac revival of religion in the Catholic church produced a purification and great extension of monastic orders until the monastic ideal of life was accepted as the Catholic Christian ideal, this layman's faith also grew and flourished. The story of Peter de Bruys, Henry of Lausanne, and Arnold of Brescia proves that they who maintained this other type of faith were by no means ignorant people. Their success in

France, Germany, the Netherlands, and Italy created alarm in the ranks of the orthodox. For they undermined the very foundations of the Catholic system. Infant baptism, intercessions for the dead, sacrifices, prayers to saints, consecration of holy days and places, veneration of relics, and similar practices were powerfully attacked, and that not merely on rational grounds, but on the ground that these things violate the spirituality and moral purity of the Christian faith. Their ideal was likeness to Jesus in the common relations of life.

The great work of the Waldenses in translating the Scriptures into the vernacular and circulating them far and wide drew upon these devoted people the persecuting zeal of the monks. The deadly inquisition for heresy was set to work. The story of its horrors cannot be told here, nor the story of the splendid resistance of these evangelicals. Suffice it to say that, while these people were forced to do most of their work in secret, the faith they held could not be extirpated. When the church became more and more entangled in politics and forgot the needs of the masses, increasing multitudes got more and more out of hand and followed their own inclination. The result was the appearance of two popular types of religion side by side. The one was the priestly, sacramental religion that multiplied its rites and its intercessors, that went on great pilgrimages to holy shrines, that prayed to Mary and a host of departed "saints," that paid for prayers and masses, that frequented the confessional, that purchased indulgences, that trembled at the prospect of the Judgment Day and hell,

and shrank in terror from Christ, the awful Judge. The other was a religion that loved the words of Jesus, that tried to follow his steps, that nurtured love and a tender conscience, whose priests were the whole communion of believers, whose invisible altars were on the common highways of life—a religion that sought the favor neither of princes nor of ecclesiastics, and that appeared at its best in the family circle and not in the monastery or the nunnery. It was intelligent because it was particularly a Bible-reading religion.

This was the main religious source of Protestantism. But for its antecedent operations throughout Europe Luther would probably never have been heard from or would have spoken to deaf ears. If Protestantism was characterized by its emphasis on the authority of the Bible, the explanation lies here. It was not simply because of the exigencies of controversy. It was not simply because it was found that the weapon which the Catholic church had forged for its own defense when it made a canon of sacred Scripture could be used to smite its maker to the ground. But it was mainly because the spirit that inspired Protestant religion and enabled it to endure the storms of the times had been, and continued to be, nourished on the Bible.

Tributary to this powerful current was the growing demand for a morality that would be personal and pure. If it is true that the penitential system of the church grew out of the effort to train the rude masses in a knowledge of the obligations of the Christian life, it is also true that the necessity of securing large funds for its purposes led the church to turn its

penitential system into a method of evading direct responsibility and of bargaining for absolution from guilt. The moral reforms which the monks sought tended to arouse sluggish consciences for a time, but the monastic institutions tended in a double way to aggravate the evils of the times. For the ascetic ideal tends to the disparagement of the common things of life and, consequently, to the minimizing of moral failure in common things. Also, the very success of monasticism and its admission to a high place in the church's system led to a corruption of monastic morals to such an extent that the common people in many places looked upon the cassock of the priest and the begging-bowl of the friar with unconcealed scorn. Neither of them could be trusted at large. Lay morality was higher than the morality of the priest and the monk.

Another tributary influence sprang from the growing sense of personal worth. The gradual breakdown of the older feudalism and the reduction of the serf or villein who was bound to the soil to the level of the chattels of a distant master were matched by the development of commerce in connection with the crusades, the growth of large cities, the increasing demands for artisans in these cities, the substitution of the money-wage for payment in kind, the organization of workingmen's guilds for mutual advantage and the higher exaltation of the individual. The new industrial and social conditions in the cities aroused new hopes in the minds of the country peasantry. Organizations of the peasantry became numerous and powerful. They began to insist on the

recognition of rights hitherto denied them. The rising wave of peasant feeling was deeply imbued with the spirit of religion. Intrepid leaders appeared. The Lollards in England, the Hussites in Bohemia, the leagues of the Bundschuh in Germany, were all inspired with a similar spirit. The attempt of the Empire, on the one hand, and of the Church, on the other hand, to impose upon the people an imperial system that would reduce them all to virtual serfdom only stimulated the risings the more. The Swiss peasants won a great victory and their independence from their imperial masters. The hope of like conquests spread like wildfire throughout Central Europe. Democracy raised its head. The man, kept down by ages of ignorance and oppression, was coming to himself.

There was also the influence of the growing nationalism of Europe. The national spirit was abroad. It supervened upon feudalism. Both emperors and popes feared it, for it contested their claims, and ultimately thwarted the ambitions of both. The affirmation of national rights became a rallying-cry for those who protested against the pecuniary exactions of the papacy and the draining away of the country's revenues to fill the coffers of a foreign prelate. The English, the Scotch, the French, and the Spaniards were rapidly realizing their national ambitions. The Wycliffian Reformation in England and the Hussite Reformation in Bohemia owed their success in no small degree to their intimate connection with the national aspirations in both countries. National aspirations were rising among the Germans, the Dutch, the Italians,

and elsewhere. The papacy first and the Empire next were the chief outer obstacles to the realization of these hopes. Religion took on a national character. The aim of bringing the church in each country under the control of the government of the country gained backing steadily. Protestantism gave the signal to make the religion of the land a function of the state. The state was no longer to be viewed as merely secular, no longer of merely earthly origin. It was founded by heaven and its rights were divine. The natural had become the holy.

A single word only need be said about the Renaissance. The revival of learning affected directly at first only the intellectuals, but its influence was bound to permeate whole communities in course of time. It liberated the mind from bondage to authority in the realm of knowledge and thereby gave support to the growing religious freedom. It revived the interest in the distant past and stimulated a search for the true Christian beginnings. It opened the

way to new interpretations of the Christian Scriptures. It reaffirmed the competency of the human reason to discover truth in any realm. It brought the pretensions of many of the accredited church leaders into contempt by exposing their ignorance. It strengthened confidence in the worth of the natural as against a narrow supra-naturalism. It gave new strength to the scientific impulse and the desire for discovery and invention in all realms of knowledge. It threw broadcast the invitation to come to nature and learn her secret from herself.

Protestantism was an outcome of the union of these forces and the penetration of them all by the spirit of religious revival. The manner in which they were combined varied greatly in different countries and in different groups in the same countries, but it is not difficult to discover one prevailing trend amid their differences. This, I trust, will become manifest by an analysis of Protestantism from various points of view.

[To be concluded]

THE PERMANENT VALUE OF THE PRIMITIVE CHRISTIAN ESCHATOLOGY

REV. FREDERICK C. GRANT

Dixon, Illinois

Unless all signs fail the most marked issue of the next few years in our evangelical theology will be eschatology. And back of our view of the meaning of eschatology will be our attitude toward the Scriptures. Here the issue is, as much as anything, one of method. How are we to gain the everlasting gospel from current conceptions of what that gospel is? This is a real task, worthy of real thinking. We may well pray that in our efforts to get at the heart of the gospel we shall be free from temptation to harsh judgments of others, and particularly of such rhetorical descriptions of their views as may do them injustice. Believing as we do that eschatological pictures of the early church are symbols rather than realities, we also believe that the truths they represent are of the utmost importance for anyone who would understand the Christian religion.

By the term "the primitive Christian eschatology" we do not mean a particular system of eschatological doctrine, for no "system" was elaborated, as in the Jewish apocalypses, which may be called by this name. Nor do we mean in particular the early apostolic eschatology, nor that of St. Paul, or of the Apocalypse of John, nor even that of our Lord himself. But we mean, rather, the whole general attitude of early Christianity: its view of the nearness of the end, the immediate coming of the Messiah (Jesus) on the clouds of heaven to establish the Kingdom of God; the resurrection of the dead, in the flesh, before the impending judgment; the reward of "life" or of condemnation to follow; the extermination or annihilation of evil, or of its power over the world; and the final consummation.

The world of ideas into which these phrases introduce us is one which is strange and bizarre to the modern man. Our present-day Christianity places the

emphasis elsewhere than on these doctrines; we are even constrained to explain away, or to offer apology for, the presence of such teachings in the New Testament. In this respect the sermons of today offer a decided contrast to the sermons of a generation ago, to which our fathers, and perhaps we ourselves in youth, listened without protest. Eschatology does not hold the place today in popular Christianity that it once held; yet even so, though eschatology was an integral part of Christian teaching until recently, it has not held for centuries the position it held in primitive Christianity. Within three centuries of the founding of Christianity the eschatological emphasis and point of view had been largely lost. The historian does not have any great difficulty in outlining the course of this change: it came gradually, but inevitably, as Christianity spread over the Roman Empire, and as the church developed into a great world-wide institution.

And the historian will be the last man to deny the *continuity* of the religion in which this great and fundamental change was effected. For before the close of the first century an interpretation of Christianity was presented which was practically non-eschatological, and which nevertheless claimed to be the true representation of Christ's life upon earth and his continuing life in his believers, an interpretation of the most profound and far-reaching importance for all Christian theology—the Gospel According to St. John. However, for our present purpose, the Fourth Gospel must be ignored—simply because it is an interpretation, a transvaluation of the primitive message. For we are concerned with the primitive eschatology which lay back of the Gospel of John, and which filled a place in the earliest Christian teaching which it does not at all fill in this Gospel.

What are we to make of this primitive eschatology? What suggestion have we to offer the modern Christian man or woman who is perplexed by these doctrines?

I

Let us first consider the significance of Jewish eschatology in general as a historical phenomenon. Although all religions have had something to offer their adherents relative to life beyond the grave, some solution of the problems of sin and righteousness as related to the end of man, of suffering and death of mortals as related to the eternal existence of the divine Being or beings, yet the Hebrew religion, in its late post-exilic form, went far beyond the dim longings

and speculations which characterized almost all other faiths. It was not content with the prospect of mere continuity of existence, the disembodied state of the spirits in Sheol, without joy, without God, without light or even life in any true sense. The deep craving for realism which is to be seen in all Hebrew thought forced onward the growth of faith in something more tangible and living. Hence the notions of a restoration to earthly existence and of a realization upon this earth of the ideal of religious satisfaction and bliss were eagerly seized and held fast.

This much, namely, the *urge* toward a realistic conception of future bliss, can be at once accounted for as indigenous to Hebrew religious thought; but the notions which were seized upon as expressing and guaranteeing this hope, whence did they come?

It has been suggested that the rise of eschatology in Judaism is to be traced to contact with Persian thought during the early post-exilic period. In the doctrines of resurrection and final judgment, the final victory of God over the power of evil (Satan), and the establishment of the reign of God are to be seen indications of this influence.¹ And again, these notions go back still farther, to old oriental mythologoumena of great antiquity. The probability that this source is to be admitted is very strong.

We have not time for a discussion of this matter here and now; but we must mention one more factor which operated concurrently with the two already mentioned, the political-social experiences of the nation. Long before the exile Hebrew prophets had an-

¹ See the materials and discussion in Bousset, *Religion des Judentums*, 2d ed., chap. xxv.

nounced to the people the coming of the Day of the Lord, a day of vengeance upon the enemies of Israel, a day of retribution to the sinners and disobedient among the holy people itself (i.e., the people devoted and specially related to Jehovah); to follow this, according to Isaiah, was to be a period of exaltation of the nation, when a king of the lineage of David should reign in peace and prosperity over a "redeemed" people. It was this nationalistic hope which contributed most largely to the expectations of outward magnificence which characterized the popular eschatology in the later period. As time went on, and this hope failed of realization, it was continually deferred and postponed; through all the varied political experiences of the nation the people clung fast to this expectation, and insisted upon a this-worldly realization of the promises contained in the Law and the Prophets. It rendered inevitable the this-worldly character of the early Christian hope; a purely other-worldly eschatology, in which the clouds of heaven, the resurrection, Gehenna, etc., had no part, would have been simply meaningless. Even the most highly transcendental formulations of the Jewish national hope were not wholly free from this characteristic.

"Prosperity is the blessing of the Old Testament" (Lord Bacon). This is a truth involving the whole social psychology of the Hebrew race. We see it reflected in the narratives of the Old Testament. The stories of Abraham, Jacob, Joseph, Moses, David, are stories of heroes—and ancestors of the Jewish

people—who rose through disaster to better things. The significance of this is apparent upon contrasting other national religions of the Orient. Other races delighted in tales of heroes and their adventures, the Greeks in the stories of the *Iliad* and the *Odyssey*, the Indians in the stories of the *Mahabharata* and *Ramayana*;¹ such was the social-psychological foundation of epic literature. But it is characteristic of Hebrew heroes that their careers were more than series of adventures, misfortunes, or victories; they always had a meaning, what we may call a telic significance. Abraham's migration, Jacob's return to Canaan after his sojourn in Haran, Joseph's marvelous career, Moses' call and achievement in spite of his flight from Egypt as a murderer and an outlaw, all had a single significance: they were led by the hand of God and wrought out his purpose, helping to achieve the destiny of the Hebrew nation, the covenant people of Yahweh. They rose through disaster, under the call and guidance of God, that they might serve his purpose for his people. And this characteristic of teleology is fundamental to Jewish eschatology, which is, from one aspect, nothing more nor less than the expression of this national psychological attitude (or faith) in the realm of religious and political life.

We see the same thing in the appearance of the note of tragedy in Hebrew literature—in the effort to grapple with the *problem* of tragedy. This came at a stage roughly parallel in Greek and Hebrew development, i.e., rather late,

¹ Cf. De la Saussaye, *Religionsgeschichte*, sec. 68; among the Egyptians the myths of the gods excluded and took the place of such hero-tales.

and after the purely narrative and lyrical stages had been for some time attained (Job, and the later Psalms). But, unlike Greek tragedy, the Hebrew did not rest content with the complete portrayal of the tragedy, or with a doctrine of nemesis (or, in Hebrew thought, punishment for sin), but pushed on in search of a deeper meaning—so profound was Hebrew faith in life and in God. The result was the doctrine of sacrificial suffering, of vicarious atonement, such as we see in Isa., chap. 53, and in the Psalms (e.g., 22:24-27[?]; 51:17; 119:67), and in the doctrine of the expiatory value of the death of the righteous in II Maccabees (chap. 7).¹ The mind could not rest content with the solution of "Job," the view of trouble and disaster as a test of faith, with a restoration of lost earthly goods in the end, though the mind fondly clung to this until bitter experience wrenched it loose; a profounder meaning had to be found: suffering as the means of reconciliation and restoration to a lost ethical status, and recompense effected, not in this present life, but after death.

Final prosperity in spite of apparent failure, success in the end, under the guidance and by the power of God; the confidence that God *must* hear and answer the cry of his anguished people, that he would surely reward them upon their enemies, that he would restore their vanished glory and their shattered kingdom, that he would save their souls from sin and its consequences, and raise their dead—this faith, growing in ever-purer spirituality, wrung from the souls of Jewish priests and prophets, patriots and seers, through century after century,

is something in reality transcending racial psychology, in which it no doubt had its roots. This faith is written large upon their sacred literature, in the stories of the patriarchs, in the hymns of their worship, in their annals, their prophecies and apocalypses, from Genesis to the Apocrypha. Yes, and apart from it, the life and hopes of Jesus of Nazareth, and the hopes which he so readily awakened, would be entirely inexplicable. This faith is the fundamental thing in Jewish eschatology—not ideas borrowed or inherited from old oriental mythology, not the quest for realism in its hope of a future life, not the continual postponement of the realization of its dream of national glory; but all of these drawn together, molded, and welded into one under the compelling influence of a mighty faith. As disaster succeeded disaster, politically, after the brief era of freedom under the Maccabees, the flame of confidence leaped ever higher, not alone in the hearts of Zealot and fanatic, not alone in the hearts of such as defended Jerusalem before its destruction, but in the hearts of the humble, the law-abiding, the scribe and the Pharisee, the dreamer of strange, apocalyptic dreams and the lowly tiller of the soil.

Jewish eschatology gathered up the whole significance of Hebrew literature and thought. Its interpretation of human life and activity, and of the vast, portentous events of history, is a *religious* interpretation. In fine, Jewish eschatology *is* its interpretation, its highest unveiling of the meaning of human life and human history. It is not the Christian interpretation; but next to the

¹ Cf. Holtzmann, *Neutestamentliche Theologie*, I, 64 f.

Christian, with all its faults and defects, the bravest and most *believing* the world has ever known.¹

The Jewish eschatology is throughout social, not merely individual. God's Kingdom was "to consist of a regenerated nation, a community in which the divine will should be fulfilled, an organized society interpenetrated, welded together, and shaped to ever higher issues by the actual presence of God."² It is important that we realize this social character of the Hebrew-Jewish eschatology; herein is its greatest contrast to Greek eschatology, and to much of the thought of life after death today. Doubtless the social-political experience of the nation, which brought eschatology so sharply to the forefront of the people's attention, was the factor which contributed to the hope its social character. Political disaster awakened the sense of social solidarity. The unsettled conditions of the times, wars, oppression, social discontent, were no doubt active stimuli in the development of apocalyptic. There arose a longing for social salvation from social oppression, though not by social means—rather by means of divine intervention (effective socially, of course).

We see today a situation somewhat similar to that which gave rise to apocalyptic. The revival of interest in apocalyptic speculations among those who are so inclined is a certain indication. But even among those who are not under

this influence there is a general questioning in regard to the spiritual meaning, if any, of the Great War. This is a day of large horizons, and in the distance we behold monstrous forces contending: forces of righteousness, or forces of sin? contending against God, or under God and for God? It was so in ancient times, especially in Syria and Palestine. Like the lesser "bumper-states" of today, like Belgium, Poland, Serbia, Roumania, etc., they lay between the mighty empires of the East and the North and the West, and were crushed in the conflicts of their all-powerful neighbors. It was one effect of national oppression upon a realistic national religion, that it gave rise to apocalyptic eschatology. This we may see in "Daniel," announcing a happy future for "the saints of the Most High," a social unit. Later writers carried on and enlarged the tradition; it would almost seem to be a law governing this type of literary production that the more unpromising the present the more bizarre and fantastic, exalted and impossible, should be the seer's program of the future.

From its rise to its final disappearance in Jewish literature apocalyptic eschatology—and all Jewish eschatology, for that matter, but especially apocalyptic—results from the conflict of the theocratic idea with the facts of experience. Not the priestly, legalistic idea of the theocracy only, but the whole notion of the nation as allied to Yahweh,

¹ In this respect Hebrew eschatology is superior to that of the Egyptian and Indian religions, because their eschatology "was not generated by the religious spirit, but was due to the incorporation of early philosophical speculations into those religions—an incorporation which eventually in Egypt led to the denial of individual immortality, and in India to the Buddha's denial of the existence of the soul at all" (Jevons, *Introduction to the History of Religion*, 2d ed., pp. 331 f.).

² Charles, *Eschatology*, 2d ed., pp. 83 f.; cf. pp. 79 f., 134 ff., 164, 370.

chosen by him, guided and protected and governed by him, was in manifest disagreement with the facts of experience. There was no realization of his blessings in their fulness, no escape from political disaster, or famine, or bloodshed, or scourge of disease, such as would be assured if the theocratic reign of God were an already accomplished fact. Therefore, it could not be otherwise than that the *future* held this blessing in store, when the time should come, and righteousness and peace take the place of violence and sin; when God himself, or his Messiah, should come to judge the world, and establish his rule over the upright, bringing the departed righteous to life once more, and purifying the earth of sin and of sinners, to be his footstool and throne forever. Such a restoration involved more, now, than a social unit: the whole earth, the heavens, and the sun and stars, were involved in its *dénouement*. Evil was to be uprooted and destroyed everywhere, and a new cosmos take the place of the present one, which should pass away.¹

It was this Hebrew eschatology, particularly as developed in apocalyptic Judaism, which was the inheritance of early Christianity, which formed the thought-world of the first believers, and which was the cradle and mold of its earliest formulation of doctrine. This represents the background of the phenomenon with which we have to deal in the New Testament. It is apparent at once that this phenomenon, the primi-

tive eschatology, is no *product* of Christianity.

II

The earliest announcement of the Christian message was in the words, "Repent, for the kingdom of God is at hand" (Matt. 4:17; Mark 1:15). The Judge stood before the door; men must pay immediate heed to the demand for preparation to meet him. The conceptions of the Kingdom and of the judgment, in the first instance, were in no respect differentiated from the current conceptions. No effort was made to "redefine" or "translate," or "fill with new meaning" the common Jewish conception of the coming era and its mode of introduction. And yet, within two generations, the Christian religion had begun to cast off its inheritance of apocalyptic eschatology as something unnecessary, a burden, a mode of thought and expression unsuited to its genius. How are we to account for this phenomenon?

Various attempted explanations have been offered. Let us next examine some of them.

1. Of historical, but not other, interest is the theory of eighteenth-century rationalism, namely, that eschatology was of the nature of a pious fraud: well-intended, and salutary in its moral results, but a deception.² This is only too closely connected with the rationalistic interpretations of our Lord's "messianic claims," as a pious deception of

¹ Contrast to this popular pagan ideas of the time, according to which the world was indeed going from bad to worse, losing its fertility, the regularity of the seasons, harvest and winter and seedtime being confused. But it should end, not in annihilation, but in decay. Soul and spirit should be saved, body and matter being left to degenerate into barren chaos.

² Cf. Gibbon, *Decline and Fall*, II, p. 99 (chap. xv, note 60).

others, or, at most, a pious self-deception. It hardly deserves notice today.

2. A more promising explanation is that the eschatological scheme was taken over and understood as an allegory of spiritual realities, and its figurative, symbolic language was adopted and adapted by our Lord to suit his needs in addressing his fellow-countrymen and disciples. This is parallel to his use of parables in his ethical teaching. We have to do with oriental forms of thought and phraseology, both of which were parabolic; the logic of the East was "the logic of the imagination."

But this explanation goes too far, and ignores the character of eschatological symbolism. For here the symbol is both objectively real and subjectively significant. It is involved in the very nature of apocalyptic literature, presupposing as it does visionary experiences as the source of its authority. And it ignores also the fact that Jesus used parabolic language, not only in his ethical teaching, but also in his eschatological teaching—as may be seen in the parables of the last judgment in Matt., chap. 25.

The East never raised the question of *sincerity* in the use of parabolic language. A mind captivated by the spell of an eschatological world-view lent itself to elaborating the most extravagant, often non-moral, and sometimes non-religious schemes of retribution in the world to come, and methods by which that world should be introduced. And the East never asked if this was meant in good earnest, or only as a symbol or figure of spiritual reality. The stage of culture, and the inherited ways of think-

ing, alike forbade any such distinctions of reality and unreality in the figures adopted. For instance, it was unnecessary first to question the objective reality of Zechariah's candlestick and olive trees before their symbolic, spiritual character might be understood; they were understood to be objectively real and at the same time spiritually significant, fact and symbol both. In other words, the "allegorical" or "spiritual" interpretation of the concepts of eschatology would not at all dispose of their "reality," as representing actual, objective facts to be realized in the future. A fact was enriched by the discovery of its spiritual significance, not because the spiritual significance was better than the bare fact, but because there were now two meanings where before had been only one; the spiritual meaning in no way dispossessed the literal of its right to exist.

3. Another explanation is that the eschatological hopes of primitive Christianity have in truth been already fulfilled. Pentecost, the fall of Jerusalem, and other succeeding crises in history, such as the barbarian invasions, or the defeat of Arianism, or the Reformation, have marked the stages of this fulfilment. Each crisis in the history of the world or the progress of the church has been a separate coming of Christ. This view has been stated in more careful form by Principal Garvie:

History has offered the authoritative commentary on the prophecy of the Parousia of Christ. The presence and power of his Spirit, the spread of his gospel, the progress of his Kingdom, have been as much a fulfilment of the eschatological teaching of the New Testament as his life and work on earth

were a fulfilment of messianic prophecy, for fulfilment always transcends prophecy.¹

But it is a question if the Old Testament prophecies *were* fulfilled in the life of Jesus on earth. Did not he himself look forward to their complete fulfilment at his Parousia? "The things concerning me have a fulfilment" (Luke 22:37) is wrested from its meaning if it is understood that our Lord viewed them as already fulfilled, or to be fulfilled apart from his heavenly Parousia; they have a fulfilment, but that fulfilment is not completed yet. Both the messianic ("regal") prophecies of the Old Testa-

ment and the predictions of Jesus have gone unfulfilled. We cannot suppose the first premise of this theory, namely, that one dispensation of prophecy was fulfilled, and then another opened up, more definite than its predecessor but fulfilled far more indefinitely. For both are views of the future which have never yet been realized completely.

It is a further condemnation of this theory that it does not admit the objective reality to Jesus himself of his own message; it is impossible to read in such an interpretation into the records of Jesus' life contained in the Synoptic Gospels.²

¹ *Encyc. Brit.*, art. "Eschatology," 11th ed., IX, 764.

² It must be recognized that eschatological forms of speech and the eschatological temper of mind influenced largely both the form and the matter of Jesus' teaching. On the other hand, it is not difficult to exaggerate the importance of eschatology in Jesus' teaching. Also, it is possible that the first Christian century, the first disciples, the closest followers of Jesus, not to say he himself, overestimated the importance of this element. ("However strong Jesus' belief in eschatology might have been, it was only of secondary importance for his religious life, and for his teaching" [Dobschütz, *Eschatology of the Gospels*, p. 204.]) Jesus' teaching began with an eschatological movement, popularized by the preaching of John the Baptist; Jesus' public activity was immediately preceded by his baptism by John. John's message was accepted as inspired, and his baptism as "from heaven" (Mark 11:30). Under this influence neither the disciples nor Jesus for a moment questioned the proximity of the judgment, with the succeeding establishment of the Kingdom of God in its full outward splendor. Similarly with the messiahship: this was not the solution of the problem of his own greatness (cf. Bousset, *Jesus*, 3d ed., pp. 82 f.: "Thus for Jesus the Messiah-idea was the only possible form of his self-consciousness, and nevertheless, an inadequate form; a necessity, but yet a heavy burden, which he bore in silence almost to the very end of his life; a conviction, which gave him his inner hold upon himself, and at the same time brought him into insoluble outward difficulties"; Dobschütz, *op. cit.*, pp. 172 f.: "Conscious as he was of a unique position involving a great task as well as a supreme authority, He had no other notion in the language of his people to describe this position than that of Messiah"), but a matter of divine revelation—"a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased" (Mark 1:11). The ground of certitude was not found in his self-consciousness, as Son of God or Son of Man, only, but was partly, no doubt largely, dependent on this (to him) objective experience. The possibility of error was thus vastly reduced; his messianic consciousness was not the self-given answer to his restless questionings, "Who am I? Whence am I?" but was the reflection of a moment of divine revelation. We must beware, with our new psychologizing theology based on modern Western models, in which introspection plays no small part, of mistaking the mind of the ancient East, with its passion for objective, experiential faith. Mistaken, or not mistaken, as to that voice at his baptism, Jesus was no dreamer of idle dreams, no morbidly overwrought or fanatical self-analyst. (See the sound, straightforward passage in J. Weiss, *Die Predigt Jesu vom Reiche Gottes*, 2d ed., pp. 67 f.)

To sum up: The realistic character of the primitive eschatology is *required* for the understanding of Jesus' life and teaching; but yet too much may be made of this element. It must be recognized, but not allowed to carry us away from a sober historical view of the beginnings of Christianity.

4. What alternative have we left? Only this: frankly to admit that the primitive Christian eschatological hope was mistaken, i.e., was never realized. It was earnest (i.e., not an allegorical representation of transcendent spiritual realities); it was sincere (and no fraud, however "pious"); but like the Jewish hope which gave it birth, of which in fact it was only one particular form, it was doomed to disappointment. And what if it was mistaken? Christianity is not essentially an apocalyptic-eschatological Jewish sect, but a religion of new life. Our Lord himself "knew not the day nor the hour," and deprecated the efforts, common in his time, to compute the "time of the end."

Thus far, it may be urged, we are in agreement with those who accept the whole primitive eschatology, and believe that it is yet to be realized.¹ This is a legitimate belief, but it will not satisfy the modern man, to whom the categories of such thought are an impossibility—he does not conceive the earth as flat, with heaven, or seven heavens, directly above him—and to whom the resurrection of the flesh is simply abhorrent.

The permanent value of the primitive eschatology is to be sought, not in the correspondence of its conceptions with external reality, but in its underlying

motive.² Certainly its outward form and its element of time are of no account today. The generation of the Lord's hearers passed away, despite his promise, and never saw the Son of Man coming in glory on the clouds of heaven. The setting up of the judgment, the sending out of the angels to gather the elect from all quarters of the earth, the stars falling from heaven, etc.—all this has today no more essential value than the Ptolemaic chart of the heavens, or the geography of the Middle Ages. The world-view of eschatology has gone down before the modern scientific world-view; or, rather, what remained of it after the collapse of its top-heavy time-element. Outlawed by the church, and hunted to its death by science, it survives today only in a few scattered millennial sects. As a system of thought, an attitude to the world, eschatology is valueless. If not actually rooted in old oriental mythology, it was at any rate imbedded in the old oriental world-view. It is even surprising how rapid was its general disappearance in the Greco-Roman Christian world after the church had broken its early Jewish connections. The primitive eschatology *could* not endure in Christian history, for it was in truth incapable of denationalization. It was essentially the social

¹ Though what preacher today, however orthodox doctrinally in the matter of Christian tradition regarding "the last things," ventures to begin his discourses with the announcement, "The time is fulfilled, and the Kingdom is at hand"? The primitive formulae may be retained, but the eschatological point of view and mode of thought have forever passed away.

² We have not examined Ritschl's explanation of the primitive eschatology implied in his equation of the Kingdom of God and justification (see his *Justification and Reconciliation*, pp. 30 ff. [sec. 6]). It is apparent that such a solution is only indirect, owing partly to his method (non-historical), partly to his preconceived definition of the Kingdom as a non-eschatological (supramundane) *quantum*. Ritschl did not set out to explain the bearing of the primitive eschatology upon the doctrine which he expounds, but rather vice versa, we might say, as far as he touches the question; hence he did not intend an explanation.

hope of a particular group, the Jewish race; it could not abandon its Jewish character and continue to exist. Therefore, the denationalized form of this hope, as it appears in the New Testament (or, more frequently, the national hope expanded and universalized), was a state *contra naturam suam*, and could not persist; it was necessarily only temporary, a transition-stage, impossible of return or restoration once it was passed.

But as a motive, as an effort to understand and explain the course of history and bring human history into contact with the divine, the primitive eschatology must remain of profound interest and value. This motive, as distinguished from the forms of conception in which it found expression, we have already in the earlier part of this paper endeavored to make clear. This motive, which underlay historically the Jewish eschatology, and to which again Jesus and the first Christians returned, is now no doubt considerably weakened. Yet this was by no means the *only* motive of early Christianity. Side by side in Jesus' teaching are such sayings as, "Repent, for the Kingdom is at hand," and, "Ye therefore shall be perfect, as your heavenly Father is perfect." We can hardly agree to the statement, "Eliminate the eschatology, and Jesus' ethics remain the same" (Dobschütz, *op. cit.*, p. 13), yet our disagreement

is not absolute. It is very nearly the truth. For we really can imagine Jesus teaching in a time when eschatology did not possess the minds of his hearers—or his own mind. As a matter of fact, he has been teaching men in such a way for many generations.

If the formal concepts of eschatology are unessential, what becomes of Jesus' claim to messiahship, or his consciousness of himself as Messiah? Does messiahship mean anything apart from the eschatological view of religion and history?

It is to be noted that Jesus did not conceive of messiahship in quite the way that the people of his time and nation did.¹ Hence, the "messianic secret." His contemporaries thought of the Messiah as a mechanical figure, adopted by God to bring in the Kingdom.² Their minds were centered on the coming era, not on the personality of its herald. Jesus adopted the terms the Kingdom and the Messiah (the Son of Man), and yet the meaning which they had for him was different from the meaning they had for others. Necessarily so. And it is a question if he would have used the term Son of Man if another had been available to express his relation to God and men, or if eschatology had not existed. If, however, speculation over such a non-existent condition is unallowable, we may at least feel certain that his consciousness of a

¹ A. Schweitzer suggests that "for Jesus, the purely Jewish consciousness of a transcendental messiahship may itself have been religious, nay even spiritual," without any modification or transformation (*Quest of the Historical Jesus*, 2d ed., p. 235). But see H. J. Holtzmann, *Das messianische Bewusstsein Jesu* (1907), especially pp. 86-98.

² Cf. Volz, *Jüdische Eschatologie*, secs. 34 f., especially p. 198: "Der Messias für den Juden ein Wertbegriff war, identisch mit dem Kommen der Heilszeit, nicht eigentlich eine lebensvolle persönliche Gestalt"; p. 215: "Der 'Menschensohn' ist eben das persönliche X der Heilszeit, von dem die apokalyptischen Kreise wussten, je weniger man sich dabei denkt, desto besser."

unique relation to God and to humanity was *prior* to his use of the term Son of Man (Messiah). Certainly, he did not arbitrarily adopt this term, and then undertake to fill the proper rôle which its use in self-designation implied.

III

There was something back of eschatology, more important than its formulated scheme of things: the longing for the reign of God, the realization in this world of fact of the first premise of religion, God's supremacy.

Our soul hath waited for the Lord;
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
[Ps. 33: 20 f.]

This is something which is permanent, whether in Judaism or Christianity, the yearning for the realization of "the promises." Whether in the primitive eschatological expectation of a sudden coming of the Kingdom of God, or in the long, patient task of Christian missions, or in the modern social hope—through all we discern one motive: the desire to bring all things, all men, all human life, into harmony with God, to destroy sin and ignorance (or behold their destruction), to bring light and life to the world. Not that the ideal of Christian missions or the ideal of Christian sociology is an exact equivalent to the primitive ideal of the Kingdom of God; or, conversely, that the Kingdom of God is equivalent to the finished church, or the finished social state; but underlying all there is one common motive. And that motive has been transfigured, immortalized, rendered permanent,

powerful, and changeless since Jesus baptized it in his blood.

Its greatness is its faith in God: its confidence that God will reveal himself, his purpose, and that all the future, all the present, is in his hands. Instead of paganism, fronting rearward, with its golden age lost in the distant past, here is a faith which looks forward to the approaching future. This is one fundamental difference between Christianity and the religions of Greece and India. All Christian progress lay dormant in that confident outlook toward the ideal future which characterized the primitive eschatology.

Again, its view, not only of history, but also of the individual human life, is teleological: the conditions of this life are not final; another life is the real goal and end of the Christian pathway. The standards of this life must pass away, and the true standard be set up. The true view of human life is not in its relation to the life or death of the body, or the happiness or misery of this present life; but the true view of human life is *sub specie aeternitatis*, i.e., in its relation to God and eternal life. Hence eschatology was ever the greatest stay and comfort to the persecuted in the days of the martyrs.

Yet its ideal is one of social and not individual blessedness. This is a permanent characteristic. Christ is supreme, under God the Father; he is "the Judge" in a far deeper sense than the original forensic. And he is the Savior and the Judge, not only of erring individuals, but of a world, a human society, the whole vast commonwealth of mankind. Hence Christianity is constantly on the *qui vive*—or should be so; where

it is not, there Christianity is dead—looking for God's hand in history. In this sense the church is still an "eschatological community." Hence the importance, to take a final example, of the modern gospel of social reform. Though this is not the whole of the gospel of the Kingdom of God, though its ideal is not an equivalent to the primitive ideal of the Kingdom, yet it must be recognized at once as God's will, and a part of the divine program for a new earth. A new earth; but not a new heaven. For let us beware of saying, "When we shall have transformed *this* world, when men shall have put away their artillery and their battleships as too-dangerous toys; when we shall have cured consumption and cancer and social vice, and uprooted the evils of competitive industry; when we shall have tamed the savagery of this world, behold, we shall have brought down the Kingdom of

God to earth." It is simply untrue to say that God's Kingdom or reign is incompatible with a perfect civilization, a completely humanized society; it is compatible, but it is another thing. The world can be made far better than it is. And while we have day, let us lay hand to the high task of making it so, with all the might God gives us. But let us not deceive ourselves by saying, "When we have done this, we shall have set up the Kingdom of God." For the Kingdom of God "cometh not with observation," nor by human effort.

It was this ideal of a transcendent divine Kingdom, in Christ's teaching a greater thing than Jewish eschatology could ever produce, which has been the driving force in the Christian social hope—not its equivalent, but its inspiration. And surely this has been found in our own time and in our own experience to be something of permanent value.

MORAL VALUES IN NATIONAL HOLIDAYS

REV. WILLIAM NORMAN HUTCHINS, PH.D.

Middleton, Nova Scotia

The moral and social value of national celebrations has always been recognized with more or less clearness. Among primitive peoples the tribal ceremonies, with their dramatic reproduction and representation of crucial occasions in nature and in human life, were observed and valued for their moral and social effects. Through these ceremonies, with their intense emotional

reaction, the youths were instructed in the secret practices and historic traditions of the tribe and were taught self-control, endurance, and obedience to the older men. When we pass from primitive peoples to those of a higher culture we find the same appreciation of the social character of the educative process. The educational technique of the Hebrew people was based upon a thorough-

going belief in the value of national festivals in moral education. No doubt formal instruction was given in morals and religion, and fine material was provided for such instruction in a great world-philosophy and in a significant national history ethically conceived and pedagogically written. But the dominant factors in the moral training and the religious development of a Jewish child were the elaborate ceremonials, the imposing institutions, and the national festivals amid which he grew up and which were such vital and pervasive features of his social experience. With the identification of education and instruction, with memorizing and reciting as the important elements of the process, the observance of national holidays for moral purposes suffered an eclipse. But the mistake of the past has been realized, and more and more we are coming to recognize the social aspect of education and to appreciate the wealth of material of moral value furnished by our social life.

The moral values in national holidays must be sought and found in the patriotic character of these social celebrations. Reduced to its lowest terms patriotism signifies loyalty, with the nation as the group. What is the heart of this loyalty, the unifying force which holds a historic race in solidarity and permanence? Obviously no single answer can be given. The sting of defeat, the unhealed wounds of oppression, the proud memory of ancestral valor, the urge and surge of glorious and triumphant struggle, the restless vigor of ambition, have all contributed to the virile strength of the patriotic sentiment. But though the patriotic sentiment is a

compound of many elements, the social value of patriotism is declared by all the higher attainments of humanity. Its sacrificial loyalty is essential to national existence and progress, to the conservation of historic traditions, and to the realization of unfolding ideals. But for patriotism to perform its highest function it must be given its highest meaning. To realize its ideal social values it must be associated with the supreme, abiding, universal human values. At its best patriotism has few peers as an elevating moral force, but patriotism is at its best only when it espouses some great human cause and finds in honor, freedom, justice, chivalry, and democracy the magic words of its stirring battle songs.

Now national holidays provide a full opportunity for giving patriotism this desirable and proper content. Rightly interpreted many of these days stand for ideal values. They commemorate the memory of times when all that was best in the nation came to itself in noble expression, or they honor some national hero whose character embodied ideal national qualities. Where their celebration is appropriately conducted, therefore, national holidays suggest and secure the association of the patriotic sentiment with the highest moral qualities. At present national holidays are devoted to well-nigh every end save the perpetuation of the memory of the events and personages they were intended to honor. In the cities and larger towns they are exploited by commercialized amusement and in smaller communities they are spent in countless trivial ways. Yet a little intelligent effort would soon replace the vacancy

and stupidity of these days with celebrations that would conserve all their historic values and make them a source of instruction and pleasure. In Chicago and in Portland, Oregon, story-tellers have gone to the parks on national holidays and have told stories appropriate to the day to interested groups that spontaneously gathered, and it is safe to declare that while they added greatly to the enjoyment of the day for those who listened, they likewise greatly increased their appreciation of the moral significance of the occasion. Story-telling can be supplemented by dramatics. Through the co-operation of schools, women's clubs, fraternities, and patriotic societies almost every community might arrange an attractive program of plays of impersonation—statues, tableaux, shadow play, story-playing, pageant, and drama—which would enlist the interest and ability of the young folk and give the human values of the day a dramatic setting of genuine educational worth. Plays, dia-

logues, and pageants suitable for patriotic celebrations may be obtained from publishing houses that deal in this form of literature. Many, however, will prefer to work out their own dramas, and in the notable events and striking figures of the past they will find a wealth of material for an effective presentation of the qualities that help to make a people great. It would add to the interest and character of such celebrations if neighboring small communities would agree upon the observance of different days, each becoming responsible for a specific celebration and so giving itself to the discovery and portrayal of the significant moral values commemorated by the occasion. During adolescence the dramatic instinct is strong, and when patriotic celebrations are conducted so as to afford an opportunity for the expression of this interest through a dramatic presentation of national events and heroes national holidays will be a splendid moral asset.

CURRENT OPINION

Paul's Gospel and Its Antecedents

A very discriminating discussion of sources in connection with the preaching of the Apostle Paul is put forward by Professor B. W. Bacon of Yale under the title "The Gospel Paul 'Received,'" in the January issue of the *American Journal of Theology*. Preliminary observations on the part of the writer attempt to place Paul and his message in a correct milieu as regards contemporaneous heralds of Christianity. Although the Pauline writings, according to modern scholarship of the highest repute, are "primary documents antedating by almost a generation the earliest narratives" of the Christian movement, it is a startling fact that between the Pauline and the Palestinian gospel—as represented by the synoptic writings—appears a wide divergence. The two are in substantial agreement upon the significance of baptism and the Lord's Supper. Yet the differences are remarkable. "In synoptic literature Paul's central theme, the message of reconciliation (II Cor. 5:18), dwindles to a faint echo in Mark 10:45 and 14:24. This single echo reappears in the Matthaean parallels to these verses; but it is completely obliterated in Luke, whose only trace of the idea occurs in Acts 20:28. The Pauline Jesus is the Isaian Suffering Servant; in the synoptics the Danielic Son of Man predominates. Even Isa. 53:4 applies in Matt. 8:17 only to men's physical ills. The Pauline resurrection story, I Cor. 15:3-8, differs in every particular from the synoptic. It has different events, a different doctrinal standpoint, and different scriptural proofs. The Pauline doctrine of the pre-existence of Jesus is absolutely unknown to synoptic tradition; nor is this absence compensated by the later divergent forms in Matthew and Luke of the legend of miraculous birth. Paul's Christology is fundamentally an incarnation

doctrine; the synoptics is a doctrine of apotheosis. The synoptics depict Jesus as a 'prophet, mighty in deed and word before God and all the people,' miraculously delivered from the fate to which rebellious Israel consigned him, that in due time he may return to bring the Kingdom to all believers. For Paul he is the martyr-Messiah who 'devoted himself' (Gal. 1:4) to save mankind from impending wrath. Reference to his teachings is extremely rare; of his mighty works there is no single mention. The synoptists make repentance the one great preliminary to salvation; Paul never preaches it and scarcely once employs the word."

After this summing up of the differences between the synoptic writings and the message of Paul, the writer suggests that the action of Marcion about 138 A.D. in setting aside the main articles of the Palestinian tradition as Judaistic and in lauding the tradition held in the churches of the Pauline mission field caused, in fact, a turning back on the part of all the Christian groups toward the tradition handed down from "the apostles and elders at Jerusalem." The teaching of the "Ultra-Pauline" Marcion provoked a conflict which obscured for a time the true worth of the great Apostle's message. "Only later, upon Irenaeus and his contemporaries, did the task devolve of fixing the true equilibrium between Pauline liberalism and the conservatism bred in the synagogue."

It is to be recognized that Paul's strenuously asserted claims to direct divine authority are well supported by his independence of doctrine and of missionary activity, Luke to the contrary notwithstanding. Yet the liberalism of Paul is also evident in pre-Christian Jewish propaganda as well as in gentile Christianity. A century prior to Paul Alexandrian Jews were

busy reducing the many moral precepts of the Torah "to the single principle of imitation of the divine goodness and the ceremonial distinctions of meats to moral allegory." The Wisdom of Solomon and "Wisdom" literature generally evidence this. Philo, the conservative, bewails the liberal movement. Josephus relates laxity regarding circumcision. Added to this is the existence of the Jewish brotherhoods, Hypsistarii, worshipers of the Most High God (cf. Acts 16:17), and with all the features of church groups, save that distinctively Christian. Paul "goes one better" than the allegorizing exegetes of Alexandria in the matter of reconciling the law and universalism. He sets forth the law as holy, divine, and perfect, yet withal only *preparatory* to Christ. For Paul the cross was the divine portent of a new order, and the special application of the doctrine of the cross is a distinct Pauline contribution. Besides all this there is a body of doctrine which Paul explicitly declares himself to have "received by tradition." This is sketched by Paul in I Cor. 15:1-11, and quoted from in I Cor. 11:23 ff. In II Cor. 3-5 Paul alludes to the common God-given message of the "ministers of the new covenant" as a "ministry of the reconciliation." "Its content was the atoning death of Jesus." The synoptic tradition, showing little or no evidence of this doctrine, makes room for the inference that the Palestinian gospel dominating synoptic sources is not really representative as touching the central point of Jesus' death and resurrection. As regards the resurrection tradition the synoptic representatives gravitate away from the so-called "Galilean" type in I Cor., chap. 15, toward the "Jerusalem" type with its empty tomb. It is only in the Fourth Gospel that we find a partial return to the primitive doctrine of forgiveness through the propitiation and intercession of Jesus. The conception of Jesus' earthly ministry as held by Paul is colored by the ideal of the Suffering Servant of Isaiah and

is very different from that in Mark or even in the other synoptists, the one with elements of lowliness and meekness, the other with its demonstrations of power. The doctrine of a vicarious retribution, so prominent in Paul, is noticeably absent from the Passion Story and the post-Calvary preaching as found in the triple tradition. It is not necessary to resort to a psychological miracle by means of which the reconciliation preaching sprang *de novo* from the last few days or hours of Jesus' earthly career. From Deutero-Isaiah, through Wisdom literature and the apocalyptic writings, the scarlet thread of vicarious atonement is traceable. The popular observance by the Jews, in early Christian times, of Hanukka, the Feast of Purification and Rededication of the Temple, had as its central idea that of atonement made by martyrs whereby God was "propitiated" and the temple and Torah restored. And in sermons preached on that day—such as Second and Fourth Maccabees—the central theme is "a doctrine of atonement through the self-devotion of the martyrs, an atonement whereof an essential part is *their mediation by immediate resurrection and glorification in the presence of God.*"

It is from such ideas as these, and not from Levitical ceremonial, that the early Christian faith, as expressed in the Lord's Supper, derived its background; from the memory of heroes "who gave both their body and life that God might be propitiated for his people" (I Macc. 6:44). The preacher in Fourth Maccabees praises the Jewish martyrs and declares that "through the blood of these devout men, and the propitiation wrought by their death, divine Providence, which before had inflicted evil on Israel, now saved it" (IV Macc. 17:18-22). It is from this rather than from a Levitical source that the antecedents of the gospel which Paul "received" are to be sought. "Shall we correct its message of self-devotion for the forgiveness of the people's sin, its doctrine of self-sanctification

to make propitiation and intercession for the people, its proclamation of a risen Lord 'even now beside the throne of God,' its prayers offered in the name of 'the beloved Servant,' with a temple ritual no longer near to the hearts of the people? Or shall we not rather look to the religious life of the people of Jesus' time, their lofty heritage of endurance for the faith, their memorial of the martyrs who gave their lives for God's Kingdom's Sake, their feast of the 'reconciliation' of God, the feast of the 'purification' of temple and nation?"

Christianity's Future

Over against the picture of English Non-conformity with its outlook upon the life of today it may be instructive to set an American sketch of world-conditions as related to Christianity. This latter bears the title, "Wanted—An Adequate Exponent of Christianity," and is written by O. E. Goddard, of Galveston, Texas, for the *Methodist Review*, January, 1917, a quarterly magazine of southern Methodism. If the English Dissenter finds a solution for modern problems in the preaching of "salvation within the church," the American Methodist practically ignores the very name that might suggest ecclesiastical limitation and discovers for East and West a unifying and organizing force in the message of the risen Christ. "Give the non-Christian the living Christ, and let him hold on to all he has that does not contradict that," is the verdict of Mr. Goddard.

The writer is led to this conclusion partly by incidents connected with summer-school lecturing. In a theology class last summer the question was raised: "Is the Roman Catholic church of today an adequate expression of Christianity?" This received a negative answer. In spite of the moral earnestness of many Roman Catholics, the papal claims, the abuses of the priesthood and the confessional, and similar defects mark the organization as inadequate. At the same summer session a similar query

was raised regarding Protestantism in its present form. At first affirmative responses came rapidly, but after a serious discussion a regretful negative came to be deemed necessary in this case also. (1) The very name Protestant, implying as it does a negation of Romanistic claims, is meaningless in view of Christian enterprise toward the conquering of lands unacquainted with such phenomena as presented by Reformation struggles. "United Protestantism will need a name that embodies that for which united Protestantism will stand—some term that will need no apology wherever we may go, some term that bristles with the positiveness and aggressiveness that we shall have to have before we gain universal dominion." (2) The creeds of the different denominations are not germane to the program of world-wide Christian conquest. All of them bear the birth-marks of a conflict with so-called heresy. None of them appear to have been born in the throes of agony for universal dominion. Even today we have made little progress beyond the stage. Let a pan-Protestant assemblage be called and asked to subscribe unanimously to a particular tenet of any of our leading denominations such as that of infant baptism. Such a proceeding would evoke a pandemonium. Yet it is comforting to feel that the tendency to form separate religious bodies, which began with such velocity in the Reformation, reached its maximum a half-century since, and now we see the pendulum swinging toward the merging of denominations. From the first beginnings of Christianity its environment has seriously obstructed adequate expression. Foes external and internal have menaced the life of the churches. It is only in the modern period with the coming of civil recognition that Christianity finds favorable conditions for the setting forth of itself in universal world-conquering terms. Today "we need an open mind that will make us willing to be stripped of all unnecessary *impedimenta*. We need to agree upon a few vital, elemental,

fundamental truths, and go out for universal dominion." The matter of unification is not as easy as many well-meaning folk are disposed to think. It cannot be done by bringing all other denominations within the one we feel best suited to our own individual notions. Yet in all the abortive efforts so far undertaken there lies the promise of a solution for the problem of unity. Every vital idea in some way evolves an organism for its expression and perpetuation. The regally vital idea of a closer fellowship among God's people must move through its ever-increasing influence today to some form of unity—federated or otherwise—of love, purpose, and sympathy which will furnish an adequate expression of Christianity.

Nonconformity and Its Outlook in England

Bernard L. Manning, of Jesus College, Cambridge, writes an article entitled "A Dissenter's Apologia" in the *Constructive Quarterly* for December, 1916, which in a lively fashion depicts the light and shade of Free church life and thought in England. Evil days appear to have come upon Dissent. In politics, in philanthropy, in actual Christian propaganda, denominational concerns appear to interest an ever-narrowing circle. "The Y.M.C.A. threatens to oust the missionary societies." The war is bringing conditions that challenge the Free churches. Does Nonconformity stand today for "anything that is vital, essential, eternal"? The writer goes on to inquire as to what is distinctive at present in Dissent. (1) In architecture the fashion has changed from the chapel perhaps even named after a public house—like the Red Lion Street Chapel—certainly always easily distinguishable from the buildings of the established church, "to a building which is as bad an attempt to copy mediaeval Gothic architecture as the highest of high churches across the street." (2) In public worship Dissenters now use fonts and lecterns and ritual and fore-shortened sermons in a very

Anglican fashion. (3) In conduct the old and straitened standards of character are laid aside as "narrow" and superstitious. "The ban has been removed from novels and the theatre, from dancing and whist." It is urged that nineteenth-century Nonconformity "preserved public spirit, fostered political freedom, maintained intellectual liberty, and defied a renascent feudalism." Admitting all this to be true, it may now be shown that (1) Dissent is no longer necessary to the performance of these public services and (2) the need for such services is now no more present. Dissent in the Victorian period provided most eager workers in social and philanthropic causes. Since then the Established church has developed a social conscience and "the fact that a man is interested in humanitarian work is no longer a reason for his being a Dissenter." In the country life of the nineteenth century the chapels served as rallying-points "for all men with a mind of their own, who were resolved not to sell their souls and bodies to the squire and the parson." Now the squire may himself be a wealthy Dissenter. The chapel is not now necessary as a protest against Victorian feudalism.

Yet, in spite of all this, Dissent does really stand for something real and vital. It stands for the church, not of the Anglican Establishment, but of God; the Holy Catholic church and "not a spiritual shadow of the state." "The world, the nation, and the parish are vain, temporary things; the church is eternal, foreordained before all worlds. The church is not the world organized for religious purposes, it is God's dynamite to destroy the world." This, the original meaning of Nonconformity, still holds today. The war has shattered the notion of the gradual evolution of the highest life. Devotion to our own nation, devotion to a common humanity, will not save us. The supernatural church, "the New Jerusalem that lieth four square, descending out of heaven from God," this only will save us. "*Outside the church—no salvation.*"

THE CHURCH AND THE WORLD

MISSIONS

Missionary Half-Truths

Rev. C. B. Young, of the English Baptist Mission at Delhi, has written a timely article in the July number of *The East and the West*. He intimates that too frequently missionaries in the presentation of the missionary situation revert to the old indiscriminate attack on the "heathen" systems of faith and practice. Mr. Young is of the opinion that there is a tendency to dwell predominantly on the dark side of "heathenism." The effect of such interpretation is that the people at home frequently infer that "heathendom" is total darkness upon which "the light that lighteth every man" has shed no ray. This may or may not mean increased zeal for missions, but it is not true. He thinks missionaries are not called upon to argue that non-Christians are totally depraved, for while it may be true that the alternatives to Christianity in the West are frankly irreligious, there are in India rival religions which include among their adherents thousands of spiritual, even saintly men. One-sided portrayals of the evils of heathendom not only establish missions on the basis of a half-truth, but do infinite harm to the cause among the non-Christians in the foreign field.

The Other Side of Islam

Does the average American Christian assume that there is no good in Islam? When we read about Islam or hear lectures on it, frequently we are following the interpretation of someone who is endeavoring to gain recruits for the missionary propaganda of Christendom. Suffice it to say that such a motive is not conducive to a fair presentation of Islam. Anyone who is predisposed to think that Islam has nothing good to give to its adherents would

do well to read S. M. Zwemer's article in the *Constructive Quarterly*, December, 1916, entitled, "Islam at Its Best." Few men are better able to appreciate the failures of this religion of the East; but he is also able to see the high points to which Islam attains.

Islam at its best is found embodied in the lines and writings of four superior persons, namely, Mohammed, the author of the Koran, al Bukhari, the chief collector of traditions, al Ash'ari, the great dogmatic theologian, and al Ghazali, the reformer and mystic. But al Ghazali is singled out as the person in whom, more than in any other, Islam may be seen at its best.

Al Ghazali was born at Tus, in Persia, in the year 1058, and died in 1111. Professor Duncan B. Macdonald, who is as well qualified to speak as any other man, says that al Ghazali "saved Islam from scholastic decrepitude, opened before the orthodox Moslem the possibility of a life hid in God." Al Ghazali honors Jesus, but his acquaintance with Christians has been unfavorable, and so in his writings he despises them and ignores Christianity as a religion. Tradition attributes to him some ninety-nine books, of which sixty-nine are known still to exist. He was a great mystic, and his famous Confessions may be compared with those of Augustine or Bunyan. Sometimes his sentences read much as do those of the great Christians; for instance, "No one knows God save God Himself Most High, and therefore even to the best of his creatures He has only revealed His names, in which He hides Himself." There are three degrees in knowledge of God, he says: intellectual, admiration and attempted imitation, and actual acquirement of God's attributes such as the angels. God, whom he calls the Merciful One, expresses Himself

in four mercies: our being by creation, our guidance, our external happiness, and beholding God's face in paradise. Holiness he describes as deprivation of all that which is merely human, not by any idea of separation from moral evil. He was a great observer of nature and a student of the natural sciences. His respect for Jesus is reflected in his quotation, "Whosoever knows and does, the same shall be called great in the Kingdom of Heaven." Especially attractive are his discussions on prayer. To be sure he assumes the characteristic Moslem attitude toward prayer and says, "Prayer in the Mosque is worth twenty-seven times as much as private prayer." But we are able to appreciate more his words: "Prayer is a nearness to God and a gift which we present to the King of kings even as one who comes from a distant village brings it before the ruler." The six things of which prayer consists are: presence of the heart, understanding, magnifying God, fear, hope, sense of shame. Referring to humility he says, "No one shall enter paradise in whose heart there is the weight of a grain of mustard seed of pride," and, "Whoso

humbleth himself before God, God will exalt him, and whomsoever is proud God will bring him low." And in accord with such views of humility are the seven requirements in almsgiving, namely, promptness, secrecy, example, absence of boasting, gift not to be spoken of as great, giving alms to right person, and our best is demanded. Indeed, one might easily think his prayer for forgiveness to have been uttered by a Christian:

O God, forgive my sin and my ignorance and my excess in what I have done, and what Thou knowest better than I do. O God, forgive my trifling and my earnestness, my mistakes and my wrong intentions and all that I have done. O God, forgive me that which I have committed in the past and that which I will commit in the future, and what I have hidden and what I have revealed and what Thou knowest better than I do, Thou who art the first and the last and Thou art Almighty.

When Dr. Zwemer ponders on the fact that these ideas held the thought of al Ghazali and continue to interest his followers, he has the hope that al Ghazali may prove to be a schoolmaster to lead the Moslems to Christ.

RELIGIOUS EDUCATION

Sufism Reaching West

While Christians have been making herculean efforts to cover the world with their religion, Islam has, at least, been making one staggering attempt to propagate itself in the West. Inayat Khan was induced by his spiritual guide to promise that he would go into the West to spread the faith of Sufi. Accordingly, during the last four or five years an order of Sufis, or Moslem Mystics, has been brought into existence in England, France, Russia, and America. Sufis have no prejudice toward any prophets, for they look upon all as Divine Wisdom itself appearing under different names and forms. They offer

devotion to Abraham, Moses, Jesus, and Mohammed. Inayat Khan as a Sufi is so tolerant that he can write:

Were a Buddhist to come to me saying, "Lo! our Lord Buddha was the only teacher," I would say "Verily!" And if a Hindu cried to me that Krishna is the ideal master, I would answer, "You speak rightly." And if a Christian should declare that Christ is the Highest of All, I would reply, "Undoubtedly."

Sufism is a religious philosophy of love, harmony, and beauty. And in its modern guise it makes a subtle appeal to those aesthetic souls whose mental conceit forbids the acceptance of Christian faith. "Allah" is declared to be the sum total of

"all personalities, having two aspects, the "Knower" and the "Known." As "Knower" He is God supreme; as "Known" he is Mohammed. The aims of this mission in the West are said to be five: (1) to establish human brotherhood, (2) to spread the wisdom of the Sufis, (3) to attain that perfection wherein mysticism is no longer a mystery, (4) to harmonize the East and the West in music, (5) to produce Sufic literature.

Herbert E. E. Hayes, writing in the *Moslem World*, January, is of the opinion that Sufism can never become popular, for its appeal must of necessity be confined to members of society who have intelligence and leisure enough to revel in its subtleties. He further thinks that the movement tends rather to sensualism than to mysticism, because it seeks to gratify aesthetic taste in preference to spiritual aspiration.

Religious Education as a Function of the Church

Franklin C. Southworth, in a brief article, "The Church as an Educator," in *Religious Education*, December, states very clearly some of the implications of the present emphasis on religious education. His query whether or not education is a new function of the church is answered in the negative. In the Middle Ages the church virtually controlled education, and more recently the motive in founding large universities was to prosecute the study of theology. Four different interests are designated which have held first place in the order of church work, namely, ritual, dogma, feeling, and mechanism. The opinion of the writer is that wherever these interests predominate religious education will not be allowed its rightful place. The purpose of the article is to make an appeal on behalf of the teaching function of the church. And while he is able to say, "The man who is interested in truth for its own sake should apply, not to the church, but

to the university," he feels that the church is the only institution which interprets to men the real significance of the daily experience through which they pass. The task of the church, he states, is to connect the knowledge and the experience of the average man with the unseen world upon which the world of sense impinges. All of which has a direct bearing on the view we will hold of church membership. The test of earnest belief is no longer applicable, but, on the contrary, the church will welcome to its membership the youth or maiden as yet utterly incompetent to distinguish between the merits of the various divergent creeds of Christendom with even greater eagerness than it will welcome the veteran dialectician of a thousand battles. He takes a further step and says that character will not be the final test of fitness for admission into church membership. If the church is to be animated by the spirit of its founder, there will be more joy in its ranks over one sinner that repenteth and perchance sins again than over ninety and nine just persons who need no repentance. The church is to be regarded as one of the agencies to help humanity forward. Therefore, "let the church not mistake itself for the Kingdom of heaven" nor "confuse its membership with the fellowship of saints."

Religious Education at State Universities

The tenth annual meeting of church workers in state universities was recently held at the Congress Hotel, Chicago. The program was devoted in the main to the discussion of problems peculiar to the work of religious education among the students in state universities. During the discussion a noteworthy feature was brought to light, namely, that there is on foot a movement for the organization at state universities of schools of religion in which the instructors will be men employed by the various denominations interested. At the present

time some universities are willing to give credit for Bible courses pursued under competent direction, but public sentiment prohibits these institutions from offering such courses under the direct control of the university. The general consensus of opinion among the workers present at the meeting was that the interest of students in religion is much greater than is indicated by the relation of students to the local churches.

How Children and Education in England Are Affected by the War

It is commonly thought, and perhaps truly, that England is one of the least hit of all the belligerents; at any rate, she has not been overrun by pillaging armies. Even so, the deteriorating effects that are witnessed in the children, and the shattering of the works of the large educational institutions, call for reflection. Some reliable information has been provided by the United Board of Sunday-School Organizations, which is composed of representatives from the denominational Sunday-school organizations of the Methodist bodies, Congregationalists, Baptists, Presbyterians, the Society of Friends, and Moravians. The report shows that in England there are statistics revealing an increase in juvenile crimes of a serious nature since the outbreak of the war. For instance, Cecil M. Chapman, the metropolitan magistrate, found that during the last few months of 1915 delinquency in children had increased 40 per cent, and the comment he made was that "war had created an excitement in the minds of the children." Somewhat similar are the findings of Sir Edward Troup, permanent under-secretary at the Home Office. In a circular he issued this year to the magistrates he says he "has under consideration representations respecting the recent increase in the number of offenses by children and young persons under sixteen years of age."

He adds, "The increase in the number of juvenile offenders is mainly caused by an increase of nearly 50 per cent in cases of larceny; but there are also more charges of assault, malicious damage, gambling, and offences against educational acts." The report of the United Board refers to the "loss of discipline" which seems to be prevalent, and due in part to the absence of fathers. Sir James Yoxall has stated that as many as 200,000 children between the ages of eleven and thirteen have been released from school to do war-time work. The report continues, that among the older children there is a growing impatience of control and an increasing desire for adventure.

The London *Times* states in a recent editorial that less than half the children of England receive any education after the age of thirteen because the war has depleted the colleges and universities to such an extent that the dormitories which hitherto were used for students are being occupied by wounded soldiers. Thus, as the effects of the war are banishing the child life and educational institutions it is penetrating to the vitals of the nation.

Congregational Education Society

The one-hundredth anniversary of the Congregational Education Society was observed on December 4, 1916. During these years the Society has disbursed over \$6,500,000 in aiding 10,073 ministerial candidates, helping schools of all grades, and doing religious work among students. Now the Society faces the future with a new and somewhat definite task. It is to lead in a comprehensive and unified religious education program. There are five definite objectives in this program, namely: (1) to lead in unifying and directing missionary education for the six Congregational executive societies; (2) to lead in special religious work among students in colleges and universities; (3) to lead in pushing the cam-

paign to secure recruits for the ministry and missionary service; (4) to lead in training people in applied Christianity through the Social Service Department; (5) to

lead by co-ordinating the above work with the religious education program of the Sunday School and Publishing Society.

CHURCH EFFICIENCY

Young People's Societies Based on Federated Sunday-School Classes

It is frequently heard said that the organized Sunday-school class seems to be making any other young people's organization superfluous. At least it is apparent that the trend in some quarters is for the work of the young people to center around the Sunday school. Organizations known as Sunday-school federations have, in some churches, taken the place of any other young people's society. The purpose of the federation is twofold: to supplement the Christian education of the Sunday school and to furnish opportunity for the expressive activities of the Christian life. The unit of membership in the federation is a Sunday-school class with its teacher, instead of an individual unit. The advantages which accrue from this federation movement are that the religious activities of the young people have a single center, namely, the Sunday school; and that the Sunday school is given a larger opportunity to carry its work through to some kind of expression.

Free Churches and Union

The meeting of the joint committee representing thirteen denominations to consider proposals for a United Free Church of England was held recently at Mansfield College, Oxford, with Rev. J. H. Shakespeare presiding. Some eighty-two members were present, and progress was made in the direction of an ultimate working program. It was felt that any federation of churches should admit communicants to communion at all free churches alike.

One of the noteworthy recommendations was that a federal council be created, "consisting of members duly appointed by the assemblies or supreme courts" of the federating churches, and that this council should have general advisory powers, together with such executive and administrative powers as the churches might give to it later. A number of special committees were appointed and a meeting will be held in the spring, when a declaratory statement of the common faith of the evangelical free churches of England will be presented.

What the Federal Council of the Churches of Christ in America Is Doing

Bishop Earl Cranston of Washington headed a delegation which, on January 24, called upon President Wilson and presented resolutions in support of legislation by Congress providing for the adequate protection by the national government of aliens in this country "and for the creation of a Federal Commission of not less than five members for the study of the entire problem of the relations of America with Japan and China." The resolution asking that Congress authorize the President to appoint an Oriental commission suggested that Congress invite Japan and China to appoint similar commissions and that the American commission meet with the two Asiatic commissions in their respective countries. These resolutions had been previously adopted by "A Conference on America's Oriental Problems," held in New York, September 28, 1916, and by the Federal Council of the Churches of Christ in America at its quadrennial meeting held in St. Louis in December.

Under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the Churches, and the Federal Council of the Churches of Christ in America, a conference was held in New York City, January 13, 1917, to consider how the Christian womanhood of America may make its most effective contribution to the promotion of international friendship and world-justice through organization. There were more than one hundred invited outstanding leaders present, representing twenty-one denominations. After full and spirited discussion it was unanimously voted that the best results would be secured by having women "become an integral part of the organization of the American Council" and be "represented upon the Executive Committee." A preliminary committee of nine was elected to suggest members for election to the American Council.

At the request of the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America Dr. George J. Fisher has made a study of Sunday-school athletics. A questionnaire addressed to 575 physical directors of Young Men's Christian Associations brought 342 replies and indicated that in 130 communities some form of inter-church activity prevailed in athletics. The most common form of organization is that in operation in Brooklyn, which is the pioneer effort. It is known as the Sunday-School Athletic League and is a permanent organization in which about 90 churches participate and which provides for promotion of a wide variety of athletic activities as well as a summer camp, first-aid work, and lectures in sex education. This investigation indicates that a large number of communities desire to promote such activities. Where this work is related to the Young Men's Christian Association, it has grown quite satisfactory and efficient—which may point to the value of having an experienced physi-

cal director to conduct such activities. The conclusion reached by the investigator is that the time has come for standardizing this work, for outlining a model type of inter-church organization of athletics which shall provide recommendation of methods for adequately relating such activities to the local churches and to other inter-church bodies in the community.

Christianizing Society

Under this caption in a recent issue the *Methodist Review* has some pertinent things to say.

We hear much insistence that the Kingdom of God is within you. This is true, but it must labor for an outward expression. Life manifests itself in growth, evolution, and expression in organization. The attainment of a world-order in harmony with the teaching of Jesus is the end toward which the Christian must hope, pray, and labor. He must be in irrepressible conflict with everything that would hinder the realization of this end. It is this ideal that animates the church today. It remembers well enough that salvation is first individual, and that a regenerated life is autonomous, and not enforced and guided from without. But it also recognizes that good environment has great value in modifying temptation and repressing vices. So there comes upon us the dawning of a social regeneration. Heretofore the work of the church has been largely curative; henceforth it is to be both curative and preventive. The work of rescue is not to be given up, nor will it be any less, but added to this will be the breaking up and the destruction of forces and conditions that make rescue necessary. This effort will ramify all phases of life, extending to all wrongs that can be righted and to all evils that can be subdued.

The humanitarian spirit which characterizes all Christendom today, and which asserts itself in the prevailing forms of social service, is due primarily to the teaching of

the church. It is the challenge of the world thrown back upon the church to establish the validity of her faith by her works. There are those who would call a halt upon this talk of social regeneration and of Christianizing society. While the tendency may have its accompanying dangers, yet the idea is just as sound as that of the regeneration and Christianization of the individual, the home, or the school. Jesus' condemnation of formal religion was uncompromising. According to his teaching, if religion is to achieve all that it should it must function to the farthest outreach of justice, truth, and mercy. Love must be the dominant principle. Guided by this the church has sought always to take her lessons and her duty from her own resources and the field which was before her. She must and will do so in our day. Yet be it understood that in this the church is not to become responsible for social and political movements, but is to inspire its own forces with the ideals and the spirit of helpful service and as far as possible pour into all channels of human interest a reforming and purifying influence. In harmony with this view is the aspiration of the Federal Council of the Churches of Christ in America. It thus states the duty of the churches: "To secure a larger combined influence of the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

Church Efficiency and Health

At the last session of the Southern Sociological Congress, the general secretary delivered a sort of keynote address, "A Challenge to the New Chivalry." It is published in *Forward*, the official organ. We do not now attempt a review of the address, but gather from it a few suggestive items.

The "New Chivalry" is health. The challenge is issued for a new order of sacri-

fice—a crusade against disease. Attention is called to the fact that in all ages disease has been the heaviest drag on civilization. It is the haunting threat of every human life. During the past year it is estimated that in all the world nine and a half millions of people died from preventable diseases, and in the United States six hundred and thirty thousand. In this country tuberculosis alone costs more than the entire expense of the federal government. Malaria causes more than 3,000,000 cases of sickness every year with a cost of not less than \$160,000,000. Typhoid brings annually 35,000 deaths and a financial loss of more than \$350,000,000. All these and numerous other diseases that exact their heavy toll are absolutely preventable. When we know how to prevent and to exterminate them, they pass from the class of mere diseases and become social crimes. Death from such causes is manslaughter.

Heretofore organized religion has been preaching much about health and joy beyond the grave, while human happiness and efficiency have cried out for the redemption of health this side of the grave. Now science and religion alike have made public health a moral issue and are, therefore, calling on the church as well as on all other social agencies for a crusade of health. The church is the most powerful guardian of human life and welfare. When the causes of disease were unknown, it was largely exempt from responsibility. But now, since the causes and the prevention of disease are understood, the position of the church passes from a dim and superstitious indifference to that of a commanding moral obligation. "Hereafter a searching test of church efficiency will be its ability to achieve health for the people—health, physical, mental, and moral. And every church that holds aloof from this holy interest will thereby forfeit its historic place in the reverence and the confidence of humanity." Too long we have clung to the

idea that the church must confine itself to the realm of piety and prayer. Certainly these are just as significant as ever they were. But now that the darkness is lifted and we know how to prevent disease, there is need of doing things as well as of praying about them. Some insist on caution, reminding us that the only business of the church is to save souls. We are agreed. But who is able to draw the dividing line between soul and body? Wherein are their interests separate? If one feels more satisfied when he has biblical teaching to direct him, he should be able to find all that his case requires by consulting either the Mosaic legislation or the teaching of Jesus. In both of these the conservation of health and life is a predominant characteristic. The achievement of health today will not come apart from the support of organized religion. Long has the church been the greatest of earth's altruistic agencies. There is nothing yet in view that can take its place. It will not fail now. In each of the past centuries it has had its distinguishing achievement. It will have such in this century. It will be the conservation of human life.

Looking to Unification

The Joint Commission on Unification representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, met in Baltimore, December 28. They had before them the report of the Joint Commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916. There has been much speculation as to what would be the fundamental and vital issues. They were agreed upon as

follows: (1) the General Conference and its powers; (2) the jurisdictional conferences, their number, and their powers; (3) the status of the colored membership of the Methodist Episcopal church in the reorganized church.

The spirit of the commissioners was fine. The whole atmosphere was distinctly fraternal. The fellowship was intimate and refreshing. The discussions were all in the very best of spirit, frank and brotherly. Both sides spoke their mind freely, yet there was not a bitter or distrustful word. Questions which have been generally considered to be charged with dynamite were discussed in a calm and brotherly way. All seemed willing to consider every question *aequo animo* and to let clear judgment, a fraternal heart, and a righteous conscience give the final word in each case.

It was believed that if agreement should be reached touching the three items mentioned above, with time and patience the details of a plan for the unification of Methodism could be worked out. The commissioners were in agreement concerning many of the related questions. But in view of the magnitude of the interests involved it was impossible to reach final conclusions. The significant subjects were assigned to special committees for further consideration. They are to make their report at a session of the Joint Commission to be held June 27, 1917. An editor of one of the church periodicals who is a member of the Commission said in concluding an editorial on the meeting: "God is leading us. Let us be sure that we follow him in the patience and expectation of faith and in the largest spirit of Christian fellowship." The whole membership of the churches concerned is called upon to continue instant in prayer for the guidance and blessing of God upon the work so auspiciously begun.

BOOK NOTICES

Lives Worth Living. By Emily Clough Peabody. Chicago: The University of Chicago Press, 1915. Pp. xiii+187. \$1.00.

Objection has been fairly made that the Sunday-school curriculum is prepared for boys and young men. Biblical narrative is largely concerned with men, and even heroic biography outside the Bible is chiefly masculine. Of course, great lives, whether of men or of women, are stimulating to both girls and boys. We should not wish to confine the ideals of girls to those that are feminine. Yet there is undoubtedly a need for good textbooks that deal with the religion and the religious and social problems of women.

Mrs. Peabody has made use of a unique pedagogical device in the organization of her book. She presents for one lesson a biblical character, e.g., "Lydia, the Christian Business Woman"; for the next lesson she studies a modern problem suggested by the biography, in this case "Woman's Place in Industry." The plan gives a vitality and interest to the course.

The work is very well done. There are good teaching suggestions; a limited bibliography allows of work outside the class; some good poetry gives a literary quality to the presentation.

The course extends to only thirteen chapters, and thus offers an excellent three months' study for a young woman's class in Sunday school or Christian Association.

Creed and Curriculum. By William Charles O'Donnell, Jr. New York: Eaton & Mains, 1914. Pp. 119. \$0.75.

The subject of religious instruction in the public schools is here treated with great earnestness. The author stands squarely by the American principle, but still believes that the essence of religion may be taught in the public schools. He gives numerous quotations from educational authors who hold that religion is an essential of education, and argues from the whole history of education from primitive man to recent times. He presents with approval the systems in vogue abroad. The manifest difficulties of the American situation he would meet by limiting religion to its great essential—belief in God as the sanction of all morality. But the problem is not so easily solved. In any practical working out of the matter there is no such reality as a common religion. Belief in God may mean much or little, and the way in which such faith is taught would depend entirely upon the teacher. To make the teaching of religion obligatory upon the teacher would cer-

tainly be very unfortunate. It is doubtful whether the English and European systems offer any success which would encourage us to follow their examples.

The City Institute for Religious Teachers.

By Walter Scott Athearn. Chicago: The University of Chicago Press, 1915. Pp. xiv+151. \$0.75.

The problem of teacher training is ever to the fore. Within the last few years a new effort has been developed to perform this work by co-operation among the churches of the community. The most notable and successful of these attempts was made by Professor Athearn at Des Moines, Iowa. He built up an institute where serious work of high grade has been done by a group of students through a three-year course. He secured teachers for his classes whose ability was often equal to that of college grade. He emphasized the school idea, deprecating mere enthusiasm and inspirational meetings. He secured the response of the community and the co-operation of the churches, and actually succeeded in training a body of effective teachers.

The results of this experiment, the details of organization, the plans for promotion, the suggestions for curriculum, and so forth are given in this convenient little book. Pastors and Sunday-school workers would do well to study this scheme, for there is no community where some similar institute could not be successfully carried out. There are some hundreds of community training schools now in operation. Many of them would be more successful if they gave better heed to Professor Athearn's suggestions.

Unity and Missions. By Arthur Judson Brown.

New York: Revell, 1915. Pp. 319. \$1.50.

The largest contributions being made to Christian unity are doubtless in the mission field. This work of Dr. Brown presents the material in admirable form. The reader will find in it not only a statement of what is actually being accomplished in co-operative activity in the foreign field, particularly in China, but he will find these facts given their place in a broad philosophical outlook. Dr. Brown's acquaintance with his field is too well known to need more than mention. The most serious criticism to be passed upon the book is the author's failure to grasp some of the historical difficulties under which certain denominations like the Baptists and Episcopalians approach the problem of co-operation. This particularly appears in

chaps. ii-iv and vi. From the point of view of efficiency such positions seem mere sectarianism. As a matter of fact, however, both of these religious bodies, to which others might be added, face an actual situation resulting from the attitude of large portions of their members. The chapter upon "The Anglican Proposals for Unity" is written sympathetically, and Dr. Brown is never harsh in his judgments of those who see less clearly than does he the necessity of unity. In his opinion organic unity is inevitable, but the actual current of events would seem rather to argue that there will be a general *rapprochement* of different bodies until at last men have got together in spirit and in program rather than ecclesiastically.

Citizens in Industry. By Charles Richmond Henderson. New York: Appleton, 1915. Pp. xix+342. \$1.50.

Dr. Henderson's volume has already been mentioned in the *Biblical World* by Professor Graham Taylor, but it is desirable again to call attention to the sterling worth of the volume. In it one will get an admirable presentation of the actual processes now at work in the improvement of social conditions. It is the sort of book which every minister ought to have in his library if he wishes to keep in touch with the work of our modern world. Among the valuable topics touched upon are "Health and Efficiency," "Methods of Improving the Conditions of Home Life of Employees," "Neglected and Homeless Youthful Employees," "Education and Culture," "Experiments in Industrial Democracy," "Welfare Work," and "Moral and Religious Influences."

The Christian Science Church. By William McAfee Goodwin. Washington, D.C.: Goodwin, 1916. Pp. 165. \$1.50.

The author has a grievance: the Christian Science Board of Directors will not amend the *Church Manual* of the Mother Church. The author is a devoted Christian Scientist upon whom rests the heel of the oppressor. To those who know the technicalities of the situation the volume would probably be edifying reading.

The Book Kerith. By George Moore. New York: Macmillan, 1916. Pp. 486. \$1.50.

It has been pointed out by reviewers that it was inevitable that George Moore should sooner or later write a book on the Bible. Apparently in late life he discovered that there is such a book, and it naturally made an impression upon him.

It is a little difficult to describe the present volume. It touches the Bible at one or two

points, but not at largely significant points. Apparently Mr. Moore has read volumes which connected Jesus with the Essenes, and other volumes which argue that he was not actually killed on the cross, but came to life again in the tomb and afterward appeared to his disciples. Combine these items and mix them thoroughly with an unrestrained imagination which has no sense of historical values or perspective, and add to it a mind that cannot understand real greatness except it appear in some form of passion, and you have this volume. The larger portion of the book is given to an account of what Jesus did after he slowly came to his senses after the crucifixion—how he went back to the Essenes, became a great raiser of sheep, and passed his days as a shepherd possessed of a rather mediocre mind. He apparently did little except to go around with his sheep and train up another man to be his successor. Finally he repents of ever having thought of himself as a Christ in Jerusalem, and makes confession of his sin. In the meantime the story of his disappearance has become the story of the resurrection. During the course of the story Paul meets Jesus, but is not moved to give up his belief in the actual resurrection of the Jesus who he cannot realize is before him in the Essene shepherd.

To treat this volume seriously is difficult. Theories of the resurrection we know, and faith in the resurrection we know, but where and how are we to classify this extraordinary literary production? Those of us who have admired Mr. Moore's literary ability in his former writings and have had our respect for him as a man shocked by his autobiographical volumes will not find in this book anything to rehabilitate our respect for him as a master of English style.

John Huss, His Life, Teachings, and Death.

After Five Hundred Years. By David S. Schaff. New York: Scribner, 1915. Pp. xv+349. \$2.50.

The review of this volume is unfortunately somewhat late, but the work belongs to a class which may very well be noticed at any time after publication. Professor Schaff has produced a volume of real biography. It is based upon the study of sources, and while abounding in appreciation of Huss, is far removed from miscellaneous adulation. While Dr. Schaff recognizes the position of Huss as a national leader, the general course of history seems to be handled rather as a background than as a breeding-ground of the reformer's significance. Church history is not clearly seen as a phase of social history, and the total effect of economic readjustment in the fourteenth century is hardly recognized. Eighteen pages serve to give an account of the world in which Huss lived.

It is only fair to add that Professor Schaff does not undertake to give a history of the times in which Huss lived, but rather to show him as a representative of a new type of interest among the cultured men of his day. As such the volume is a permanent addition to our biographical literature.

Dictionary of the Apostolic Church. Vol. I. Aaron-Lystra. Edited by James Hastings. New York: Scribner, 1916. Pp. xiv+729. \$6.00. By subscription only.

The present volume is the first of a two-volume dictionary which undertakes to do for the rest of the New Testament what the *Dictionary of Christ and the Gospels* did for the Gospels. In tone and character it is more like the latter volume than the *Dictionary of the Bible*. It is a little difficult to see why it is needed, for the field is thoroughly covered by the *Dictionary of the Bible*. Still, it is a few years more modern, and the literature is therefore brought down a little closer to today. It also is a little less obviously critical in quality and its general positions are possibly more conservative. At all events the articles in which there is any particular danger of radical views are given to men of unspeculative mind. This sometimes leads to strange circumlocution, if not circling, as, for example, Professor Peake's article on "The Epistle of Jude," and the article by Professor Allen on "The Gospels and the Kingdom of God." Professor Dewick's article on "Eschatology" is what we should expect—a thoroughgoing treatment of the matter. He seems to be well acquainted with the English writers, but apparently sees little value in American writers, or German, unless the latter are translated. American authors are not much in evidence, but as a product of British scholarship the work is thoroughly respectable. As a dictionary it will hardly be needed by those who already possess Hastings' *Dictionary of the Bible*.

Living for the Future. By John Rothwell Slater. New York: Houghton Mifflin Co., 1916. Pp. 172. \$1.00.

Professor Slater has moved out into a path where every temptation is to drop into scientific bathos on the one side or into sentimentality on the other. He has avoided both. Starting with the fact that some time or other we are all to find ourselves living in a different mode from that of our present life, he begins to wonder what he will do thirty or forty years from now when he reaches this condition. He enters into an interesting field. We have had *Letters from Hell* and *Gates Ajar*, which attempted the same forecast, but none of them has had the sanity and helpful intimacy of Professor Slater's treatment.

The book refuses to be regarded as an argument for immortality, but one can see that it rests upon a study of philosophy. Its ethical bearing is of course immediate, for the way we shall live forty or fifty or one hundred years from now certainly has something to do with the way we ought to be living now. But Professor Slater does not preach. He stimulates, he evokes moral response, and always with a genial humaneness which makes the book unique among books on immortality. He makes you feel that you would rather like to die.

We venture to suggest that it would not be a bad idea for ministers to read this little book, or at least portions of it, in prayer-meetings and Bible classes. If its hearers do not outgrow the idea of death as either an eternity of torture or of sanctified ennui, we are greatly mistaken.

South American Neighbors. By Homer C. Stuntz. New York: Missionary Education Movement of the United States and Canada, 1916. Pp. x+214. \$0.60.

From all points of view South America is interesting and important to the United States. Hitherto this has not impressed us. The development of the various states has been fostered and directed by European countries. But now we are beginning to wake up to our responsibility and opportunity. To those whose knowledge of South America is meager this little volume will serve as an excellent introduction. A good map and a select bibliography are given at the end of the volume.

What the War Is Teaching. By Charles E. Jefferson. New York: Revell, 1916. Pp. 218. \$1.00.

These are the Merrick Lectures, delivered at Ohio Wesleyan University in 1916. They are in the best style of their author. He shows what the war is teaching concerning the nature of war itself, regarding the character of man, the inexorableness of moral law, the results of armed peace, and the indispensableness of religion if the world is to escape the permanent welter of destructive warfare. It is a brave and passionate book with the trace of the spoken style on every page. It is a splendid spectacle to see Dr. Jefferson drive forward with his arguments and arraignments.

Yet we have felt a certain inconsistency between the first and second chapters. If war is in itself such an evil, it is difficult to see how it can call forth such superb qualities in humanity as are cited in pp. 62 ff. At one moment we see war as the supreme evil, calling out the basest passions in men; at another moment we discover that war has evoked the most noble sacrifices and heroisms of which mankind is capable.

How can a cause that is all evil produce such abundant good? The comforting assurance is that the time will come when man, thus revealed in the full light of his tremendous energies for good and evil, will mobilize his strength for the conquest of moral and spiritual evil, finding the higher equivalent for fratricidal conflict. The note in the book which commands us is its prophetic sternness and profound insight. Young men ought to hear this modern voice crying in the wilderness of preparedness leagues and programs of militarism.

William Newton Clarke. A Biography, with Additional Sketches by His Friends and Colleagues. New York: Scribner, 1916. Pp. viii+262. \$2.00.

The author (Mrs. Clarke, evidently) tells how a great amount of personal manuscript connected with Dr. Clarke's life and work was destroyed in 1910 because he "did not intend to leave behind him data of any kind which might one day be exploited material for a biography." Over half of the present volume has been used for a sketch of Dr. Clarke's life. This affords a pleasant and fairly satisfactory impression of the main incidents in his useful career. In view of the strong autobiographical element in Dr. Clarke's *Sixty Years with the Bible*, a study of the genesis and growth of his theological judgments is not so necessary as it would otherwise have been. We feel, however, that the biographical section of this book might have been handled with a stronger grasp. Personal appreciations and recollections are interesting to kinsmen and acquaintances; but they are occasionally repetitious, and even a skilful editor cannot produce a unified impression out of such material. One of the most revealing memorials is from Dr. Harry E. Fosdick (pp. 117-19). Clear and beautiful as is the impression left by this gracious treatment of Dr. Clarke's significant career and character, we cannot avoid regret that the same number of pages could not have been used in the publication of a more adequate biography. William Newton Clarke's contribution to American thought was too significant to be finally portrayed by even so affectionate but incomplete a volume as this. There is a portrait of Dr. Clarke as a frontispiece, and the index is excellent.

Faith Justified by Progress. By Henry Wilkes Wright. New York: Scribner, 1916. Pp. xiv+287. \$1.25.

"Faith is belief that the ideals of personal life can be realized, a belief which is affirmed and acted upon in advance of proof from actual experience." In an introduction the author reviews the progress of thought through the

mediaeval period; Copernicus, Kant, Hegel, James, and Dewey; and defines his own position as critical idealism embodying the good elements of pragmatism. This position recognizes "*will* as fundamental to human personality, as the root of human activity, the source of human progress." But since will is so central, he devotes a short chapter to its further elucidation. After this somewhat abstract introduction he enters a more concrete discussion of progress in its actual stages through history. These stages are: (1) The primitive life which is absorbed in the gratification of momentary desire. But this life is essentially unsatisfactory. So through enlarging experience and continuous exertion we reach (2) the natural life where man learns to avail himself of the regular sequences of nature to utilize natural processes, to employ natural forces. But here, too, the inadequacy is extremely urgent, and we are led (3) to the supernatural life. Here faith leads to the projecting of a plan of a larger and more permanent life. But this life, too, despite its peculiar grandeur, fails because of its incompleteness. It shut out from its ken the refractory forces of nature, and all such human individuals as possessed neither intellectual grasp nor spiritual insight. Its ideal was that of a spiritual aristocracy. And so we are led to (4) the culminating stage of the universal life, whose fundamental postulate is that "the actual world contains the potencies of adaptation and growth of which human intelligence may avail itself in the establishment of a universal spiritual life." These stages elaborated and squared with the actual facts of history abundantly justify faith.

The postscript on the future of religion is a fitting close to a work which is optimistic in an acceptable form. Although the author's conception of will is very comprehensive, in the reviewer's opinion there is hardly sufficient recognition of the great fact that will to be efficient must be *directed*. Reason must at least sit on the right hand of the throne.

We heartily commend the book to a wide constituency.

Is Christianity Practicable? By William Adams Brown. New York: Scribner, 1916. Pp. xiv+246. \$1.25.

The title of this book raises a momentous question. In plain view of the present world-condition after two thousand years is the religion on which we have depended as final really practicable? The question cannot be dodged, but Dr. Brown does not wish to dodge it. With perfect composure he faces it squarely. In the first place and the last place he insists that in the large and true sense it *has never been tried*. It has never had a chance.

He makes a very important distinction at the beginning. Hitherto Christianity has been

utilized as an individual matter; as a social factor it has been overlooked or totally neglected. It has never once occurred to a single one of the falsely so-called great Christian nations to apply the eternal principles of Christ in solving either national or international problems. The idea has somehow prevailed that when nations are dealing with each other it is a game of grab and hold by force. They have sought to exploit each other. The idea of even cold, calculating justice has been suppressed. The great Christian conception of common human brotherhood has not occurred to the nations. So they have built armaments. Science has been taxed to the utmost limits in devising instruments of destruction.

But usually it takes suffering and sorrow to wake us up, and now we are waking up in very truth. Those who see far and wide are beginning to see what our fathers ought to have seen long ago. The teachings and example of our Lord are for the healing and happiness of the nations. The indications now are that at last Christianity is to have a fair trial. Such, we believe, is the thesis of Dr. Brown's book. He sustains it with cogency and power. He is always sane, avoiding, for example, the extremes of both the militarists and the pacifists and pointing out difficulties in the way of the league of nations. The central position of the church assures her, if she is wise, the leadership of the great nations to the realization of the Kingdom of God. Moreover, we are not shut up to present resources, powerful as they are. "But God has other workers still to enlist, and new powers still to release, and these in time—if we but do our part—will make accomplishment certain, and usher in the new social order for which the world still waits."

These lectures were delivered in Japan, and ought to have a wholesome influence in counteracting the baleful effects of jingoism both in Japan and in America.

Davis: Soldier-Missionary. By J. Merle Davis.

Boston: Pilgrim Press, 1916. Pp. 347. \$1.50.

The title expresses the extent of the subject's work and experience. Dr. Davis was born in New York of New England stock. In his early boyhood his father moved to Dundee in northern Illinois. Here he made his way through the district school, taught, and became a student at Beloit College. In the middle of his course he responded to his country's call, served with distinction through the Civil War, becoming a colonel. Then he returned to Beloit, after graduation went through the Chicago Theological Seminary, served as pastor, and finally found himself in Japan, where he was to do his greatest work. Missionary work in Japan still in the early seventies was in the face of almost insur-

mountable obstacles. By nature Dr. Davis was an evangelistic educator—a rare and much-needed combination. So he soon felt the necessity of higher education if real Christian progress was to be made among the Japanese. Previously he had met at Amherst Joseph H. Neesima, whose thrilling story is here briefly told. Through the co-operation of these two men the Doshisha was founded, and in the story of Dr. Davis' life we have a stirring history of the early struggles, the growth, the later perilous struggles, and the ultimate triumph of that great school.

The problems that Dr. Davis had to meet in connection with the school after it had become well established were more perplexing than those at the beginning. The danger came from the department of physical science. The teachers became exclusive specialists, and then gradually lost interest in the spiritual side of education, and some of them became out-and-out atheists. It looked sometimes as if all were lost. The death of Dr. Neesima was a severe blow. But the soldier in Dr. Davis served him well at this critical juncture—and through the years many a hard-fought battle was won. At last the Doshisha was saved, and the fact that it is now a powerful intellectual and spiritual force in Japan under the presidency of Dr. Harada is due in a very large measure to the evangelical loyalty, wisdom, and persistent energy of Dr. Davis, who in one of the later chapters is fittingly characterized as the "All-Roman Missionary."

The Death of a Nation. By Abraham Yohannan. New York: Putnam, 1916. Pp. xx+170. \$2.00.

While we are constantly hearing about the horrors that are being inflicted upon the Armenians, Jews, and Belgians, we hear nothing about the equally great horrors that are being suffered by the Nestorians or Assyrian Christians in Turkey and Persia. This is probably due to their "small number and lack of literary representatives." But while we are surrounded by horrors it is just as well to have the list as complete as possible. This book gives the history of the small sect of Nestorians who are designated the "Ever Persecuted." Then follows a "Chapter of Horrors" into the details of which we must not go. But even this chapter closes with the prayer: "May God forgive the Turks and Kurds, for they know not what they do!"

Rest Days—A Study in Early Law and Morality.

By Hutton Webster. New York: Macmillan, 1916. Pp. xiv+325. \$3.00.

This volume presents the same characteristics as a previous book of Webster; it embodies wide reading now expected of ethnologists.

The study of tabooed days, market days, and lunar festivals is as complete as can be. The discussion of the so-called Sabbath in Babylon is clear. The author does not accept Meinhold's theory of a primitive monthly Sabbath identical with the full moon. He shows that it is highly improbable that the weekly Sabbath was introduced largely by Ezekiel. One may add here that Ezekiel's influence—granted that the book is not a pseudepigraph—was not as great as was supposed ten years ago. One must say that very little is certain beyond the fact that the weekly Sabbath was unknown to Israel before the conquest of Canaan and that its basis is agricultural. Dr. Webster raises the question whether fasting had not been associated with the Sabbath at a very early stage. The death penalty on a Sabbath-breaker is not a pious historical dream. In the Hawaiian Islands and West Africa anyone who broke a sabbatarian taboo suffered death. Dr. Webster by calling attention to such facts will help the cause of Bible-study if his voice is heard among critics. Too often the attitude of the latter has been dogmatic, and their attempt to explain the evolution of Israel has been based on imaginary conditions. Israel before the assimilation of Canaanite civilization was in a primitive stage, and a study of similar conditions will give us a truer point of view. For this reason and for many others we welcome Dr. Webster's scholarly work on *Rest Days*.

The Story of the New Testament. By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1916. Pp. xii+150. \$1.00.

This little book is the first of a new series entitled "Handbooks of Ethics and Religion," intended for the use of advanced Bible classes or individual study. And, as its title implies, it is really a "Manual of Introduction to the New Testament," differing from the usual technical work only in the extreme simplicity of its treatment. It enters into no discussions of disputed points, cites no authorities, and gives only the briefest of bibliographies. Instead, it simply sets down, in the plainest possible language, the indispensable facts regarding the origins of the various New Testament writings, summarizes them usefully, and closes with a brief discussion of the growth of the Canon. All this is done in terms that anyone past childhood can, not only understand, but read rapidly and with pleasure. Yet this apparent ease of treatment rests on thorough technical scholarship, which is all the more striking because of its lack of self-display.

As regards various details other scholars may no doubt think otherwise, but all would recognize that the positions taken are legitimate. And the non-technical reader may rest assured that the facts he will learn are as correct as knowledge and patience can possibly make them.

The only criticism suggested is pedagogical and it may be stated in question form: Is the best treatment for beginners to be obtained by merely "scaling down" a textbook for advanced students? The answer should probably be negative. The usual introduction is intended for students who are also studying special exegesis, history of the times, and New Testament theology, and so can leave many topics untouched. But a member of a Bible class (unless under an unusual teacher) has no such supplementary information and the present book does not attempt to give it. For instance, on p. viii we meet with "messianic" and "eschatological." Now the first of these will have a false connotation to most beginners while the latter will have no connotation at all, but neither of them is explained. Here there is a defect in the treatment that is caused by the method. If the New Testament is to be understood as "the precipitate of primitive Christianity," beginners must be given something more than the special occasions of the special writings, or primitive Christianity may seem to them a rather attenuated and obscure system.

The obvious remedy for this defect would be to use this book in conjunction with some other which specializes in the thought of the period. In this case no better work of the same dimensions could be had.

Christian Baptism. By Frederick D. Kershner. The Commission on Christian Union of the Disciples of Christ. Pp. 116.

This book, written in a positive and irenic spirit, was read at a joint meeting of representatives of the Protestant Episcopal church and the Disciples of Christ interested in Christian union, and was published in 1912. It is a clear statement of the following position: "The immersionist believes it to be true that the ordinance of baptism in its essentially symbolic nature demands immersion: he believes it to be a fact that our Lord Jesus Christ, though it was unnecessary for Him, yet, in order to 'fulfill all righteousness,' was immersed in the river Jordan; he believes that the uniform practice of the New Testament church was immersion" (p. 89). This is a friendly and positive statement of unalterable positions, and is in fine temper.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY I—*Completed*

The Psychology of Religious Experience was published in the same year as King's book. It adopts the method of functional psychology which is outlined in the second chapter. This method emphasizes the instinctive impulses as the natural springs of all conduct, and therefore the ultimate sources from which religion arises. There is no specific religious instinct, yet religion appears in the developed interests which spring up in the fulfilment of the instinctive needs. The two fundamental instincts are food and sex. In fulfilling these needs a variety of interests and relationships appear. Struggling with nature and with other groups for food and protection, man slowly learned to make and use tools, to foresee distant ends, and to co-operate in attaining them. The natural environment determined the particular kinds of food available, and these, in turn, required special kinds of labor and modes of life. The division of labor between the sexes is also an important factor in social organization and control. Woman, on account of child-bearing and the dependence of the child, becomes the stable social factor. Mother and child become the social nucleus and the economic center. The woman's is the storehouse. Goods, domestic animals, and the garden develop around her. Affection pervades her world. Men hunt and fight for the woman and child, for home and fireside.

The recurrence of seasons, which controls hunting, fishing, and agriculture, occasions a periodicity in all the great activities, as do also the cycles of human life. This repetition gives rise to custom. Customs arise and undergo change quite unconsciously. Illustrations are offered by dress and speech in all ages. Customs gather sanctity through use and wont. In general, older ways are more sacred and their violation more taboo. Since these matters are non-rational many incidental features are carried along with those of greatest importance. Superstition and detrimental factors are not discriminated and eliminated.

The most important social customs—those most intimately bound up with the life and death interests of the group—are the ceremonials. They constitute pre-eminently the cultus. They occur in connection with the great events in nature, when man's nerves are put on the stretch by the uncertainties of life such as variations in the food supply due to drought and flood and pestilence. The first catch of fish, the first-born of flocks and herds, times of planting and harvesting, are

celebrated by ceremonials. Events of human life, birth, adolescence, marriage, illness, and death are also thoroughly ceremonialized. The same is true of relations between groups as appears in the cases of war and hospitality. While the variations in these observances are very great among different peoples, the occasions when they occur are quite uniform. This is the key to the unity and the differences of religious rites in widely separated peoples. They are all concerned with adjustment to the material and social environment, but each one reflects the objects and functions of its own life-processes.

These ceremonials are not pastimes, nor merely imitative dramatization. They do work. They accomplish results. They control nature and destiny. They are felt to be more important to the success of crops than the cultivation of the soil. Among primitive people they are magical. Magic is not distinct from religion. It is an aspect of religion, as of other relations of early man's life. He has no clear notions of cause and effect or other "laws of nature." He associates together all sorts of things which to modern science are unrelated. He is guided by surface impressions. His magic is collective and ceremonial as well as individual and secret, but the former is socially approved and the latter is more often taboo. Magic is chiefly of two kinds, imitative and sympathetic. The former appears in ceremonials of rain-making, when water is thrown into the air to come down like showers and thus bring rain. Warriors precede the battle with imitations of fights against the enemy which are felt to really weaken him. Images of the enemy may be employed, the destruction of which starts his actual defeat. Sympathetic magic proceeds upon the conviction that whatever you do to any part or possession of a man you do to him. Nail-parings, hair-clippings, clothing, excrement, afford a real connection with a person. Whatever is done to these is done to him. If they are bewitched or destroyed, the same fate overtakes him.

Gradually the ceremonials of a developing people may be freed from these notions of magic and be perpetuated and modified with more rational and ideal meanings. Many discussions of the priority of magic or religion are futile because they do not recognize that in early stages these belong together, and that religion later becomes more rationalized and practically efficient. Science, for example, can scarcely be considered any more a development from magic than from religion, for both at first worked together for practical control of nature and human life.

Ceremonials are always related to "spirits," but so is everything else in the experience of primitive man. Two questions, then, are of great importance here; namely, What are spirits? and What particular spirits are connected with religion? It is important in answering the first question to note that the notion of spirit is not clear and well defined among civilized men, not even among the theologians and psychologists. There is a great deal of evidence to show that the term "spirit" in early ages denotes anything which is unusual, either because it is peculiar in some minor variation from type, or because it excels in important ways. A gnarled tree, a stone whose contour resembles a face, a white elephant, a deformed man or animal, will be so regarded. Creations of the imagination are often not clearly distinguished from material objects. Dead men are not radically different from other men, only they live in other places, under the ground or beyond the hills. They eat the food left for them. They participate in ceremonials. Rice and tin among the Malays are addressed as human beings.

The chief characteristic of spirits seems to be their incalculable nature. They are whatever produces surprise, novelty, uncertainty. They elicit the "watchout attitude." It is this quality that King identifies with the "Mysterious Power," as if it were thought of as something pervading nature like electricity. A much simpler view of *Mana* or *Wakonda* is that these terms designate whatever attracts attention and produces a feeling of surprise, anxiety, fear, or wonder. In this view the *spirits* of religion are the objects of concern felt to be most important to the social group. Among some peoples these are totems. With others they are the human leaders, the kings and warriors and judges. The god is the group spirit symbolized in the form of the object or person held to be of most value.

Sacrifice is another common phase of ceremonials. The older and deeper meaning is obscured by later developments. Sacrifice is a means of bringing the group into closer relations with its gods. The gods or sacred objects have magical power. This can be secured by contact. The most complete contact is established by eating; therefore at first the sacrifice is the appropriation of the deity in a feast. Contact is also magically secured by leaving parts of one's self at the shrine or temple, for instance, a bit of one's property. The sacrifice is a means of overcoming taboo by securing more adequate connection with one's own magic-giving deity. It has also the effect of binding the group together as in the commensal meal.

There are other features of the ceremonial, and it is important to attain a sense of the unification of the various factors through the harmonious movement of the whole. It is necessary to perform the ceremonial at a fixed place and time. The ceremonial ground is characteristically decorated. The participants are dressed to represent the totem objects or ancestors. The sacred myths are recited and chanted, while the whole company moves in a rhythmic procession or dance, accompanied by characteristic music.

The discussions of prayer and mythology help to bring out more fully the relatively unconscious nature of these early ceremonials. Prayer does not occur independently of the ritual and is imbedded in it as a less conspicuous factor than the magical motor reactions. The suggestion is made that speech is for a long time secondary to other gestures, and occurs in the simplest ceremonials as exclamation, rather than as definite petition. Even in late developments prayer is not wholly free, since it seems to have its efficacy so largely at certain places and in specific postures and when accompanied by gestures of supplication and resignation. Mythology is also a much less rational and independent phenomenon than has been thought. Like prayer, it is at first closely identified with the ceremonial drama. It is the vocal expression of the images embodied in the mimetic dances. These reproduce the historical, legendary events from the past of the group, recounting in vivid action the crises and achievements of ancestors and various participants. "Interest in explanation satisfies itself with trains of vivid imagery rather than with actual facts or real relations."

The chapter on the development of religion is of great importance for an understanding of the author's view of the whole subject. It is intended as a kind of bridge across the seeming separation of earlier and present-day forms of religion. This interest determined the choice of the history of the Hebrew people, for illustration. The same general process is found among other peoples

who have attained any advanced stages in religious experience. Greeks, Egyptians, Babylonians, and Hindus afford abundant confirmation of religious progress as closely related to economic, political, and social development.

The remainder of the book treats a number of problems characteristic of the individual's experience within the continually unfolding life of social groups. Conversion and related phenomena deal with the inner life of persons at the period of their initiation into modern religious organizations. Here the psychology of religion achieved its first recognition as a science. Other sections deal with the breadth of the religious life, contending that it is not chiefly a matter of feeling or of doctrine, but that emotion and thought are related to action in religion as general psychology has shown they are related in other interests. Special chapters are given to studies of inspiration, non-religious persons, sects, and to the influence of democracy and science upon the character and fate of religion. Several of these topics will be studied in succeeding articles.

A Psychological Study of Religion, by Professor James H. Leuba, is a very frank statement of the subject from the standpoint of an "empirical idealist." In the preface he says: "I cannot persuade myself that frank dealing with religion can be detrimental to society, even though the advent of psychological analysis and explanation should bring about a crisis more powerful because more profound, than the one due to the less recent appearance of the comparative history of religions and the literary criticism of sacred writings." The keyword of the book is *behavior*. There are three chief kinds, mechanical, magical, and anthropopathic. The first is seen in the impersonal practical control of nature. Magic is also impersonal, and seeks definite ends, but by coercive means through mysterious powers. It is therefore sharply contrasted with scientific behavior. The anthropopathic type is that represented by the relations of men with men and with superhuman beings, whether personal or not. There is no specific religious instinct or emotion. Religion appears where an appeal is made to these superhuman powers. Gradually human needs are segregated into sacred and secular, the latter being those not easily satisfied by natural means.

The author avows his conviction that no god has more than a subjective existence, but this does not make impossible an explanation of the origin, continuance, and high estimate of religion. The gods have exercised a regulative, moralizing influence. A great variety of interests gathers around religion, which are usually accredited to religion itself. The real reason for the existence of religion is its biological value. "This value is to be estimated by its success in procuring, not only the results expected by the worshiper, but also others, some of which are of great significance." It is natural, according to Professor Leuba's general view, to make a sharp distinction between magic and religion, but the distinction is difficult to verify in the life of early peoples, and arouses a suspicion of being applied to the phenomena rather than being found in them. Much attention is also given to the origin of the idea of superhuman beings, which is attained along several routes, the most important being that of the notion of creation. Only those beings which are important factors in the struggle for life acquire the significance of real gods, but when the conception of physical nature is developed, the gods lose their significance in this realm and become "comforters in time of sorrow, lovers of justice and mercy, gods of righteousness." When through the accumula-

tion of experience regulative morality is born, religion supports it and enforces it. The relation of religion to morality is that of a guardian, but not a source.

In the treatment of theology and psychology it is important to note that theology is said to divorce itself from science and metaphysics, and to base itself upon "inner experience." But inner experience is the field of psychology, and thus theology would become a branch of psychology. The author's judgment that theology would entirely reject such a view was truer in the past. It hardly holds of the leaders in theological thought today. The last part of this book deals with the most recent religions and the religion of the future.

Certain questions like the following are likely to occur to the readers of these books:

Why is so much attention given to early stages of religion? The answer is because here one sees the phenomena in simpler form, and this helps to make clear the stages of development. It is not because primitive forms are regarded as higher or more authoritative. It is desirable to appreciate the genetic method of study of these problems.

Does not the connection of religion with the natural instincts degrade it? Not unless the natural is regarded as evil. It really gives religion a firmer foundation in experience.

How is the comparative value of different religions determined? Each needs to be regarded in terms of the social order to which it belongs. It is impossible for a people to have an advanced religion if effective social organization and rational education are lacking.

Books for Further Reading

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| F. R. Farnell, <i>Evolution of Religion</i> . | R. W. Smith, <i>The Religion of the Sem-</i> |
| G. M. Stratton, <i>Psychology of the Reli-</i> | <i>ites</i> . |
| <i>gious Life</i> . | Jane Harrison, <i>Ancient Art and Ritual</i> . |
| Louis Wallis, <i>The Sociological Study of</i> | Jane Harrison, <i>Themis</i> . |
| <i>the Bible</i> . | |

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

At no period in the world's history has the problem of suffering been more acute and more haunting in its claims upon human thought than today. We say more acute, not because the value placed upon human life and the actual disasters to the individual are greater, but because higher ideals bring with them a greater capacity for suffering, both individually and as members of society. This course will lead many to think more broadly and to develop more universal sympathy, perhaps also to gain a clearer view of God and human destiny.

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the INSTITUTE.]

STUDY I

THE PROBLEM AND THE EARLIER ATTEMPTS AT ITS SOLUTION

From a recent book dealing with our subject we borrow the following words appraising the importance of the problem of suffering, and man's perpetual interest therein:

The problem of suffering is the great enigma *vitae*, the solution of which, forever attempted, may forever baffle the human mind. Why our planet has been invaded by physical and moral evil; why a God of infinite love and power has ordained or permitted the sufferings of sentient beings; why his "whole creation groaneth and travaileth in pain together until now"; why, in particular, the operation of pain is so indiscriminate that the innocent suffer with the guilty—these questions are asked in bewilderment today, and the facts which evoke them have troubled the spirit of man ever since it began to grope for a meaning and purpose in life. This is the sphinx riddle of existence. . . .

Every age endeavors to throw some fresh glimmer of light on the perennial problem, which ordinarily presents itself to the plain man, not as an intellectual puzzle, but as a heart-piercing sorrow, or a haunting fear.

Our own age which brings to the solution of old problems the new light of evolution is profoundly conscious of the anomalies of the world regarded as a moral order. Increasing culture has increased its capacity for pain—its sensitiveness, its sympathy, its perplexity in the presence of the mystery of evil. . . .

If Faith is to secure and retain the allegiance of the modern mind, it must somehow come to terms with the enigma of suffering, and be able, if not to explain it, at least to

render it tolerable. No problem is more worthy of mental toil. Grant that human reason can never wholly solve it, that clouds and darkness must ever be round about it, yet even to state it correctly is no small help, while to discuss it, to offer tentative and partial solutions of it, may place the intelligence in a position of superiority to it.

Happily no age has to wrestle with the mystery as if it had never been attacked before. Many bewildered sufferers have asked ere now how divine goodness can be compatible with the existence of pain, and have sought not all in vain to answer their own question [James Strahan, *The Book of Job Interpreted*, 1913, pp. 1-3].

The view regarding the cause of suffering was the same throughout the entire ancient world. That is to say, suffering was looked upon as due to the wrath of the gods. In the first stages of thought upon this subject the anger of the gods was thought of as being wholly arbitrary in character. The sufferer did not know why he suffered. The god was angry—that was all.

As men came to believe themselves better acquainted with the ways of the gods, and as the sphere of men's obligation to them became more definite, the anger of the gods was conceived of as aroused by the neglect of some duty toward them on the part of man. This neglect of duty might be voluntary or involuntary and unconscious. The consequences in the way of divine wrath and suffering were just the same. Gradually, however, the feeling grew that man was not responsible for offenses which he never intended to give. Suffering then came to be thought of as due to conscious, deliberate remissness, that is, sin.

We have set ourselves the task of tracing the progress of the Hebrews in their thought upon this subject.

First day.—§ 1. Read Gen. 2:4-3:24 as an expression of the point of view of suffering to which we have referred. Note the simple character of the thought; for example, Jehovah God walking in the garden in the cool of the day, 3:8; Jehovah asking Adam "Where art thou?" vs. 9; the sewing of the fig leaves, vs. 7; the first clothes made of skins of animals, vs. 20.

Is it likely that in so childlike a narrative we shall find anything profoundly philosophical or theological? This old story of the first sin is presented as a type of all sin. It emphasizes the thought that sin is opposition to the will of God. The result of this sin is represented as a change, not in man's character, but in his lot. All the ills of life and its manifold suffering are thought to be due to this first act of disobedience. Re-read vs. 14-19 from this point of view.

Second day.—§ 2. The first step in the progress of thought regarding human suffering was made by the great prophets beginning with the eighth century B.C. They insisted that the anger of God was primarily aroused by violations of the ethical law. Read Hos., chap. 10; 11:12; 12:6-9, noting the emphasis upon righteousness.

Third day.—Read Hos. 4:6-8; 5:10-15; 8:4-10, and note the prophet's denunciation of all kinds of social injustice.

Fourth day.—Read Isa. 1:10-17, noting how this prophet a half-century later repudiates sacrifices and ritual as sufficient in and of themselves, and insists upon justice and mercy as indispensable to the favor of Jehovah, representing Jehovah as hiding his face from Judah because of the absence of these qualities.

Fifth day.—Read Mic. 6:6-8, and notice how this definition of religion again affirms the supreme place of justice and mercy in the ideal of the prophets.

Sixth day.—§ 3. Read II Kings 22:1—23:25 containing an account of the finding of a book in the year 621 B.C. In all probability that book appears in our own Bible as a portion of Deuteronomy.

Seventh day.—Turn to the Book of Deuteronomy and read 25:13–16. In this section of the legal literature of the Hebrews, which voices also the prophetic doctrine of the seventh century B.C., we have the same emphasis upon the necessity of a right moral character

Eighth day.—Read Deut. 12:28, and observe also that the old prophetic doctrine, that if the commandments of God are kept prosperity is certain to follow, is again clearly stated. It should be borne in mind also that in the prophetic literature, and in Deuteronomy in particular, the welfare of the nation is the dominant thought. The problem of individual prosperity receives practically no consideration.

Ninth day.—§ 4. What we may call the orthodox doctrine in Israel which we have just been considering was eminently satisfactory so long as things went well and normal conditions were maintained. But the half-century before the exile, commencing in 597 B.C., brought upon Israel unparalleled suffering in spite of all that she could do. Read Isa., chaps. 36, 37, which tell the story of the suffering of Israel at the hands of Sennacherib, and this notwithstanding the fact that Hezekiah is represented as a good king. See also II Kings 18:13–19:37.

Tenth day.—Read II Kings 23:24–31, the story of the death of Josiah, who is represented as a pious king *par excellence*. Remember that Josiah had carried out a thoroughgoing reform in religion and morals (see sixth day), and yet he was killed and his army defeated.

Eleventh day.—Consider the later submission to Egypt, II Kings 23:31–36; still later that to Babylonia, 24:1–7; and the deportation of inhabitants of Jerusalem to Babylonia in 597 B.C., 24:10–17.

Twelfth day.—Remember that Jerusalem itself fell in 586 B.C., and that the flower of Israel was carried away into exile immediately after. Read II Kings 24:18–25:21. What must have been the thought of those who were faithful in Israel in the light of such a series of disasters as these? Was it possible for them to think of God as just? Would not questions inevitably arise as to the justice of Jehovah, or as to his power, or as to his love?

Thirteenth day.—§ 5. From the midst of this period of misery there comes down to us the Book of Habakkuk in which the prophet faces the great problem of his times. Read Hab. 1:2–4, observing how the prophet is disturbed mentally and spiritually by the moral chaos prevailing among his contemporaries. See how he hurls his question into the face of Jehovah. This is an absolutely new thing in the history of prophecy.

Fourteenth day.—§ 6. Read Hab. 1:5–11, and see how there comes to the prophet's mind in answer to his question the thought that Jehovah is about to send the Chaldeans from Babylonia to punish the wicked Israelites.

Fifteenth day.—§ 7. Read 1:12–17, noting how the prophet refuses to remain satisfied with this answer. He now confronts Jehovah with a new question, namely, How can God fairly be justified in causing the most wicked of all peoples to triumph over his own people who are, after all, far better than the Chaldeans?

Sixteenth day.—§ 8. Read Hab. 2:1-3, and see how the prophet figuratively represents himself as waiting patiently and expectantly for an answer to this, his latest problem, and how while waiting he was filled with confidence that a satisfactory answer would be forthcoming.

Seventeenth day.—§ 9. Read Hab. 2:4-20, and note that this is the longed-for answer. What does the answer say? Is it not to this effect, that the Chaldean by reason of his inherent depravity cannot possibly survive indefinitely? But, on the other hand, Israel the righteous shall endure because of his faithfulness. (The word translated in the English Bible "faith" is more correctly rendered "faithfulness," as in the margin, and in reality is about equivalent to our word "integrity.") Has the prophet made any new contribution to the thought regarding suffering? As a matter of fact, is he not simply restating the old teaching that righteousness must finally triumph, and that wickedness must be ultimately overthrown? However, the prophet has dared to raise the question; and this is saying much. He is the forerunner of a great succession of thinkers upon this age-long problem. He shows that it is possible to be in a questioning frame of mind about some aspects of religion and yet be none the less religious.

Eighteenth day.—§ 10. From a little later day than that of Habakkuk we have the utterances of Ezekiel. Read Ezek. 1:1-3, observing that this information is that Ezekiel's prophetic activity was carried on in the midst of the exile in Babylonia, beginning about 592 B.C.

Nineteenth day.—Read Ezek. 11:3-11, noting that Ezekiel's contemporaries still refuse to believe the final destruction of Jerusalem possible.

Twentieth day.—Read Ezek. 13:1-10, 16, noting that Ezekiel's contemporary prophets, both in Jerusalem and in Babylon, were fanatically preaching the certainty of coming prosperity.

Twenty-first day.—Read Ezek. 12:21-28, noting the skeptical and scoffing attitude of Ezekiel's contemporaries toward his message.

Twenty-second day.—§ 11. Read Ezek. 14:16-20, observing the belief in the protecting power of vicarious piety. Ezekiel in this passage is evidently setting himself against the popular view that Jerusalem cannot possibly be destroyed because of the many righteous men therein.

Twenty-third day.—§ 12. Read Ezek. 18:1, 2, 25, 29, noting that these verses mean that many of the people to whom Ezekiel was preaching were criticizing Jehovah on the basis of the course of events. That is to say, they were ironically saying that it was a fine piece of justice for Jehovah to be punishing them because of what their fathers and grandfathers had done.

Twenty-fourth day.—Read II Kings 23:21-30, noting especially vs. 26 in which there is expressed fear that the suffering of Israel in the days of Josiah and his successors was occasioned by the sins of Manasseh. Is not this exactly what the opponents of Ezekiel were saying? And yet Ezekiel sets himself uncompromisingly against that position.

Twenty-fifth day.—§ 13. Read Ezek. 3:16-20, observing two things: first, that Ezekiel here regards his mission as concerned with the welfare of the souls of individuals (Ezekiel is the first prophet to conceive of his work from that standpoint); secondly, that Ezekiel evidently regards each man as master of his own destiny without let or hindrance on account of the actions of his ancestors.

Twenty-sixth day.—Read Ezek. 18:1-9, and see (1) that Ezekiel is here again dealing with individuals and their fate; (2) that he regards each person as sustaining his own individual relation to his God, vs. 4; (3) that he conditions a man's fate upon his conduct, vss. 5-9; (4) that he combines ritualistic and moral requirements in his catalogue of virtues.

Twenty-seventh day.—Read Ezek. 18:18-22 in which the prophet restates concisely the teaching he has previously formulated.

Twenty-eighth day.—§ 14. Read Ezek. 18:10-13, and see that Ezekiel clearly states that the righteousness of a father will not avail to shield the wickedness of his son. Read Ezek. 18:14-17, and see that just as confidently Ezekiel declares that the wickedness of a father will not bring destruction upon his righteous son.

Twenty-ninth day.—§ 15. Read Ezek. 18:23, 24, 32, and note the beauty of the thought that Jehovah does not desire the death of any man, but would much rather that man should live and enjoy his favor.

Thirtieth day.—§ 16. Read Ezek. 18:25-31, considering (1) the fact that Ezekiel's contemporaries were openly criticizing the justice of Jehovah (see particularly vss. 25 and 29); (2) does it not appear here and throughout the chapter that Ezekiel conceives of man's destiny as determined by his individual actions at the time when judgment is pronounced? Does Ezekiel allow any place for underlying character? Is not his attitude on this subject too atomistic?

Thirty-first day.—§ 17. Ezekiel's message was of supreme importance in his day. The nation of Israel was on the verge of collapse. If the religion of Jehovah were to stand or to fall with the fate of his nation, then nation and religion alike must perish. Ezekiel says that, after all, religion is a matter of personal relationship to, and fellowship with, God. He therefore works mightily to put religion on a new basis, and to enable it to tide over the great disaster involved in the destruction of Jerusalem and the overthrow of the monarchy. It is noticeable that Ezekiel has formulated no new theory regarding the cause of suffering. He has simply transferred the discussion from one field to another, namely, from a national problem to the individual problem. He still holds that prosperity is the reward of piety and that punishment and sorrow are the result of sin.

In thinking through the month's work note the progress made by the Hebrews in the period covered. They have moralized the whole question, tying up prosperity indissolubly with moral worth. They have furthermore dared to question current opinions on the subject in two cases. Habakkuk actually ventured in his own mind to call Jehovah to account for his treatment of Israel, with the result that he became more convinced than ever that Jehovah was on the side of the nation whose ways were right. Ezekiel met the question of his day regarding Jehovah's justice by denying the commonly received teaching that individuals inherited the merits or demerits of their ancestors, and by affirming for the first time in Hebrew history that each individual was responsible before Jehovah for his own conduct and only for his own.

REVIEW QUESTIONS

1. Have you ever given thought to the problem of suffering?
2. As you have observed life, is the old theory that sin brings immediate punishment upon the offender, in the nature of suffering, true?

3. Does the theory that God hides his face from the wicked and gives prosperity to the righteous represent the facts as you see them?
4. What religious leaders among the Hebrews were the first to make progress in thinking upon this problem?
5. What is the fundamental insistence of Hosea, Amos, and Isaiah concerning conduct?
6. Were the prophets previous to Josiah's death thinking primarily of the nation or of the individual?
7. Why was the death of Josiah a spiritual, as well as a political, blow to the Hebrew nation?
8. When they first went into exile, what questions must the faithful Jews have asked concerning the justice of God?
9. What concerning his power?
10. What concerning his faithfulness to his covenant promise?
11. Who was Habakkuk?
12. What was his question, and to whom did he address it?
13. What was the answer as he conceived it?
14. Tell all that you can about Ezekiel.
15. Why could not the people believe Ezekiel's statements that Jerusalem would surely be destroyed?
16. What theories concerning suffering does Ezekiel seek definitely to overthrow?
17. What new theory does he bring forward as a substitute?
18. What national situations today lead us to think seriously upon this world-old problem?

SUGGESTIONS TO LEADERS OF CLASSES IN THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY GEORGIA L. CHAMBERLIN

The author of the present course, "The Problem of Suffering in the Old Testament," is able to point out to us those passages from historians, prophets, poets, and sages, which contain more or less definite statements of the views of the Hebrew people and their leaders of their philosophy of suffering. It is pre-eminently a religious question with all and inseparably linked with their growing conception of God, and of his relation to the Hebrew people and to the world. These statements, however, can be understood and appreciated only as they are studied in relation to the history that lies back of them. The task of the leader of the class, therefore, will be in great measure to see that his group receives through him and through their own work a keen appreciation of those crises in the history of Israel which caused greatest suffering to the nation and to individuals, and out of the midst of which their theories were evolved. All members of the group should be urged, therefore, to read a brief history of the Hebrew

people—such a one as Wade's *Old Testament History*, Ottley's *A Short History of the Hebrews*, Kent's *A History of the Hebrew People*, or Sander's *History of the Hebrews*. The leader himself will perhaps desire to read more extensively in Hebrew history than he has yet done, with the theme of this course particularly in mind.

Two programs are presented for the meeting of the group. If this meeting is weekly instead of fortnightly, the programs should be divided.

PROGRAM I

1. Pictures from Hebrew history; brief sketches of critical periods in the history of the Hebrews in which they passed through experiences of suffering. (Leader.)

2. The situation of northern Israel—political, religious, and social—in the days of Jeroboam II.

3. The picture of northern Israel as presented by Hosea and his theory concerning the cause of her calamities.

4. Conditions in Judah in the days of Isaiah and his theory concerning the cause of her affliction.

5. The crisis in the days of Josiah, and the theory of the Book of Deuteronomy.

Question for discussion: In the suffering which you see about you, what proportion does it seem to you could legitimately be called punishment for sin?

PROGRAM II

1. The first great deportation of the citizens of Jerusalem to Babylonia and its spiritual implications. (Leader.)

2. The problem of Habakkuk and the conclusion at which the prophet arrived.

3. The conditions, physical and spiritual, of the Hebrew people in the first stages of the exile, especially of those who were faithful to Jehovah.

4. Ezekiel's theory concerning the cause of Israel's suffering in exile.

5. Ezekiel's ideal of Jehovah and his relation to the individual.

Question for discussion: Have we in the twentieth century gone too far in our theory of the relation of God to the individual, and failed in our emphasis upon groups of individuals as having corporate conscience, ideals, and responsibilities?

REFERENCE READING

Henry Preserved Smith, *Old Testament History*; Wade, *Old Testament History*; Ottley, *A Short History of the Hebrews*; Kent, *A History of the Hebrew People*; Sanders, *History of the Hebrews*; Peake, *The Problem of Suffering in the Old Testament*, pp. 1-33; J. M. Powis Smith, *The Prophet and His Problems*, chap. vii; Badé, *The Old Testament in the Light of Today*, chaps. v-viii.

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PROPAGANDA OF REACTION

For a generation men and women have been gaining faith and spiritual uplift from the historical study of the Scriptures. Bible teaching in Sunday schools, colleges, and theological seminaries has been liberated and inspired by the proper method of study. The sciences have taught us how God works in nature, and history has corroborated the revelation in Jesus Christ. For those who have shared in this movement the Bible is today more precious, religion is more inevitable, and Jesus Christ is of more significance both to individuals and to the social order. Churches have never been so evangelically open-minded, religion has never been so respected by friend and feared by foe.

Unfortunately, this educational process is only partial. Although it has extended itself into the Sunday-school literature, its very success has consolidated its opponents—but in a new field. The older issue was Genesis; today it is the book of Revelation. In the interest of revival movements, the religious forces of city after city have been organized by those who regard evolution and higher criticism as damnable infidelity, who preach the physical and immediate return of Jesus Christ in the sky, who oppose efforts to extend Christian principles to social reconstruction, and who make the study of the Bible an ingenious exposition of prophecy for the purpose of proving that the end of the world is at hand.



Such propaganda is possible because earnest Christian people do not realize the dangers which lie within it. These dangers do not lie in this or that man, in vulgarity of language, or in personal peculiarities. They are not derived from that noble orthodoxy which has grown with the centuries and has been defended by

scholars and reformers. The new danger is in the organization by evangelistic forces of theological propaganda which identifies Christianity as a power to save men with a vituperative assault upon modern science; which divorces the churches from intellectual leadership in social reform and religion; which leads Christian life toward schism. Should this mobilization of theological and religious reaction succeed,¹ Protestantism would become dangerous to intellectual and religious liberty.

Evidently we have here something more than mere theological conservatism. Such positions have repeatedly been condemned by orthodox bodies and teachers. Rather we have an open issue as to the very nature of Christianity itself. To believe in Jesus Christ as a savior must we believe all that an unscientific, Jewish, imperialistic world believed about him? To be Christians must we repudiate all progress except in commercial lines?



Christianity is too true to be ruined by any such reactionary propaganda. Never have the gospel's fundamental positions been better understood and its principles more intelligently applied than at present. These principles are of God. They will continue to gather force, and those who appreciate and apply them intelligently will gain in number and in influence.

But will these modern Christians stay within the churches? That is a question to be settled by the future alone. For our own part we have no doubt as to the outcome. The church of today, like the church of Origen and Augustine, will refuse to sever reason and faith, knowledge and prayer, the gospel and culture.

But such a church must guard itself against its present danger. It must see that religious thought be true to the entire will of God wherever revealed, that the Bible be not used as a means by which to obscure the gospel, and that men of evangelical spirit shall refuse to be coerced into allegiance to propaganda which, however defended by its apologists on the ground of the conversion of individuals threatens to substitute obscurantism for truth, apocalyptic vagaries for social transformation, literalism for orthodoxy, and a peculiar theory of inspiration for evangelical faith.

PENOLOGY AND ATONEMENT

REV. JAMES E. GREGG

Pittsfield, Massachusetts

The more we study theology the more we see that it is transcendentalized politics. We extend into the field of religion the practices to which we have become accustomed outside of religion. These practices we are very apt to take as self-evident truth, and we are sometimes surprised when we are shown what they really are. Here as in so many other places a refusal to think conventionally is at first sight rather startling. Yet facts are facts whether we have seen them or not.

A minister of the younger generation, in choosing the hymns which his congregation shall sing, is likely quite regularly to omit certain verses of favorite hymns, and certain other hymns altogether. If he analyzes the material which he thus habitually seeks to exclude from the worshiping minds of his people, he will be likely to find that most of it refers to the blood of Christ, shed for the remission of our sins. Somehow or other a great many of us nowadays cannot sing with glad conviction and whole-hearted sincerity

Just as I am, without one plea,
But that Thy blood was shed for me;

or

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole;
And His the blood that can for all atone,
And set me faultless there before the throne;

or

Let the water and the blood
From Thy wounded side that flows,
Be of sin the double cure,
Save from wrath and make me pure.

William Cowper's hymn beginning:

There is a fountain filled with blood,
Drawn from Emmanuel's veins:
And sinners plunged beneath that flood
Lose all their guilty stains.

is said to have been repeated with intense satisfaction by Daniel Webster on his deathbed; but it does not now appeal either to the taste or to the intelligence of thoughtful Christians.

This growing aversion to the old-fashioned phraseology of the atonement is not due only to the fact that the symbol of blood is offensive to our sensibilities—connoting to us death, whereas to the Hebrews it connoted life. It is also due to the fact that the traditional theories of the atonement are more and more felt to be superstitious, heathenish,¹ unreal, repellent, incredible. To begin with the earliest of these theories, we cannot accept the notion that Christ's death was a ransom paid by God to Satan, who otherwise would have continued to hold the whole human race under his power. Almost all the Fathers of the early church, from Irenaeus down to Gregory the Great, took delight in

¹ Cf. R. M. Jones, *The Double Search*, p. 59.

expounding this theory, setting forth the bargain as a divine snare, by which Satan was cheated: for he proved not strong enough to hold the Son of God in hell. Gregory of Nyssa declares that "like a skilful fisherman, God veiled the divine nature of his Son beneath human flesh, in order to catch Satan by the hook of his divinity. The latter, like a greedy fish, swallowed both bait and hook."¹

Anselm's view, that man owes to God a perfect obedience, and that in sinning against the infinite Being he incurs an infinite debt, which only a God-man can pay, and which Christ accordingly has paid for us all—this "commercial" explanation suited the mind of the Middle Ages, and is still reflected in many of the phrases of hymns and sermons. But it is really derived from two feudal ideas: first, the honor which is owed to one's suzerain; secondly, the necessity of either punishment or satisfaction for every offense;² and it leads logically into antinomianism. For if all that men owe to God has been paid by Christ, they owe him nothing more, and may do as they please henceforth.³

Nor is the "governmental" theory, first elaborated by Grotius, much more reasonable to our minds. According to this view, Christ suffered as an example, to vindicate and uphold the majesty of the divine law, which demanded that some punishment should be inflicted upon some one for the trans-

gressions of humanity. Christ's death is not thought of as a compensation, or as a substitution, or as a satisfaction, but simply as a demonstration of divine justice. Yet, one instinctively asks, what kind of justice is it which is exemplified and glorified by the punishment of an innocent victim? Shall not the Judge of all the earth do right? And is this right?

The slightly modernized statement of the Calvinistic view⁴ by one of the chief exponents of Princeton theology, Dr. Charles Hodge, may be next cited:

Human sovereigns pardon criminals; earthly parents forgive their children. If the penalty of the law could be as easily remitted in the divine government, then it would not follow from the fact that all men are sinners that they cannot be forgiven on the ground of their repentance and reformation. The Scriptures, however, assume that if a man sins he must die. On this assumption all their representations and arguments are founded. Hence the plan of salvation which the Bible reveals supposes that the justice of God which renders the punishment of sin necessary has been satisfied. Men can be pardoned and restored to the favor of God, because Christ was set forth as an expiation for their sins, through faith in his blood; because he was made a curse for us; because he died, the just for the unjust, because he bore our sins in his own body on the tree; and because the penalty due to us was laid on him. It is clear, therefore, that the Scriptures recognize the truth that God is just, in the sense that he is determined by his

¹ *Or. catech.*, 24, quoted by A. Sabatier, *The Doctrine of the Atonement*, English translation, pp. 66, 145.

² A. Sabatier, *op. cit.*, p. 70.

³ B. P. Bowne, *Studies in Christianity*, p. 118.

⁴ On the whole, it seems fair to say that the Protestant reformers rested their theories of the atonement upon Anselm's, though they emphasized the idea of punishment rather than that of satisfaction.

moral excellence to punish all sin, and, therefore, that the satisfaction of Christ which secures the pardon of sinners is rendered to the justice of God. Its primary and principal design is neither to make a moral impression upon the offenders themselves, nor to operate didactically on other intelligent creatures, but to satisfy the demands of justice.¹

As Dr. Hodge elsewhere remarks, "everything depends on what is meant by justice. If (as Leibnitz declared) justice is 'benevolence guided by wisdom' . . . the work of Christ . . . may be simply a means of reformation, or of moral impression. . . ." But if we are to think of the justice of God as being "vindicatory," i.e., as rewarding goodness and punishing wickedness purely because of their inherent merit or demerit, "then the work of Christ must be a satisfaction of justice in that sense of the term."²

We are here in sight of the inmost knot of the whole tangled problem. Everything does depend on what you mean by justice. If you hold that all evil-doing must be rewarded by the infliction of a supposedly appropriate amount of suffering, without regard either to the past or to the future, then you may be able to believe that God is just in requiring the crucifixion of his innocent Son as an expiation of the sin of the world. But the reason why most of us find this theory of the atonement

incredible and horrible is that we do not accept either the idea of justice or the idea of God which it presupposes.

We start out in all our religious thinking today with the words "Our Father." Whatever else God may or may not be, we are sure that he is somehow *that*. Consequently we find it easy to believe that it was because he so loved the world that he gave his only begotten Son, that whosoever should believe on him might not perish, but have eternal life. Consequently, again, we recognize in the parable of the Prodigal Son a true picture of God's way with men. If certain verses from the Epistle to the Romans are quoted as contradicting the teaching of this parable, and we are told that we must choose between St. Paul and Christ, we shall not hesitate which master to follow. But we shall have a strong feeling that such a conflict of authorities is apparent rather than real; that St. Paul was simply speaking in the figures which were most familiar and expressive to him. He was a Jew, and consequently the altar-ritual was to him brimful of divine meaning, as it cannot be to you and to me.³

Furthermore, whether we realize it or not, most of us have thrown overboard the pagan notion that justice is properly retributive, or, as Dr. Hodge calls it, vindicatory. Both of these are more

¹ *Sys. Theol.*, II, 492 f.

² *Op. cit.*, II, 490.

³ "There is no doubt that the Hebrew people, whose religion was so intensely objective, held it in a manner of literality that involved real misconception. They saw nothing in it but the altars, priests, confessions, sprinklings, and smoking fires; and these they called their atonement, or the covering of their sin, as if there were some outward moment in the things themselves—taken outwardly these were the religion. But meantime there was a power in these . . . and the outward moment of the rite, which was a fiction, had yet an inward moment correspondent thereto, which made the fiction truthful."—Bushnell, *God in Christ*, p. 252.

respectable looking words than the word revengeful; but that is what they mean—nothing more, nothing less. Vengeance may be exacted by an individual man, or by the state, or, as has been supposed, by an angry God. But it is the same barbarous motive in each case—"an eye for an eye, and a tooth for a tooth." It was permitted to the ancient Hebrews by Moses because of the hardness of their hearts; but it was swept away by Christ. His law is the law of love.¹

The whole progress of penology throughout the Christian era has been in the direction pointed out by our Lord. Dr. Frederick H. Wines distinguishes four stages in the evolution of the criminal law: (1) vengeance or retribution; (2) repression; (3) reformation or rehabilitation; (4) prevention. He shows that "retaliation, at first a private right, became, in the lapse of time, a public duty."² In early times "the fundamental principle of morality is reciprocity. . . . The primitive man could not see why if we are to return benefits we are not to return injuries upon the same basis of give and take. Accordingly, the instinct of retaliation is one of the deepest instincts in human nature; it survives even in the civilized man."³

Now this ancient and essentially barbarous and un-Christian idea of punishment as retribution or revenge has persisted, amazing as it seems, through the whole development of Christian doctrine down to comparatively recent times. Dr. Hodge seems as full of it as Augustine or Aquinas. He

affirms without hesitation that neither the reformation of the offender nor the prevention of crime is the primary end of punishment. If this were so, justice, he says, would be merged into benevolence.⁴

Once again Dr. Hodge is right. Since we have now learned—and, thanks to Mr. Thomas Mott Osborne, are having the lesson impressed upon our minds with a new vividness—that the chief ends of punishment *are* the reformation of the wrongdoer and the prevention of further wrongdoing, we are able to see, more clearly than ever, that justice and kindness *do* coalesce as each rises into perfection. They lose their separateness and cease to contradict each other as they are taken up and transformed into love. This would seem to be the meaning of the strange parable of the Laborers in the Vineyard, in which the lord of the vineyard pays those who have worked but one hour the same wage as those who have toiled from early morning and have borne the burden of the day and the scorching heat. It seems unfair, and we sympathize with the tired men who protest. But the teaching of the story points to God's justice, which discerns motives and intentions, which can value the will for the deed, and is therefore able to be compassionate and kind.

In our modern courts and prisons we are slowly but surely working toward this ideal of a justice which is also merciful, and is consummated in love. The probation system, the indeterminate sentence, and the juvenile court are all illustrations of the new penology, which

¹ Cf. Jones, *op. cit.*, pp. 68 f.

² *Punishment and Reformation*, p. 7.

³ *Ibid.*, p. 31.

⁴ *Op. cit.*, I, 417-19.

seeks neither the death nor the misery of the sinner, but rather that he may turn from his wickedness and live; which looks hopefully toward the future, and considers with painstaking care what is best for the wrongdoer and what is best for the community, and not at all how much suffering should be inflicted to balance in some sense the harm which the misdeed has caused. Revenge, even in the name of justice, is not thought of. Yet severity is frequently necessary—frequently the kindest treatment that can be given. Just as we are disgusted with a father who spoils his children, by disregarding or lightly excusing their misdemeanors, so we are disgusted with a judge who acts as if the new justice meant good-natured indulgence of evil. Rather it means such an utter intolerance of evil that it is unwilling to release an offender until he is cured, made over, changed into a decent, upright, trustworthy member of society.

The orthodox theologians of the church, we remember, once clung tightly to an obsolete cosmology. But Copernicus and Galileo made them let go—after a while. Many of them are still clinging nowadays to an obsolete penology, a conception of God's justice which is inhuman, and therefore incredible.¹ Once the human mind lets go the delusion that justice and mercy are in conflict, all the time-worn fallacies about the atonement—the ransom theory, the

debt theory, the governmental theory, and all that belongs with them—will come tumbling down in ruins, and will settle quietly into one more of the many theological rubbish-heaps which are among the way-marks of the progress of Christianity.

But what will be left? What theory can we count upon to stand firm? Quite clearly, as it would seem, the ethical theory of the atonement is the one for the future. Sometimes it has been spoken of as "the moral-influence" theory, and often with a disparaging suggestion of weakness. But this is unjust. To hold that God was in Christ reconciling the world unto himself because of his love, and through the sacrifice of the cross, has nothing enervating about it. As Bushnell said, "A first consideration in the restoration of man is that he be made to see the iron substructure of eternal government jutting up around him and hear it reverberating under his feet."² But there is nothing sterner than the tragedy of self-sacrificing love.

Indeed, as August Sabatier has eloquently shown, the call to accept an atonement which is spiritual, and not commercial or legal, is the same high summons which the prophets have voiced through all the ages. The priests have set forth ritual and sacrament and institutional order as the symbols of duty. These have their undeniable place and value. But the weightier matters of the law are something else.

¹ Yet Clement of Alexandria discerningly said: "Men ask how God can be good and kind if he is angry and punishes? They should remember that punishment is for the good of the offender and for the prevention of evil."—*Paed.* I, viii. Quoted by Hodge, *op. cit.*, I, 419.

"Plato held that the proper end of punishment is not merely to render to the guilty their due, but at the same time to make them better."—Wines, *op. cit.*, p. 120.

² *Christ in Theology*, p. 236.

God's forgiveness requires a humble and contrite heart.

What unto me is the multitude of your sacrifices, saith the Lord: I have had enough of the burnt offerings of rams, and the fat of fed beasts. . . . Bring no more vain oblations; incense is an abomination unto me. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

All the other prophets gave expression to protests like Isaiah's; "all denied the religious and moral value of sacrifices, all absolutely rejected their objective efficacy for atonement."¹

It is immediately evident that the teaching of our Lord follows out this same line of truth. He speaks of his death as "a ransom," to be sure, but this is merely a traditional Jewish picture-word, no more to be taken literally than our word "self-sacrifice," which suggests to no one the burning of one's body on an altar. The whole spirit of our Lord's words and deeds plainly proves to us that he thought of God's forgiveness as conditioned only by the repentance and faith of the sinner. No satisfaction, oblation, propitiation, or expiation of any sort is required of the Prodigal Son; and that parable has always been rightly regarded as the heart of the Gospel. God does not need to be reconciled to man; man needs to be reconciled to God. "God's external

treatment of us no doubt may change with changes in ourselves. But we need to insist that his inner mind, the principle on which his treatment of us is based, never changes. That principle is always Love, and Love only."²

Since God's love, like the wisest and truest human love that we know, is strong and firm and utterly uncompromising toward evil, we can understand that his forgiveness does not remove the natural penalties of sin. The reformed drunkard is handicapped for the rest of his days by a weakened body; the converted gambler sees his children growing up without the education which they deserve, because his vice has kept them in poverty. Forgiveness is a personal and spiritual reconciliation; it cannot blot out the past, or the physical consequences of the past. But it does bring the soul back into light and joy and freedom and peace.

The crowning wonder of God's love is its revelation in Christ. His incarnation and his atonement are parts of the same whole. God is with us at Bethlehem and on Calvary. But the distinctive meaning of the cross is that God's love was and is ever ready even to suffer on our behalf, that we may be drawn back to Him. That is why the self-sacrifice of Christ, beyond every other martyrdom, beyond every other heroic death, beyond every other deed of loyal devotion, is mighty to lift men out of their sins and to lead them into eternal life.

¹ A. Sabatier, *op. cit.*, p. 31.

² W. H. Moberly, *Foundations*, p. 305.

RIVAL INTERPRETATIONS OF CHRISTIANITY

III. PROTESTANTISM—(*Concluded*)

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

2. The Protestant Religious Spirit

A classic expression of the inner religious life of Protestantism is found in the answer to the first question in the Heidelberg Catechism: "What is thy only comfort in life and in death?" Answer:

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto him.

In this popular statement the three great mountain peaks of the Protestant religious consciousness stand out clearly—*loyalty to a personal God, confidence in the orderly course of the universe, the sense of inner worth*. The different Protestant communions vary in the intelligence and firmness with which they hold to these fundamentals and in the emphasis they place upon them, respectively, but these convictions are characteristic of them all.

First: *The religion of the Protestant consists primarily in the consciousness of*

the immediate personal relation with God.

In the answer to the first question of the Westminster Shorter Catechism it is stated theologically: "What is the chief end of man?" Answer: "Man's chief end is to glorify God and to enjoy him forever." Here there is no blind or confused groping after an unknowable essence of deity or divinity, no vague surmise of the presence of an ineffable Somewhat, of a Silence or Abyss beyond all the range of human intelligence, but the affirmation of a direct contact with a personality as real and as definite in his existence as we are. Protestant theology may not have lived up to this standard always, but this is the Protestant faith. There can be no toleration of an effort to interpose anything between God and the soul, for this would be an insult to the divine prerogative and an injury to the human spirit. God reveals himself to man and confers good gifts upon him according to his own will. Man prays to God directly and obeys or disobeys on his own behalf. Hence the Protestant love for simplicity in worship. Hence the sternness with which the Protestants repudiated the mediatorial system of the Catholic church—its spurious sacraments, its prescribed devotions, its priestly intercessions and absolutions, its saints, its

holy seasons of fasts and feasts, and its legalistic regulations—not merely because they were absurd and vain, but because they were profane and wicked, a violation of the rights of man and a usurpation of the authority of God. Hence the determination of Protestants to reduce the tangled mass of teachings and usages that had held the multitudes so long in spiritual bondage, to the simplicity that they believed to have existed in the original faith of Christians. Hence also their repudiation of ecclesiastical authority in favor of the real authority of those Scriptures that came directly from God.

The religious view of God carried with it a religious view of the Bible. The demand for certainty in our relations with God implied a need for a pure expression of his will. This the Protestants found in the Christian (and Jewish) Scriptures. Whatever we may now say as to the value of the presuppositions with which they approached the study of the Bible or as to the value of their methods of interpretation, there can be no doubt that they made an honest attempt to understand its true and original meaning, and that not in the interest of historical or literary knowledge, but in the interest of their religious faith. They revered it as the "pure word of God" and sought to obey its instructions as the commands of God. The Catholic church had utilized the Bible in the interest of a system, but the Protestants sought to find in it the disclosure of the mutual approach of God and man, and to them largely we owe the exaltation of its religious value, even if, as we must confess, they often subordinated it to a system of

doctrines partly derived from another source.

The Protestant religious spirit moved between a negative and a positive pole. The *negative* pole was a sense of ill-desert. The catechumen who studied the Heidelberg Confession learned to speak of "my sins" in the very first sentence he uttered. The sense of sin lay heavily on the conscience of those believers. The language of the Fifty-first Psalm was spontaneous to them and it was often on their lips. They accepted from Catholicism and Augustine the doctrine of original sin because it seemed to utter the truth of their experience, and they intensified its meaning and tried to take it in its most fearful sense. When they spoke of sin it was not a metaphysical defect or want of true knowledge they had particularly in mind, but the contrast of the human character when they contemplated the holiness of God. Sin was moral, it was rebellion, it was spiritual turpitude, it was ill-desert; and they could find no better expression of its unworthiness than the Catholic doctrine of an endless hell of torment. Nevertheless, when they thought of God, the principal emphasis was not upon sin.

The *positive* pole of the Protestant religious spirit was a consciousness of being the recipient of grace. Here these believers followed Augustine and, like him, they emphasized the greatness of their sin all the more because they believed that thereby they exalted the divine grace. The sense of sin was only the dark background of the picture of their inner life. Their spirit was not gloomy in the end but it was filled with a joyful confidence. This is what made

their tremendous achievements possible. They were filled with the feeling of dependence on God, but it was not the dependence of the mere suppliant or beggar, or of the hopeless criminal on his way to the gallows. It was the dependence of one who was aware that the divine love had flowed out upon him and made him a being of the higher order. It was the dependence of the loved one upon the lover, such a dependence as finds its best expression in a loyal and hearty self-surrender. "I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ." This is one of the things that made the doctrine of election and predestination so dear to them; it confirmed the assurance of the divine favor.

This union of the sense of sin and the assurance of grace rested on a vision of the cross of Christ. It was not that they contemplated the picture of his suffering as valuable for its own sake. It was not that they were trying, after the Catholic fashion, to repeat in their own souls the agonies of Jesus on the cross as the perfection of asceticism, but it was because they believed that "where sin abounded grace did abound the more exceedingly," and in the suffering of Christ they saw this principle in operation as an act of God himself. It was not the suffering of the cross so much as its moral significance that made it the center of their faith. They could live henceforth confidently and trustfully because this supreme gift assured all other good.

Secondly: *The faith of Protestantism appears in its attitude of assured confidence rather than trembling anxiety toward*

the course of the world. While mysticism sought to scorn the world, while Catholicism viewed it mostly with mingled fear and contempt, Protestantism takes a positive religious interest in it. Notwithstanding the occasional lapses of Calvinists, and notwithstanding the perpetuation of their Catholic inheritance of the view that nature had been corrupted and that the ills of this life are made great in order that our hearts might be weaned from it and prepared for the world to come, the Protestants drew great spiritual comfort and inspiration from the contemplation of the world of nature and of man. Lacking the modern scientific view of the constancy of nature, they enjoyed a religious anticipation of it in the conviction that events in the material world—from the movements of a planet to the stirrings of a blade of grass—and events of human history, even of the most trifling and seemingly fortuitous kind—from the bad deeds of wicked men to the sublimest sacrifices of good men—came under the direct control of an unerring and kind Providence. It was in no spirit of cold speculation or fatalism that the Westminster Confession asserted that "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass," but because it was, as Calvin held, the essential postulate of "the inestimable felicity of a pious mind." It was not that these people had consciously worked out a speculative view of the universe or fancied that they could demonstrate the truth of such a hypothesis, but because they had a consciousness of the indispensability of the divine presence at all times. They

must see God everywhere in order to be at peace in the midst of the turmoils of their time. What seemed inexplicable in a world that he made they felt must be governed "by the secret counsel of God." Everything in the world had a religious significance to them. Even inanimate objects "exert their force only in so far as directed by the immediate hand of God." They were not unaware of the danger to faith and to morality in such a view, but they were willing to endure those risks for the sake of the assurance it gave that "all things must work together for my salvation." This abiding sense of subjection, with all things, to God's will was quite in keeping with the Protestant conviction that there was free access to him in every place and all the world was a sanctuary.

Thirdly: *Protestant religious faith embraced a consciousness of holy inspiration, purification of heart, and strength of will.* The Protestants felt themselves superior to Catholics because the latter fell back on a belief in the mysterious gifts supposedly communicated in symbols, and lacked that "secret testimony of the Spirit" that gave the light of noon-day to the human soul. It is true that utterances of Protestant piety abound in confessions of utter unworthiness and even worthlessness, but that was meant to refer to men apart from the grace of God—which was not their true self. It was this that enabled the Protestants to dispense with the absolution of priests, the mediation of saints, and the voice of the church to certify the truth to them, because they had the truth within them, because they felt that a pure heart could never receive punishment from God, and

because he who receives the divine assurance of blessedness in his soul can accept no other. Hence it was that they so often—extravagantly, it seems to us—regarded those who opposed their convictions as *ipso facto* enemies of God. Their doctrine of the Scriptures became a protection to them against the dangers of fanaticism to which such a faith made them subject. Indeed, it must be pointed out that they went so far as to persecute with extreme severity those who carried this sense of the indwelling of the divine Spirit to the whole length, and it sometimes became a very weak factor in Protestant life.

3. The Protestant Estimate of Human Life—Its Moral Outlook

It will hardly be contended that people who were ready to put men into prisons or send them to death because of a refusal to accept their beliefs on the highest and most difficult of all questions, or who regarded a large portion of the human race as heirs of the misdeeds of another and the inevitable consequences of those misdeeds by eternal divine decree and without their consent in advance, or who sentenced men to everlasting suffering for the glory of God, could have possessed the most exalted conception of the worth and sacredness of human life. Yet it is true that Protestantism maintained a high estimate of the human personality notwithstanding these shocking facts. Indeed, one might almost say that these very defects bear partial testimony to the dignity of the Protestant view of man.

In the bloody persecution of Catholics and other "heretics," the Protestants

proved that they had learned only too well the lesson that Catholicism had taught them. Human life appears of comparatively small account when it may be destroyed for a difference of opinion. On the continent of Europe in those days men generally felt small compunction on account of killing men for these differences. In England it was otherwise. Queen Mary was nicknamed "the Bloody," though she had executed for their faith *only* two hundred and odd people. On the Continent she would have been regarded as rather merciful. The Protestant statesmen of Elizabeth's reign declared that they had put none to death for their religious beliefs. But this was exceptional among Protestants. How it harmonized with the Protestant contention for the right of individual interpretation of Scripture cannot be shown. At the same time it does bear testimony to their view that men can be held responsible for their opinions.

It is somewhat the same with the Protestant view of an endless hell. That Christian men should be able to face with comparative complacency the prospect of such a fate awaiting the majority of mankind seems now incredible, or at least inexplicable. How can it be said that the human personality is sacred if it be true that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others *foreordained to everlasting death*," that "their number is so certain and definite that it cannot be either increased or diminished," and that the second class "shall be cast into eternal torments"? And yet it must be said that this terrible doctrine can be taken, not so much as an essential view of

Protestantism, but rather as a perversion of the profound conviction that the moral issues of a human life are so solemn that by nothing short of their eternal outcome can we estimate their meaning.

Taking such statements, then, not as adequate or correct expressions of the fundamental Protestant estimate of the worth of human life, we may see in them a clue to the Protestant conviction in this regard. That is to say, the value of the human personality is based, not so much upon its aesthetical or its intellectual powers, as upon its ethical quality and its moral possibilities. Human destiny is twofold because there are just two alternatives before men, and these are morally determined.

First: *Human conduct must always be interpreted in its relation to a holy, commanding will.* This will has been revealed to men in an inviolable law—the everlasting "thou shalt" and its answer, "I ought." This law, though manifold in its injunctions, is one in principle. A transgression of it in any one particular is a violation of the whole. It covers every relation in life and therefore it can be satisfied with nothing short of absolute holiness, unexceptional obedience. Its majesty is ineffable, its validity eternal!

There can be no compromise with its demands. There can be no neutrality toward it, there can be no division of loyalty to it. There can be no middle ground between obedience and disobedience. Therefore there can be no trifling with it, no exceptions to the moral imperative, no slackening of its claims, no compounding of felonies. As every crime is a sin and every sin a crime, punishment must be without

compunction or reserve. The sanctions of the law are inevitable. The dual destiny is essential to its authority. This it was, more than anything else, that led to the severity with which the demoralizing practices of the Catholic church were repressed in Protestant countries. The sale of indulgences and other modes of bargaining with the moral law were not simply foolish and vain in the eyes of the Reformers, but they were wicked and deserving of punishment. Unfortunately, we must add, this same sternness of moral judgment had something to do with the extravagant penalties that were visited by the courts on delinquents in Protestant countries. The grandeur of the Protestant conscience was sometimes turned into a spectacle of horror.

Secondly: *While Catholicism accentuated the negative side of morality, Protestantism laid its emphasis on the positive side.* It was not the qualities of renunciation, resignation, or self-obliteration that charmed the Protestant soul, but the exercise of the positive qualities of industry, courage, and determination. The Kingdom of God was to be won, not by retirement from the tasks of common life, but in the vigorous prosecution of them. Among the saints of Protestantism were the men of affairs. So insistent were the Reformers on the highest standards for all that they repudiated the idea of a gradation among Christians according to the degree to which they severally conformed to an ideal. The demands of the standard of life were absolute.

In this way the new form of Christian faith inculcated in its adherents a deep self-respect, a self-affirmation that

threatened at times to degenerate into self-assertion. The man was elevated consciously above the organizations or the society in which he found himself. Against the very institutions that had nurtured him he rose up in protest because of their defects. He judged and denounced the society that had conserved the very moral interests that he held dear, because it fell short of its own ideals. He went even farther. He challenged the very ideals to which he had been bred and called men to the higher. The Protestant was essentially a moral progressive, a reformer. He found no resting-place for his feet; he must ever go forward. Pure conservatism was stagnation and stagnation was death, the very negation of the moral. It was natural, then, that division should occur in the Protestant ranks as they sought the higher ideals. It was healthful, too. For it was not conformity to type—much as some Protestants sought it—that gave Protestantism its solidity, but in the inner imperative to transcend all types it found its firmness and stability. For the soul of Protestantism was in the man and not in the system. “Here I stand, I can no otherwise,” said Luther before the Diet of Worms—the man confronting the system and in those very words placing beneath the system a bomb that blew it into fragments!

Protestant morality is constructive. It builds from within rather than from without. It has more confidence in the power of personal initiative to work the good of humanity than in external restraint or constraint. It seeks unity, but the unity that dreads uniformity; a *unity* into which men grow and not a

union that forbids growth. Thus, notwithstanding its oft-repeated theological dogma of human depravity, its confidence reposed in that very human nature which Catholicism had taught its leaders to describe as fallen and destitute of good. Hence the Protestant churches, while insisting that good works—such “good works” as the Catholic church required as the condition of salvation—were in no sense saving, demanded, nevertheless, that the fruits of salvation should be manifested by everyone in good works. The Calvinistic churches, in particular, exercised a severe discipline over their members and even found in good works the assurance of their divine election.

Thirdly: *The ethics of Protestantism stands for the wholesomeness and sanctity of the natural.* Catholicism had put the stigma of uncleanness upon the natural. Natural modes of life and natural institutions were unholy until they had been brought under the cleansing power of the church’s sacraments. Even the wedded life and the propagation of the race are traced to evil, that is, fleshly concupiscence, until by subjection to the sacrament of marriage the evil character of it is purged. But, notwithstanding the use of the sacrament of marriage, the highest life, true Christian perfection, is found in celibacy. The wedded life, parenthood, are placed on a lower grade. The view of the natural institution of marriage carries with it a derogatory view of the other natural modes of life and the forms of their development, such as industry, trade, commerce, civil and political life, citizenship, the bearing of arms for one’s country.

From the first stages of its progress Protestantism consciously joined issue with Catholicism at this point. The Augsburg Confession argues:

The commandments of God and the true worship of God are obscured when men hear that monks alone are in that state of perfection; because that Christian perfection is this, to fear God sincerely, and, again, to conceive great faith and to trust assuredly that God is pacified toward us for Christ’s sake: to ask, and certainly to look for, help from God in all our affairs, *according to our calling*; and outwardly to do good works diligently and *to attend to our vocation*. In these things doth true perfection and the true worship of God consist: *it doth not consist in singleness of life, in beggary, or in vile apparel.* [All italics are mine.]

The Protestants saw that in the purity of the natural family relation the basis was laid for the purity of all those forms of industry and civil life which guard the family interest and supply the family’s needs. Here was the foundation of the view that the whole of humanity may be regarded as one great family founded in nature and therefore divine.

The Protestant sees the ideal of womanhood, not in the pale face and upturned eyes of her that wears the garb of the nun, but rather in the mother-heart and busy life of her who stands with uprolled sleeves before the washtub or rocks her baby to sleep in her arms or cares for the food and clothing of the inmates of the home. He sees the ideal of manhood, not in him of the shaven head or priestly gown who has scorned the love of the sexes, the affections and the trials of the home, the bargaining at the market-place, the administration of a city, or the execution of law and justice in the state; but

he sees the truly Christian man in him of the brawny arm and busy brain who plunges into the common things of life as his Father's business and finds the fulfilment of his heart's ambitions in the secular task of every day. When one finds that it is the Protestant peoples who are progressive in morals, in knowledge, in industry, and in politics, it is only what one should expect.

4. Protestantism as a Theory of Truth—Its Doctrinal Standards

On this involved and weighty subject it is not possible to say more than a few words in the present connection.

It is to be remembered from the outset that while Catholicism is fundamentally institutional, Protestantism is fundamentally personal. Catholicism has its sacraments; Protestantism has its truth. Catholicism insists on assent; Protestantism on faith. Catholicism inculcates submission; Protestantism inculcates knowledge. Catholicism, accordingly, regards its doctrines as legal requirements, as preconditions of receiving the church's benefits; Protestantism regards its doctrines as the very life of the soul, as the knowledge of the way of God to the heart of the man and the way of the man to the heart of God. Protestantism, therefore, takes its doctrines more seriously than Catholicism and takes special pains to inculcate them. Thus, while the ritual is central to Catholic worship, the preaching or instruction is central to Protestant worship. The priest gives place to the teacher and the sacraments to the doctrine.

The doctrines which Protestantism inherited from the Catholic church take on new vigor. For example, the Protes-

tant orthodox creeds accept, and renew allegiance to, the Nicene doctrine of the Trinity and the two natures of Christ. With the Catholic church these had become mysteries to be received without insight into their worth and they had lost their original meaning for the masses (and probably for the priests), having a sort of legal value only. The Protestant theologians renewed the vigor of these beliefs by impressing on the minds of men the need of a mediatorial sufferer to bear the guilt of sinful men, the actual enjoyment of the favor of God, and the certainty of an inner conscious renewal and fellowship with God in the Spirit. The old doctrines lived again, though in a very different sense from that which they had in the earlier times. The doctrine of the Trinity and the doctrine of the God-man expressed the Protestant experience. There was a reconstruction, but from a different point of view.

If the heart of ancient Catholic piety lay in the longing for infinitude and immortality, the longing of the Protestant heart was for righteousness, the deliverance from guilt, and the peace and power of mind which righteousness produces. The redemption which Protestantism sought was not escape from materiality and death, but escape from condemnation. Its great doctrines begin really with its conception of justification. That is, God was first of all the Lord and Judge of mankind. The solemn scene of the court room is the best symbol of his relations with us. The redemption of the sinner takes the form of a process at law. It can occur only through the satisfaction of offended justice, and this can be only on condi-

tion of someone's bearing the penalty. The hopelessness of man is relieved by the appearing of a God-sent, divine-human sufferer who bears the eternal penalty and frees the sinner. The whole is an act of the unmerited and infinite grace of God.

It was natural that, when assurance of this great gift was sought, the answer to the inquiring heart should be first given in the affirmation that men are justified through faith and not by their works. Then, when it became necessary to assure men that the basis of such an estimate of faith was safe, the answer took the form of a doctrine of atonement. The center of gravity was transferred from an inward experience to an objective, divinely constituted reality. But there was incomplete satisfaction in this view till it was determined whether *I* and *you* are among those who are thus actually redeemed, whether there is absolute certainty of our redemption. The answer now takes the form of a doctrine of divine election and foreordination. And thus, at length, at the hands of the Calvinistic theologians, the whole career of mankind from the eternity of the past to the eternity of the future was construed as the outworking of an absolutely irresistible and sure divine purpose that involves the everlasting and unchangeable destiny of each and all according as the inscrutable will of God determined from eternity. Thus Protestant theology became a theory of God's government of the universe. The glory of God is everything and the desires and rights of the individual man pass out of sight.

It is plain that the theoretical basis of Protestant doctrine was Paulinism

interpreted through Augustine. More exactly, the Pauline experience and the Pauline exposition of sin and grace, narrowed to the Augustinian experience and theory of world-government, were treated as the heart of the gospel and the clue to the Scriptures. Everything else was brought to the test of this touchstone. Reformation theology was largely in substance a commentary on the Epistle to the Romans. The methods of the Protestant theologians were those of the Roman Catholic theologians purged of extravagances and ecclesiastical claims. Natural theology is accepted as far as it goes. It is supplemented and corrected by the Bible, which is the full and final revelation of God's plan of salvation. The teachings of the Scriptures were a unit. There was little attention to their historical setting and more and more they tended to become a law for thinking as well as for life. Speculations and queries tending to bring theological dogmas into question were dismissed as impertinent and profane.

5. Protestantism on Its Institutional Side

Here Protestantism stood rather between Catholicism and mysticism. It had not the Catholic realistic idea of the church. Christianity was greater than church. The invisible and spiritual "church" was greater than the visible and temporal church. Salvation was found only in the former, but was not dependent truly on the latter. And yet Protestantism was not clear on this point. It shrank from a full abandonment of the Catholic view of the efficacy of sacraments.

Sometimes, especially among Calvinists, there was held a legalistic view of the church. The Bible was the law-book prescribing its forms and its activities. Others, like some Anglicans and Lutherans, held to a looser view of the church and were more concerned to secure the independence of the state than the freedom of the church. Others, again, like the Anabaptists and the (later) Baptists, held firmly to the freedom of the church and had little to say positively of the state. On the whole, it is to be said that the Protestants found in their Christian faith a purifying and strengthening influence working upon the natural institutions of human life and raising the common to the level

of the holy. Thus, instead of the divine origin of the ecclesiastical order, Protestantism tended to exalt the divine sanction of the civil order. In place of the divine right of popes there was the divine right of kings or princes or parliaments. Instead of the supremacy of the priest in the life of the household there was the supremacy of the parent. Protestantism, therefore, on the whole, interpreted Christianity, not as institutional, but as a supernatural transforming energy working through the natural institutions of men and exalting them to be the natural instruments of God's grace as it works out a heavenly, beneficent purpose.

THE SOVEREIGNTY OF FATHERHOOD

WILLIAM JAMES MCKITTRICK, D.D., LL.D.

St. Louis, Missouri

It is with deep sorrow that we have to announce that DR. MCKITTRICK died shortly after finishing this article. In it we may therefore feel that he is expressing his own deepest conviction, borne of his wide and long experience as a religious leader.

There is no question in Christian thought as to the sovereignty of the Creator over his creatures, but there is considerable question as to what kind of sovereignty it is, and what are its relations to the personality of God and the consciousness and experience of man. The two words "sovereignty" and "glory" so overlap each other that we think of them together. The conceptions are joined in our confessions of

faith, and wherever the sovereignty of God is mentioned the glory of God is bound up with it.

It is important, therefore, in the consideration of God's sovereignty, to look into our conception of God's glory; the origins of it, the development of it, the colorings that are lent to it by the imagination, and the whole substance of it as it lies upon our thought and molds our thinking. Both secular and reli-

gious history furnish a large bulk of information upon this subject. The imperial conception of the word has largely controlled its interpretation. A dominant dynasty, a conquering army, a bewildering display of the pomps and prides of dominion, the irresistible sweep of the various majesties that have arisen on earth and subdued it—these are what men have thought of when they have thought of glory. And this imperial conception was carried over into the Christian church. Glory was conceived in terms of power. The Roman Empire left a lasting impress upon Christianity. The popes were spiritual emperors. God was a magnified Caesar. His power in salvation or in providence, in retribution or in mercy, was that of the imperial scepter. The theology of Rome shaped the theology of the Middle Ages. The same interpretation of the glory of God was continued in feudalism. It was at home there and was encouraged by everything that lay around it. The democracy that puts values upon men was nowhere in sight, and the one value in the spiritual universe, the one power to be reckoned with, was the uncontrolled and uncontrollable power whose overlordship was like that of the baron over his servants and serfs. Nakedly human rights and privileges were unrecognized. "The world was reduced to a mere theater for the display of the divine attributes, and men became simply marionettes to whom God assigned such rôles as he pleased." Complaint was sin and uncomplaint was a cardinal virtue. All question about the character of God and the possibility of his owing a debt to the creatures he had created would be as

foolish and unavailing as to question about the strands of the whips that were laid upon their backs. They were small and God was great, and that was the end of the matter. The glorious God could do as he pleased just because he was the glorious God. The men of that age were taught that when a fire from heaven did nothing for them but to burn their skins into charred wrinkles it was a beneficent and purifying fire and that their sole business was to stand its heat and sing in its flame.

And this same conception passed into Protestantism. It found expression in the doctrines of predestination and pre-erition. It was necessary to the glory of God that he should be permitted to pick out the saved and the unsaved, and to stamp them with unchangeable destinies, without any consideration of their spiritual character and achievement. Calvinism has often modified this statement by saying the same things in other terms, and by the assertion that what it means was altogether different from what it said. It taught most strenuously the sovereignty of God over church, creed, life, salvation, and conscience, and its service in this respect cannot be minimized; but it taught just as strenuously that the outcome of all this sovereignty flowed back into a self-centered glory. Everything was done for the sake of that glory. Men were redeemed into a choir. Sin was condemned as a revolution within the boundaries of an empire. It had to be conquered because it stained or chipped a throne.

Now there is no contention in sane Christian thought against the truth that God created and carries on the world for

his own glory. The mistake is made when we put our conception of glory into his conception of it; when we fill it with a complacent selfishness and then transplant it into an unselfish Godhead; when we leave out of it almost everything that makes it a real glory and cover it over with a congeries of abstract and juridic elements that would not even win the respect of the mind of the average man. A man who works for his own glory is condemned. The judgment upon such a procedure is harsh and stern. It will put a black mark on the tricks of the politicians. It is recognized and outlawed in what is said to be "the honor among thieves." This simple human fact emphasizes the unreasonableness of exalting our inherited traditional notions of glory to the uptop and forefront of our idea of the glory of God.

A great change came over all this when the democratic spirit leaped to the front in philosophical thought and the conduct of government. Sovereignty was looked for somewhere else than among the radiations of royal splendors, and the glory that surrounded it and streamed from it was translated into a new language. It began to be realized that men were something more than worms of the dust or pawns on a checkerboard, that they were endowed with rights that could not justly be taken away from them, and that one of these rights was a fair treatment and a square deal from the hands of their fellow-men. Romanism and feudalism might exercise their authority wherever their brute force might enforce it, but there arose a tide against them which, it was believed, would eventually carry them away. A

new valuation was put upon the individual man. He was granted the same rights and privileges in his own little house as were granted to a king in his castle. It was not mercy that he asked for, but opportunity, a free unchoked air in which to expand his lungs and swing his arms. And this democratic spirit pierced the sky. It was believed that not only had men rights which other men were bound to respect, but that they had rights which God himself was bound to respect because of his respect for human personality. He had never overridden this. He had never forced truth upon men. He had never broken down the barriers of their free will. His salvations might be accepted or rejected. His Kingdom might be entered or passed by; and men began to feel that God was an honest God, that he would not ask what they could not give, that he would not first disable them and deprive them of even potential righteousness and then demand perfect righteousness from them.

They began to feel also that the glory of his sovereignty did not consist in selecting a few men for high honor, but in lifting up all men toward the highest honors which they could possibly obtain. It was not so in the monarchies. There were only a few privileged courtiers around the seats of the mighty. The monarchical idea was bare rulership. The proletariat was like wind-swept dust to Louis XIV. It was useful only for what could be got out of it. The democratic ideal upset that. Men were precious because they were men, and God would look upon them as men, and the relationship between them and himself would be vital and not artificial. Justice was demanded at both ends. God

was in bonds to man just as surely as man was in bonds to God. God owes something to men even as men owe everything to God; and what he owes them is not, as was supposed by the Rationalists and Deists of the eighteenth century, to make them happy, but to make them good. The good of men is the highest object of the highest life. This placed a new complexion upon the face of God's sovereignty and of his glory. The old complexion of arbitrary power and self-assertion faded away. It was felt, and has been felt more and more ever since, that if man's chief end is to glorify God, which means to live in accordance with the requirements of the law of God, equally true is it that God's chief end is to glorify man, which means to confer upon him the possibilities and environments of goodness; not to make him good *ab extra*, or to impute to him an unearned righteousness, but to show him what goodness is and where it is and in giving him his help to attain it. The glory of God is the goodness of God, and the glory of man is the goodness of man, and the one glory gets under the wings of the other glory to lift it up to its highest pinnacle.

There was a great awakening of interest on this topic when "the Lives of Christ" began to appear in rapid succession toward the middle of the nineteenth century. Theologians were led to reconstruct their ideas of the sovereignty of God by a profounder attention to the manifest and outstanding conceptions of Christ on the subject. These were sought for, not in any reflections of his thought, but in his own words. It was found that the central idea in Christ's portrayal of God was the idea of

a divine fatherhood. No emphasis was laid by him on any other kind of sovereignty. The largest use of the words "king" and "kingdom" are found in the parables where they are employed in a metaphorical sense in order to bring the thought which they held within the comprehension of the people. They could grasp the significance of kings and kingdoms when they could not measure the spiritual contents of the Savior's teaching. King and kingdom were before their eyes, and Christ used a thought-form that would appeal to their ears; that was his habit. He did not cast his pearls upon the ground to be trampled over, but clothed his address in a form that would be familiar to his auditors. There is no evidence that the imperial conception of a kingdom had any place in his mind. His Kingdom was an association of peoples who were controlled by the same purpose and actuated by the same motives. It was built on a spirituality that obliterated earthly circumstance or condition. It was not a ladder, but a level. All enjoyed the same rights and privileges. Those who hankered after the highest seats were rebuked. The highest seat was not that of dominancy, but that of humility. The term "kingdom" was retained because there was a kingdom and there was a king, but of a different sort from that which had occupied the attention of the world. The Kingdom of God was democratic because all within its walls had the same opportunity. It was character that conquered its strips of territory and won its prizes. In his direct communion with God, from which parable and metaphor were naturally excluded, Christ never called God

"King," but always called him "Father." In the prayer which he taught his disciples it was the Father who was King of the Kingdom. This indicates clearly enough the character of Christ's conception of sovereignty. It was paternalism in its deepest and longest reach. It was not the dominion of unchained power, but that of a power that was wound around by the chains of its own constitutional purpose and desire. It could not be free from what it wanted. Its wants were its bonds. Even omnipotence cannot shake itself away from the rulership of its omnipotent will. God was as free as the wheeling stars of his highest heavens, but the wheeling stars are held to their orbits. God's freedom is the freedom of being right and of doing right.

God's sovereignty is the sovereignty of fatherhood, which is another way of saying that it is the sovereignty of love. Here is the vital distinction between mediaeval or feudal Christianity and the Christianity of modern thought. Not that the love of God is a modern idea. It is as old as the apostles. It is older than the prophets and older than Abraham, but it was swamped out of the heart of theology by other ideas that swamped in. In the confessions of faith it was banished from the text and put into a footnote. Love was benevolence, good-will, kindly feeling, a vague and undefined general goodness, but it was not love as described in the Corinthian epistle. It was not the greatest thing in the world, and it was not the greatest thing in the other world. But love is the greatest thing in the world and the greatest thing in the other world, the greatest thing in man and the

greatest thing in God. No need to strike the strings of its glory in human life. It makes society, upholds it, and safeguards it. Without it humanity would be a beast of prey and all the social instincts would die. It is the one giant foe of the selfishness that would slay us.

Love took up the harp of life,

And smote on all its chords with might,
Smote the chord of self which, trembling,
Passed in music out of sight.

And love is not an attribute of God. It is God himself according to the apostle John. All other attributes or qualities in the Godhead stand around it like servitors eager to do its will. Omniscience is the love that knows; omnipotence is the love that does; omnipresence or immanence is the love that is everywhere; holiness is the love of righteousness; goodness is the love of virtue; wisdom is the love that weighs and measures; justice is love at the bottom; mercy is love at the top. Says Browning, "For the loving worm within its clod were diviner than a loveless God amid his worlds, I will dare to say."

We have spoken of the linking together in our thought of sovereignty and glory so that when we think of one we think of the other. There is another link which is that between fatherhood and love. We have spoken of them separately, but they are not thought of as separate save as the separation that exists between the two sides of a shield. They are joined together and no man can put them asunder. Doubtless there is a larger scope to a divine fatherhood than is visible in the ordinary family relationships; elements in it and the

expressions of them that ride above our finite and familiar conceptions of its range and outlook. All language in its endeavor to embody infinite reality is of necessity metaphorical, an imperfect translation, a miniature portrayal of that which lies above the reach of our comprehension. The limitation of human speech accompanies the limitation of the human mind. And it is a further fact that divine revelation is made for all time and even for all eternity. What we do not know now they who come after us shall know. What we do not see now succeeding ages may easily see. The darkened glasses may be cleared for the unborn generations.

In view of these two facts we may safely say that the truth of the fatherhood of God is a discovered country, but not an explored country, and that there are rivers in it along which we have not yet sailed. But there is one thing which we know to be there because we have handled it with our hands. It is love and the sovereignty of love. Nothing else is worthy of sovereignty even to the eye of our finite intelligence and our limited visions of a progressive revelation. Through the metaphysical envelopes and beneath the uncomprehended Shekinahs we behold the love of God in the fatherhood of God and the fatherhood of God in the love of God. That much is plain. It is the supreme revelation. It is the voice of nature and the voice of grace and the manifold voices of all the terrestrial and celestial orators who stand on the horizons of all the world.

It is sometimes said that an overabundant emphasis upon the sovereignty of fatherhood and love in the character

of God and in his dealings with mankind induces an effeminate and invertebrate type of Christianity; that it softens the heavens, evaporates the sterner moral necessities of the Godhead, and encourages men to play out the traffics and tricks of iniquity without any adequate fear of punishment. This idea is built upon a misconception of what fatherhood and love are. Theirs are the sternest faces in the universe. There are not wraths so deep and dire as their wraths are, no retribution for a spiritual criminality so swift and hot. Law is a terror to evildoers, but love is a greater terror. A transgression against kinghood may send a man to prison, but it is nothing to the prison to which a man is sent sooner or later who transgresses against fatherhood. The deepest shame of a prodigal soul is revealed when it is compelled to cry out, "I am no more worthy to be called thy son." Alienation from love is a darkness that can be felt. It may be longer in coming, but it stays longer when it has come. It stays longer and hurts longer. Laws are enacted, but a father is. Laws hang in the air with warnings and threats, like those on the signboards at railway crossings. There is nothing in the human world so fearful and foreboding as an outraged love. No pit of darkness is so deep as that wherein love is hurled back against the face of a lover. When a man comes into himself out of the other self that has come into him, and realizes that he has put a bruise upon his father's face, the twists and twinges of his conscience are like those of an auger writhing and biting into the wood. Fatherhood and love are not alleviations of sin, or a slackening or

relaxation of its penalties, but an underscoring of them both. They blacken the blackness. They let loose the snake heads of more furious furies upon the guilty soul.

The fear that a strenuous and continued preachment of the fatherhood of God will weaken the bands of divine authority, and thin the substance of human obligation, is one of those fears in which unreason and oblique logic are woven together. It is unreasonable because fatherhood is the very seat of authority, and it is illogical because the conclusion which it draws is at variance with the promises that stand before it. Shall we say that sin is watered down because it is committed against a father instead of a king? Has any king the intimate relationship to us that a father has? Will a czar be sorry when a convict dies in Siberia? Will an emperor put on mourning when one of his soldiers is lost in a shipwreck? They will not. The distance is too great. There are too many things between. The empire will go along just the same. But God does not go along just the same. God is not willing "that one of his little ones should perish." This is a relationship that is not diminished by distance. And a relationship like that involves an accountability which no other relationship does. We never see sin until we see it as a rebellion, and we never see it as a rebellion until we see who it is against whom we have rebelled, and we never see who it is against whom we have rebelled until we see that it is a Father, and that it is love. Sin is abnormal. And abnormality punishes itself. It sets us outside of an ordered universe. It leaves us alone with ourselves. It is

detachment and isolation. If we were idiots, we would not feel it. But when self-consciousness has passed into God-consciousness, and God-consciousness has passed into Father-consciousness, we shall feel it to the ends of all our being.

The sovereignty of fatherhood has another mark upon it. It not only deepens sin, but it wins allegiance. It makes the loudest appeal to mankind's loyalty. It wins a larger following than any other kind of sovereignty. It is an empire of hearts, and that is the widest of all empires. It strikes the common denominator of humanity. The willingness of the response to it is a cheerful willingness. Its command is never driven, because it is the command of love. It is the only sovereignty which the streets recognize. The dominion of mind passes over their heads. The argument of sheer power awakens revolution, and if the revolution cannot lay hold of visible weapons, it will be that inward revolution which is dumb but not deaf. Wherever this sovereignty of love carves out a kingdom in human life, it is a kingdom that shall stand forever, for of all things love stands the longest, and the love of God stands the longest of all love.

It is impressive in this connection to follow the fortunes of Christianity in regions that lie beyond the pale of the Christian civilization. There are two generic ones—the heathenism, which has not yet been touched by the Christian religion, and the slums, which have heard it, and have been faintly moved by it, but have sunken into a torrid or a frigid zone. These terms, however, are elastic. All heathenism is not always

heathenism, and all slums are not always slums. Both regions are penetrated by some quantity and quality of the light. Both can be stirred in their rags, and both have enough fundamental character to recognize the value of the broken moral visions that pass before them. And both of them know what a sovereignty is. It is visible above the most barbaric of superstitions. There is an omnipotent power in the clouds. The Indian thrills at the voice of his Manitou, and the South Sea Islander shivers before the tempest that may slash down upon him the wrath of a vengeful God. And the most submerged sections of humanity, where great cities have pounded vast areas of their citizenship into pulp, or where they have pounded themselves into pulp, feel, rightly or wrongly, that their lives have been scarred by the rough hand of some relentless power that has carried on a warfare against them in which they have been worsted. And neither heathenism nor slumism is in a mood to listen to the glorification of power. They have felt too much of it on their skins. They have been broken on its wheels. To tell them of these who are running the world with clubs in their hands will only bring a snarl from their tortured throats. It is the deification of another kind of power that they need, and the need will at last create a desire.

This is the encouragement of foreign missionary work and of city rescue work. Both of them feel that they can awaken a reverence for a divine power among the downfallen and downtrodden when it is brought before them in a different dress than that in which they have

been wont to see it. They will back away from it when it thunders. They will run away from it when it pursues them. They will reject it when it is hurled toward them in a mass of steel or iron. But they will be won to its sovereignty when it is revealed to them as a sovereignty of love. This is the slogan on the battlefields of the world's redeemers; and it is here that the ancient conceptions of God's sovereignty break down. They may convince us of his greatness. They may roll above our heads all the suns and planets of his glory and make us to appear like grasshoppers in his sight. They may blame us and shame us, but they do not win us. They do not find us where we live; they do not seek us where we are to be found. The dazzle of glory is not enough. It must be warm as well as effulgent. Its sheen means more to us than its sparkle. There is a jury within us that will convict us of our sin. Even a drugged conscience will do it. A blinded eye will have a picture of it upon its retina. What we want to know is how to get rid of it. And it is only love that can get rid of it. A thousand penalties will leave it just where it is. Reformation by penalty does not exist in a spiritual world. And it is not reformation, but formation, that we need; an active principle of life substituted for a dead principle of death, a new creation that shall plant within us the seed of a new world. And that shall never be done until we come beneath the scepter of the sovereignty of love. Then only shall we see the glory of God, when we see it shining in the face of Jesus Christ. No matter where we enter into the field of Christian thought, we come

out on the Galilean meadows. There did not seem to be any glory upon him who did not have where to lay his head. The stones did not shine under his feet. The Cross was a symbol of shame. But he was God's great glory standing among men, the sovereignty of love crowned with the sovereignty of sacrifice.

It is this sovereignty that shall draw all men to him. It is fatherhood expressed in sonhood. It is the golden chain that shall at last bind humanity about the feet of God. And it does not bind us and subdue us to its blessed slavery, because it has rumbled and flashed around the dome of the sky, but because it has wept in a Gethsemane and died on a Golgotha.

THE NEW FORUM AND THE OLD LYCEUM

REV. JAMES L. HILL, D.D.
Salem, Massachusetts

Did you ever attend a forum? If so, you have your own opinion about it. Perhaps you attended only an ordinary Sunday evening service with a new label. That is not a forum. You do not preach in forums—you discuss. You expect the people are watching what you are saying and will have a chance to come back with a question or a protest. Perhaps here lies the reason why some forums fail. The speakers are not really open-minded. They are not ready to discuss really vital subjects, and, most of all, if they are accustomed to the safety of a pulpit, they do not know how to present matters in such a way as to appreciate a critical listener.

The happiest set of people that I have lately seen was in a Sunday evening forum. The atmosphere was like that of a reunion of friends. In token of sympathy and approval a ripple of applause broke out upon the silence at the conclusion of the prayer. On this evening the clock never loiters on its way to ten, and when its two hands are together there, the leader comes to the edge of the platform, and, after a moment's pause, in token of the prevailing good feeling, dismisses the large company with the words "Good night," which are taken up in remote parts of the house, "Good night," "Good night," "Good

night." A chairman for a forum is born, not made. He gives the boat a good push from the shore and then takes the tiller. A misfit here is fatal. He has generalship, a gift which nature sometimes plenteously bestows, but more often withholds. He is a person having both force and friends. He knows the front door to the human heart. He sounds the dominant note, gives the key, elevates the feeling, excites expectation, like Julius Caesar is "in the midst of things," controls the situation and projects his individuality. No leader, no forum—this is fact number one. Followers soon take on the traits of a leader

of ability and distinction. When you know a captain you see his company; a regiment is the counterpart of its colonel; an army will take vital character from a Nathaniel Greene, a Stuart, or a Sheridan. The maker's name is on the handle. A forum is not merely an audience, it is a spirit. Its pet aversion is dulness. Ancestral worship, which once brought to the Chinese a form of national paralysis, does not fit a forum's needs. Wit and entertainment are not here given the place that was accorded them in the old lyceum. The mood and atmosphere are different. Anything academic, merely historical or cultural or exegetical, of what Jefferson said, or Hamilton meant, or Edwards taught, is more welcome elsewhere. The speaker must have a message—this is fact number two.

Keeps the Middle of the Road

A stump speech is never heard. None of the fiery soap-box orators of the street corners are permitted to harangue the audience. Use is made only of crowned and recognized talent. There are no risks, no seconds, no maiden efforts. Nothing is amateurish. A boy who saw crêpe on a door said there must be "deadness" in the family. So far from this, a forum instead of sending all zealots to the rear, brings to the front all the enthusiasts who feel and care and who give life and force to a movement, provided strictly that they strive lawfully and play according to the rules of the game. What shall be done with men who adhere to their little beliefs and obstinacies very much as the Chinaman carries his little joss to every corner of the earth and as Rachael

had her sacred images always by the tent as she journeyed? These men are like the ancient mariner who must declare his woe. A man who has the measles is in an unpropitious condition unless they "come out." The patient is watched until the thing with which he is afflicted shows itself on the surface. So with a man obsessed with an idea; when he states it, it becomes objective to him and he sees it reflected at different angles. A faddist, in a rut, follows only a furrow, where a little cross plowing, the very thing that the question hour supplies, is needed. Stop an intelligent citizen on the street and ask him what he supposes to be the essentials of a forum and he will probably say an accessible place of meeting on neutral ground, rather free from ecclesiastical staidness and association, a master of assemblies for leader, and a large cosmopolitan community in which are many individuals with certain ideals touching Americanism, particularly democracy. Not so! Your man does not stand quite high enough to get a sidewise look at a forum. The secret of all success is inherent in this: The members must be made to feel interested in each other—this is fact number three. At this all the leaders aim in the Hungry Club, of Pittsburgh; in the Sunday Evening Club, of Chicago; and in such sample forums as are found at Houston, Texas; Manchester, New Hampshire; Melrose, Massachusetts; Toledo, Ohio; Kansas City; and Bellows Falls.

Not the Cave of Adullam

Men are not like ships that pass in the night. Detached persons cannot make a nucleus for a Sunday evening forum.

A man thought to gain a swarm of bees by catching them, as he had opportunity, one by one. But individuals do not make a hive; they have no relationship, no bond of unity or existence. They must have a queen, a form of co-operation, and together become a colony and be an entity. They must first create a union before they can develop *esprit de corps*. While a principle like this has always been true, its practical working is doubly obvious during these last few years of social revival. One motive for attendance is fellowship, one and another going because some others go, who are a lodestone. Now, just as a person who would study colonial architecture turns to the John Hancock house in Boston, or to the Nichols and Cook-Oliver residences in the older settlement of Salem, so to enjoy a forum one can best observe the great prototype on some Sunday night in Ford Hall, a tall, stately building, having the semblance of a bank and standing adjacent to the State House in Boston. Here is the central sun, whose brightness gloriously appears, amid diverse conditions, in nearly two hundred reflected lights. The Ford Hall Forum is not a sort of home for the friendless and the socially non-elect. It represents a serried array of white-collared men. George W. Coleman, alert, magnetic, giving the impression of vigor, vitality, and sincerity, also of having forces that he has no expectation of using, rises and opens the meeting with the calmness and precision of a man of affairs and of a member of the Boston City Council. Here is the modern St. George, who sets forth to destroy a mighty dragon that menaces the life of the common people. His promptness

and his fairness, and his facility and felicity in making the articulations of the service are manifest. At every point he seeks to advance the thought and the good feeling of the occasion. On ascending the platform some chairmen begin to reach for a small mallet to begin a clatter. He makes no use of the gavel. He does not put his audience under the ferule like school children. He does not come to them with a rod. He requires no insignia of his authority. He is more inspirational, creative, and constructive than the presiding officer of the old lyceum, the pride and boast of every community, in its halcyon days ever became. In the old lyceum at the last it grew to be a custom not to introduce well-known, well-advertised speakers, excepting chiefly John B. Gough, whose popularity outlasted that of all his contemporaries, and whose early obsession was a mild form of stage fright, causing him to insist upon being introduced in order to give him a moment to get hold of himself and to take the measure of his audience.

Back to Sunday Night

If a tendency exists to abandon the Sunday-night meeting I am against it. There is but one great vital question before the Christians today and that is: what shall we do with our Sabbath evenings? Ford Hall always expects to be full. The doors separate a large inspiring company into two parts, as those without often equal those within. In the old lyceum at Salem, as the great hall was not large enough for the audience, the lecture given on Tuesday night was repeated on Wednesday evening.

The orthodox formed the habit of coming together Tuesday night and the Unitarians attended on Wednesday evening. But in the street in front of Ford Hall the overflow stands in close formation and is called the "bread line." This feature did not escape the all-seeing eye of the press, and the newspapers have become the forums' best ally: "Standing room only"; "Hall full"; "Oh, let us in though late"! "Too late, too late, ye cannot enter now." Thus tarries outside, at times, a sort of reserve audience, anxious to be present in the second hour when the speaker is plied with questions. Lectures at Chautauquas and before women's clubs do not furnish this electrifying reaction. At the end of the first period, when some of the commuters must drop out to reach their trains, all those who have waited patiently fill up the empty spaces. "Sometimes," once remarked an intelligent Japanese, "we express our feelings in Japan—opinions we have none." It is different in a forum. It is often conjectured that the question hour will be monopolized by the prophet of protest, the apostle of everything that begins with "non," or "in," or "contra," or "anti," who would want a different picture thrown upon the canvas before the eyes of the company. Such is not the event. The question in every case is taken up and repeated by the director of the meeting, who limits each person to one question, thus admitting no surplus discussion and scattering any running fire. The chairman designates the section of the house from which the question may come. "Tonight we will begin with the gallery on my right." Thus many ideas are advanced before

the heat that exists in spots is reached, and then it is but a step across. Wherever there is a big immigration a forum should exist. It does for those coming to America just what the old lyceum did for those who had earlier reached these shores.

The Years Have Passed—There Remains a Memory

In the old lyceum the question was addressed by the listener directly to the lecturer. Not until 1826, twenty years after the lyceum was introduced into this country, was there an interchange of lecturers at Millbury, Massachusetts. Not one rod of railroad existed for their use. The country towns were themselves social centers, not having been drained into the cities, nor impaired to meet the demands of manufacturing centers. The communities were isolated and each had to furnish its own light and entertainment. In the lyceum at Salem, from 1830 to 1845, native Salemites delivered 127 of all the lectures. The most intelligent and ingenious members of the community supplied the home talent. Individuals who had completely mastered some subject and could speak upon it with generally recognized authority met all public expectations, and, at the close of an address, any man like Mr. Holman, the universal objector, had more swing than the forum affords, as members of the lyceum could ask the lecturer to make certain points more obvious, and thus arose the questionnaire. During this period maps, specimens, apparatus, and products were often exhibited. When Essex County, Massachusetts, had twenty-six towns, it

had twenty-three lyceums supported respectively almost wholly by their own townsmen. Women had not then come to their own. A lady could not in early days buy a ticket of admission to the Salem Lyceum, which had 853 lectures in its first fifty years, unless introduced by a gentleman. Anna E. Dickinson, the oratorical Joan of Arc, with her far-famed invective, had not then changed the vote of Vermont and been reckoned in lyceum circles with the great triumvirate, Gough, Beecher, and Phillips, as one of the "Big Four." There were thirty lyceums in Boston alone. In his town Emerson lectured ninety-eight times, and Thoreau nineteen times, and all without pay. Concord's lyceum, being one of the first, projected 784 lectures, 105 debates, and 14 concerts, the last of these being in 1870. The woman's club in many communities is rapidly becoming substantially a lyceum course. This is not only suggestive, it is ominous. It was not dependent originally on importations of talent. The interest that was felt and developed was in one another. The entertainment came up out of the life of the members. Many of the lectures now given would be enjoyed by mere men. The clubs are too large to meet in a home. To go into a hall means lectures. When in cities a woman's club house is obtained—the unique social purpose of the organization is restored. The original Chautauqua idea stood for courses of study, textbooks, and, in part, education at home. But we find here, as in all evolution, a reversion to type, and in many of the widely scattered Chautauquas the lyceum idea in the ascendent with

lecturers and others so slated as to make the circuit.

Carried to the Zenith of Another Glory

The forum has the very proper rule that the speaker must steer clear of the Scylla and Charybdis of both religious and political contentions. This rule was affected by the old lyceum, and all volcanic subjects were interdicted. It was observed for nearly thirty years, but in the late fifties the great apostles of reform conferred not with flesh and blood. It may be doubted if that galaxy that gave the lyceum its unexampled prosperity and brilliancy would ever have attained such glory had they trimmed and counted their lives dear unto themselves. They were denied the newspapers; not until 1856 were lyceum lectures adequately reported. This gave the early lecturers occasion to carry their messages to different communities instead of having the newspaper, after their first efforts, do the work for them once for all. There are, however, thousands of topics used in the new forum and in the old lyceum which, if shaken together in a hat, could not be redistributed into the two classes except as guided by a certain dignity and demureness detected in the statement of those which were used in the old lyceum. Tailors use the same cloth and the same sewing, but the difference in garments is in the cut.

Gentlemen of the old school stand revealed by such lyceum themes as these: "Traits of the Times," "Alleged Uncertainty of Law," "The Mutual Relations and Influences of the Various Occupations of Life," "Phariseism,"

"Injustice of History to the Common People," "Have We a Bourbon among Us?" "Sectional Prejudices." The educational and cultural benefits of the old lyceum are beyond estimation.

Reflex Influence of Lyceum Oratory

One could not travel through Massachusetts forty years ago without detecting its spirit. It had its survival in the real eloquence that was often let loose in the town meeting. A considerable portion of the school boy's education was early devoted to public declamation. The end of the term in school and academy was given to an "exhibition" of it. Oratory suited the public taste. Lyceum Hall, Lynn's ancient forum, standing at the corner of Market and Summer streets on the present site of Odd Fellows Hall, rang with free-soil and anti-slavery eloquence. All paths led to it. The people crowded its gates. No small amount of history can be traced to it. When a man is working for a reform he instinctively tries to get at the ear; the eye gate is second choice. It may be the agitator is so called because he so loved to agitate the atmosphere. He is in accord with the eminent Dr. Rush, who said:¹ "The perfection of the ear as an avenue to knowledge is not sufficiently known. Ideas acquired through that organ are much more durable than those acquired by the eye." The lyceum germ found then a fertile soil. But as our death flies to us with our own feathers, so what was best in the old lyceum became its undoing. When the business instinct usurped its management the lecture was standardized. Its talent, its popu-

larity, its effectiveness were capitalized. For each of his first lectures John B. Gough averaged less than a dollar. His first established fee was eight dollars. "Let me handle this thing," said the bureau, "and it will be a good thing for us both." Mr. Beecher for one lecture was paid a thousand dollars. His biographer states that not less than a million dollars were received by him for his public services. In the years 1874-87 he delivered more than twelve hundred lectures. The lecture became profitable, not only to the toplineers, but to the managers. That title, "Star Course," is full of sad suggestions. Most money was made on star speakers, who eliminated the element of uncertainty, and so things narrowed and centered into a star course. Henry M. Stanley, having found Livingstone, earned \$287,070 with 110 lectures. Other attractions paled before it. The expense became enormous and prohibitive, involving a risk and to all managers a burden which neither our fathers nor we were able to bear. A general reliance was placed on John B. Gough to make up what was lost on other speakers.

Regard for the Loaves and Fishes

The lyceum now went, not with the lecture end, but with the business end, foremost. When the parsonage needed to be repaired, or the church painted or the chapel required a piano, a lecture course was plotted to which tickets were not bought, but to which tickets were sold by an active every-member canvass. The first one hundred dollars ever paid for a lecture was given to

¹ *Essays C.P.*, p. 47.

Daniel Webster by the lyceum in Salem. But the honorarium was not wages, nor was it thought of or handed out as such. It was a personal tribute like the gift of a silver set, after one of his speeches, from Amos Lawrence. Neither the hundred dollars nor the silver set stand to the orator's credit in the estimation of his biographers, for they always point out as one of his two great faults his readiness, like General Grant, to receive presents. Now the forum is not exposed to the mercenary evil that broke the lyceum down. There is to be no worship of the golden calf. No admission fees and no collections make the rule. The money is supplied by funds

and friends. And in the old lyceum's golden age there were not as many lecturers as are now heard before the new forums, the commercial clubs, the many existing country and small-town lyceums, the numerous Chautauquas, and the women's social, charitable, and upward-influence organizations. The glory of Israel has not departed. The country has not gone sterile of orators. Four thousand persons among us live chiefly by lecturing. The lyceum, with present-day revivals, makes a splendid page of inspirational history. It is distinctively American. Indeed, one of our ex-presidents calls it, the "most American thing in America."

HUNTING LITERATURE WITH A SPIRITUAL CAMERA

REV. ARTHUR S. PHELPS, D.D.
First Baptist Church, Waterville, Maine

Literature is a path all too little trodden by spiritual leaders. Especially do preachers find it hard to read anything that is not immediately connected with next Sunday's sermon. That is why they so soon pump out their intellectual wells. Dr. Phelps comes to this obvious truth from a new angle and with new interest.

A modern physiologist tells us that two-thirds of the brain is devoted to the motor centers, and only one-third to the reflective centers. He argues from this that our system of education has misplaced the emphasis by devoting itself almost exclusively to the minor area. But, as a matter of fact, the reflective faculty is the more important. Reflection precedes and dominates action in

the material world. We think too little. We act without reflection. Meditation is a lost art. More reflection would have made less deflection. The symbol of St. Augustine's meditations was a burning heart in an outstretched hand. If there were more burning hearts, there would be fewer heart-burnings.

Folded eyes, said Elizabeth Browning, see farther than open ones ever do.

The eye sees but half an object; the imagination sees it all, outside and in. Wordsworth reminds us:

O reader! had you in your mind

Such stores as silent thought can bring,

O gentle reader! you would find

A tale in everything.

The eye of the spirit has drawn inspiration from history, science, and nature; but the fields of literature contain hidden stores almost unexplored. The ancient Alexandrines used phrases metaphorically, as we use trees and rocks. A phrase was used by them, not merely to convey the thought intended by the writer, but to express an entirely new meaning by playing on the words. They saw in literature everywhere what Swedenborg, as Emerson said, found in the Bible: hidden meanings greater than those intended by the author. To bear this fact in mind will make clear the inexplicable uses of the Old Testament on the part of New Testament writers. The latter put Old Testament phrases to uses their writers never dreamed of and made them glow with new and unexpected illumination. Take, for example, the saying, "Out of Egypt did I call my son." Its author, of course, had in mind only the calling of Israel from Egypt. The inflexible western mind is bewildered by oriental literary freedom in this realm. It was as natural for an oriental writer to make a metaphorical symbol of a phrase as of an object. Isaiah and Matthew clasp hands across the bridge of literature, and history blows upon the embers of the past to warm the life of today's breathers.

¹"Every servant that follows his master can go and come freely."

²"The presence of the master fattens the horse, fills the granary, enriches the house, and founds the fortune."

There is such a thing as consecrating literature, finding running brooks in books, trees in tongues, precious stones in sermons. Words are marshaled and made to march under a new master. An emancipation proclamation is issued to the slaves of lore imprisoned by old environment. As under the statute of Edward IV, "Pourra tout domestique suivant son maître aller et venir librement."¹

This consecration of literature is a profitable money-changing—getting gold for copper. It is a Pentecost that makes apostles of fishermen. Like a conversion from Buddhism to Christianity is the adoption to Christian meditation of the *Special Hymn of Hase Temple*, Japan: "However oft I make the pilgrimage to Hase's temple, my heart is as greatly touched as if each visit were the first; for Kwannon's mercy is higher than the mountains, and deeper than the torrent-riven valley." The voice of worship thus becomes a universal voice. New volumes are added to the Book of Proverbs.

Beginning with France and England, this spirit interprets to us in all the Scriptures the things concerning our Lord. The Picard proverb comes true: "La presence du maître engraisse le cheval, remplit le granier, enrichit la maison, et fonde la fortune."² Such quotations are even sweeter to the taste—like stolen fruit—than if they had been deliberately grafted on to a Christian stock and planted in the garden of the Lord.

It is like hunting wild game with a camera instead of with the rifle. We

come unexpectedly upon living forms of rare grace and tenderness. As Lander says: "A shallow water may reflect the sun as perfectly as a deeper." The very sun of righteousness seems reflected unexpectedly in this chance sentence of Richardson in *Clarissa*: "Love that deserves the name seeks the satisfaction of the beloved object more than its own." In this search the "soul of a lover finds everywhere traces of the object loved," as Bernardin says.

The telescope turned heavenward discovers new orbs.

The spirit-world around this world of sense
Floats like an atmosphere, and every-
where

Wafts through these earthly mists and
vapors dense

A vital breath of more ethereal air,
as Longfellow writes of his "Haunted Houses." We seem to catch sweet glimpses of His face among the trees along unfrequented paths. He comes walking across the sea toward us when we are struggling with the rowing. The heart finds itself anew when discovering a confession like this of De Lamartine: "Never have I wished of you anything but yourself." A joy like that of Mary after she had supposed Him to be the gardener, and suddenly cries "Rabboni!" is ours when we find in Tennyson: "How shall I henceforth be glad at anything until my Lord arise and look upon me?"

When the painters of the new German and French realistic schools portrayed Christ coming into the peasant's home, or sitting at the banquet table of Levi surrounded by ladies and gentlemen in full evening dress, we received a new vision of The White

Comrade in modern life. Such a rapturous shock thrills us when we adapt Tennyson's words:

If I were joined with her [Him], . . .
Then might we live together as one life,
And reigning with one will in everything
Have power on this dark world to lighten it,
And power on this dead world to make it
live.

Such lines have the unconventional freshness of non-ecclesiastical phraseology. An epigram like this from Housaye has the force of an unconscious tribute from an outsider: "Tell me whom you love, and I will tell you who you are." It is the apotheosis of language to transfer such a phrase as this of Browning's from human to divine affection, and one which he himself would have rejoiced in:

Ah, Love, but a day,
And the world has changed!

For human love is but a mirror of the divine, nay, a *homo-ousion*. How natural it seems to use in private devotion these exquisite lines from Arthur Hugh Clough's *Songs in Absence*:

Were you with me, or I with you,
There's nought methinks I could not do;
And nothing that, for your dear sake,
I might not dare to undertake.

A love whose origin is above. One seems to be reading theology rather than Shakespeare in the observation of Speed in *Two Gentlemen of Verona*: "The shepherd seeks the sheep, and not the sheep the shepherd."

Wise men from the East come bringing gold and myrrh to a foreign Savior in the tribute to the converting power of love paid by Hafiz, the Persian:

The chemist of love will this perishing
mould,
Were it made out of mire, transmute into
gold.

And how readily, from reverence toward
the Great Impassive, to a conscious
devotion to the Divine Energizer, pass
the words of *Bhagavad Gita* ("The
Lord's Song"), one of the most divine
of the Vedic hymns: "If one sees Me in
all things, and all things in Me, I am
not lost to him nor is he lost to Me. The
Man of the Rule who, setting himself to
Union, worships Me as dwelling in all
born beings, abides in Me, wheresoever
he may abide."

As from the lips of a Magdalen, her
face lifted to her Savior, are the words
of Browning in *Andrea del Sarto*:

You called me, and I came home to your
heart.

And thus, hunting with a spiritual
camera in the fields of literature, the
reader exclaims with old William Law,
of the seventeenth century, "You will
find that all the world preaches to an
attentive mind." For, as that great
traveler, Pierre Loti, justly observes:
"Les gens qui sont très occupés par le
but de leur voyage s'amuse toujours
plus que les autres aux milles détails
de la route."¹

¹ "Persons who are deeply interested in the end of their journey take always more pleasure than others in the thousand details of the route."

CURRENT OPINION

A Modern View of Faith

An earnest endeavor to clear away the mists from the word "faith" in present-day nomenclature is made in the *Reformed Church Review* for January. The writer is E. L. Coblenz, of Carlisle, Pennsylvania, and the article appears under the heading, "What Is Faith?" The customary use in the Christian ministry of certain great words in the history of religion without any clear and precise knowledge of their conceptual background leads Mr. Coblenz to attempt a sharpening of the modern ideas subsumed under one of these regnant words, namely, "faith." Viewed negatively, the limits of faith may be distinguished in five different realms:

1. Faith is not credulity. The two are disparate and distinct. "Credulity is the accepting of statements or conclusions on slender or insufficient evidence." The growing child, leaving behind the pleasing Santa Claus fiction, is losing, not faith, but credulity. "Any unthinking, easy acceptance of statements without effort or rational ground for verification, no matter how comforting, is credulity and not faith."

2. Faith is not superstition. Superstition is constructed from mental concepts interpenetrated by distinct awe-inspiring, even terrifying, potency, and is labeled as supernatural activity. Many times this has been misnamed faith. What are the visits to shrines for cures, the kissing of the bones of saints, but gross superstitions, yet all clad in the garments and marching under a banner inscribed "Faith"? "Spain spends more money for candles on her altars than for public education." Some hold that a mild form of superstition is allowable, for the reason of its conserving a sense of the mysterious so necessary to the perpetuation of religion. Yet is not the mystery of the stars of infinitely greater

worth to the intelligent observer than their mystery to the savage who lives in terror of their supposed malignity? "Life must pass from the superstition of the charm to faith in the normal order."

3. Faith is not a blind expectancy of supernatural benefactions. One of the most widespread and most dangerous delusions is that which leads people to hold faith as looking for help from an absentee God in times of extreme emergency, doubly dangerous because reckoned so religious. People can readily quote Scripture about the "mustard seed" and "removing mountains" to show that miraculous provision of the desirable as necessary may be expected.

4. Faith is not a disqualified alternative for work. Those who make use of such a combination display their adherence to faith as some sort of respectable unreality that cannot, after all, be depended upon to operate.

5. Faith is not assent to creedal systems. Many talk about this or that "faith" in connection with different denominations or with wider divisions of Christendom. The great ecumenical creeds, "products of orientalism, of Greek metaphysics, of Roman legalism, of Jewish Messianism, of Christian apocalypticism, all woven around Jesus, by the circumstances of the decadent monarchy and ascending hierarchy, accompanied by all the subtle influences of political intrigue and desire for supremacy, have been ascribed a heavenly origin and declared to have been handed down to earth as the full and final truth of eternity and the test of faith evermore. To accept the faith means to affirm our allegiance to, and belief in, these propositions, not because we have found them true but because they are to be believed upon authority." Even if such facts as lie behind these intellectual formulations have irrefragable historicity,

assent to them is not an act of faith. Belief in the historical data concerning the discovery, settlement, and development of this country does not constitute faith in America or its president. Obscurity of thinking here has evoked most of our theological conflicts, creating agony of soul for really religious people.

Stated positively: "Faith is the venture of life under the impact of the reality and worthfulness of the spiritual world and the moral order." It is the acknowledgment of God as the ideal achieving spirit ever operating in and through the human spirit. Its potency is measured, not so much in intensity of belief as in the reality and greatness of the object of that belief. He has Christian faith who responds to the "pressure of the truth and righteousness of Jesus upon his soul." The reality to which faith responds is evidenced in actual living. "The Bible, though supremely valuable, is no substitute for a speaking God." Rather is it an aid to our own personal discovery of God.

In the realm of the rational two fundamental assumptions are made: (1) the trustworthiness and normality of human mentality, and (2) the reliability of the impress of the world phenomena upon the mind. A thoroughly rational world is certainly a greater evidence of a rational spirit than the capricious, irrational world of the past, into which the absent deity broke on special occasions and in miraculous ways. Immanence and transcendence are not to be understood in a locative fashion as being mutually opposed. Viewed qualitatively, the immanence of transcendence can be predicated of God in the world.

In the realm of the spiritual there is the underlying assumption that the ideals of beauty and goodness and the feeling that ugliness and badness are abnormal are reliable. Our moral senses evidence, not the distinct presence of a God who fashioned them, but they themselves register the actual

presence of that spiritual personality. In venturing our lives with utter abandon on the fundamental assumption of the purposive character of life-processes moving toward a kingdom of good-will we are doing no more than does science when it builds upon the assumption that the universe and man are rational. Properly understood, there is no such thing as the so-called conflict between science and religion. Each is a great faith. Science and supernaturalism are at odds in their methodology. The two are really sciences, and the war is between normal causation and abnormal intervention. Religion has nothing vitally to do with either. A conflict that is significant is found between naturalism and religion, a war of purposes, not methods. The one holds the universe simply as a big machine, ethics as a makeshift of expediency, and Christianity as a delusion. Over against this "stands Jesus and the real Christianity with its sublime, heroic, and daring venture of life upon such ideal interests as unselfishness, beauty, brotherhood, the kingdom of good-will, with the assurance of worthfulness of these interests and the conviction of a spiritual order regnant in the universe."

The Alcohol Incubus

After twenty-five years of personal experience as a medical man, Dr. E. L. Fisk reaches the conclusion that "alcohol is a destructive force, wholly evil in its total effects." He writes on "Alcohol and Human Efficiency" in the February number of the *Atlantic Monthly*. Reference is made to a previous article where data were produced to demonstrate alcohol, even in small regular doses, as provoking a depressing and degenerative effect. Recent experiments in the nutrition laboratory serve to confirm the earlier findings. The subjects were carefully selected, temperate users of alcohol, "apparently free from any peculiar susceptibility or resistance to its effects."

The alcohol was administered in two separate doses, 'A', or 30 cubic centimetres, and 'B,' or 45 cubic centimetres, well diluted and its flavor disguised in various ways to avoid the effect of suggestion." Experiments were made on these subjects to discover the effect of alcohol upon (1) *reflex mechanism*, (a) simple, in the patellar reflex, or knee-jerk, (b) more complex, in eye and speech reaction to sudden visual stimuli, and (c) highest reflex, in the free association of ideas, the experiments involving a word spoken by the operator and a response word, the first occurring word, spoken by the subject; (2) *power to memorize*; (3) *sensitivity to electric stimulation*; (4) *reciprocal innervation in certain eye and finger movements*. The results of such careful and exhaustive experimentation revealed that "along with depression and retardation and decreased irritability of a number of related neuro-muscular processes is found an acceleration of the pulse, giving a clear indication of decreased organic efficiency, as a result of moderate doses of alcohol. The 'brake' is taken off the heart, but there is no direct stimulation of the heart-muscle." This sets aside the alcoholic tradition—supported by previous scientific investigations—that there is even partial stimulation of functions, either muscular or organic. Any supposed evidence of alcoholic stimulus is explained on the grounds of autogenic reinforcement. Moreover, the alcoholic depression is not, like sleep, a conservative process because of the increased heart action. The exuberant activity attendant upon healthy youth is due to the hormones circulating in the blood. Alcohol is used to take the place of these. It is an imitative hormone and places the human organism at a disadvantage in the struggle for existence.

Immortality in the Light of Today

In the *London Quarterly Review* for January Rev. I. Gamble discusses "Immortality and Christian Belief" in a very

stimulating and informing style. For the writer belief in personal survival after death is inseparable from all the phases of historic Christianity. The early propagandists of the Christian gospel outclassed the Isis or Mithraic protagonists because they based the hope of immortality upon experiences of a *real historical*, rather than a *distant mythical*, figure. Although later the thought about salvation itself gave place to debate as to the conditions of salvation, the transcendental hopes and fears in connection therewith have always been the motives of appeal. This tacit assumption lying behind every Christian creed is today assailed by various forces making for its impotency or its entire disappearance from religious thought.

Ruskin is quoted with approval as holding that, practically, the average man is moved little by considerations of eternal life. Hope of any kind is supported largely by the imagination. For many years past the supports of popular imagination have one by one suffered removal by the merciless inquiry of the critical reason. The process has gone on until now, although death retains its fascination, the authoritative and traditional view of it is met by frank incredulity at every angle. The following have served to modify conceptions of the future life:

1. "The disappearance of the sharp division of mankind into good and bad." The traditional conception of a multitude of men, inspired by a common hope, looking for a blessed future life is shattered by the intense individuality which seeks its own heaven and disdains a heaven of the wider portrayal.

2. Changed views of punishment. The remedial theory of punishment made for easy belief in purgatory or even hell. It is coming to be perceived that punishment, remedial or retributive, is a part of the earthly paraphernalia and cannot properly be predicated of any future existence.

3. Changed views of the Bible and its inspiration. "Our present interpretation

of the New Testament has the effect of substituting earth for heaven as the center of interest." Its practical outcome is seen in the identification of the hopes of the social reformer with the tidings of the Christian gospel in a call for an *earth* regenerated.

4. The loss of vitality in the Easter message for the world. The figure of the deathless Lord, eminently satisfying to the believer with its promise of immortality, finds and leaves the doubting world incredulous and unconvinced concerning the future life.

Even in the face of such facts it cannot be argued, in spite of Frederick Myer's belief that science is destroying the citadels of religion, that the disappearance of orthodoxy, so-called, means the vanishing of hope in a future life. Apart from reasoning processes this confidence arose, continued, and will persist, expressed in varying and wavering images mayhap, but strongly vital to human striving. "Faith is fidelity to the soul's best instincts." It leads us to the sacrifice of life itself for the cause of right and honor. Such a claim God will not repudiate.

Science and Future Existence

Another approach to the subject of life and its continued duration is made in the January number of the *Nineteenth Century*, by H. F. Wyatt. Writing under the title, "If a Man Die, Shall He Live Again?" Mr. Wyatt, in a survey of futuristic beliefs from earliest times to the present, concludes, as does the writer in the aforementioned article, that the ordinary individual, in England at least, is largely devoid of any belief in God or the future life. Yet with the decay of orthodox Christianity, and its consequent loss of vital future hope for the uneducated, there is seen the rise of science with a new message for the life beyond. "Amongst men of science dogmatic negation is no longer the dominant note." Rather is that note wonder, and 'wonder'—as Carlyle once wrote—"is the basis of worship." Morality fundamentally

rests on two related propositions: "Belief in a Power behind phenomena making for righteousness, and belief in the possibility of the survival of personality after death." Unless these two related beliefs are conserved, a nation as a civilization faces decay and swift death. Apart from what is called revelation, and apart also from "spiritualism," it is possible to throw light upon these two problems.

The thinking mind subsumes under the term "God" attributes of unity, infinite energy, infinite mind, infinite righteousness. Modern science demonstrates beyond contradiction the unity of the Power which constitutes the universe. The flame of hydrogen is discovered alike in the farthest stellar nebulae, the sun, and in our planet. Not only is the element identical throughout, but its messenger, light, is "as a myriad of waves in a sea linking the universe together." Man is in physical contact with every star. Light is a disturbance in something now called ether, a tremendous physical reality.

The existence and the concomitants of light establish proof of the unity of energy. Light-waves have been traveling from the sun—at the rate of over 180,000 miles every second and of a minuteness comparable to an atom, i.e., one ten-millionth of a millimeter—ever since there were suns, and give promise of operation as long as the aforesaid entities endure. Further proof of the unity of the universe is found in the modern discoveries concerning ether. Now we know that this physical substance renders such phrases as "the void of space" anachronistic. The atom itself is a solar system within whose relatively immense expanse rotate ions, or electrons, with unthinkable velocity. This so-far-known ultimate unit of matter, the electron, has a linear dimension of about a hundred-thousandth of an atom, and is a vortex or a stress in the ether which itself forms the basis of all matter and the plenum of all space. The following are ascertained facts

with respect to ether: (1) It really exists. (2) It has physical powers and limitations, being capable of transmitting light vibrations at a measurable rate of speed. (3) In transmitting light it also transmits the forces which cause light, namely, electricity and magnetism. (4) It is the medium by which gravitation operates. (5) In mediating gravitation it gives evidence of possessing remarkable potency. (6) It is a frictionless liquid; this is proved by the fact that the material bodies of the universe move through it "without the slightest appreciable trace of retardation." (7) In transmitting light it shows itself to be moving at an identical velocity with light. Following the labors of such scientists as Faraday, Clerk-Maxwell, Sir J. J. Thomson, Lord Kelvin, and Sir Oliver Lodge, it is seen that the theologians no longer monopolize the doctrine holding to a unity of Power behind all phenomena. Corporeally we are constructed of aggregates of electrons, these vortices in the ether, and are parts of a unal energy operating in the infinity of space and time. Thus two attributes of God, i.e., unity and infinite energy, are established as certain facts by modern science. A further discussion of the subject in the next number of the magazine is promised by the author.

The Ethics of Christianity

Can the development of morality express itself on any higher levels than those on which rests the ethical teaching of Jesus and Paul? Such a question is answered with a decided negative by Professor H. H. Scullard, whose article on "The Originality and Finality of Christian Ethics" appears in the *Hibbert Journal* issued for the first quarter of the present year. The author accepts the picture of Jesus in the Fourth Gospel as normative for all that is known of Christianity's founder, and from this basis arrives at eminently satisfying conclusions regarding Christian ethical standards.

The claim of the theosophist, or of the rationalist, or even of some Christian pro-

fessors of comparative religion, that nothing new is found in early Christian ethics rests on a superficial examination. It is admitted that this teaching must be similar to the earlier ethic in order to be understood and accepted. Also the claims of Jesus that he was "the Son of God and the Son of man" would have been interfered with by an entirely new ethic. As the Son of God he came to continue and not to annul the divine education of the race. "My Father worketh hitherto and I work." As the Son of man it was inevitable that his teaching should gather up all the best of earlier moral deliverances. Yet another reason for the opinion that Christian ethics contains no novelties is found in the fact that the exponents of such an opinion take a narrow view of the scope of that ethics. They take only the Sermon on the Mount, or mere fragments of this, as representing the entire purview. Rightly understood, "even the whole of the Synoptist teaching is only a first draft, a kind of interim ethic, eternal as every word of God is, but awaiting its final interpretation, expression, and completion in the glorification of the Teacher and the opening of the Kingdom to all believers."

Although the first century of Christendom was a notable era in the mobilization of resources on the part of world religions and philosophies, and although Palestine cannot have escaped the effect of this worldwide interest in religion and morals, yet those who have studied the subject appear least inclined to rest upon a theory of extensive borrowing on the part of the disciples. Nor can it be held that Christian ethics evolved from Jewish morality. The different theories that Jesus is a continuation of Jewish prophetism, Essenism, legalistic prophetism, or apocalypticism do not explain the Christian ethics. The same word has not the same meaning to Laotzu and Aristotle and Jesus. "His teaching . . . was the outcome of His own moral insight, the spontaneous overflow of His own perfect nature."

The finality of Christian ethics follows naturally upon the recognition of its originality. "Though this cannot be proved, there are many reasons for believing it." The continuous, universal character of the standards set up by Jesus cannot be ignored. Other moralities are partial and local, while this is complete and universal. Science says that Jesus, in connecting the moral life with the idea of the Absolute, with God, has taken ethics out of the realm of experience, destroying its scientific character and rendering impossible its finality. Against this the father of inductive sciences is quoted as admitting that "a great part of the moral law is higher than the light of nature can aspire to." Christian ethics is the ethics of the resurrection life and as such can never change. "It has reached its apogee."

The objection to Christian ethics that, belonging to another order, it cannot meet the entire requirements of this, the temporal, misses the mark altogether. A code of ethics anticipating every world-event and vicissitude would leave man in the bonds of legalism. Biological moralists like Deshumbert, Novicow, and Nietzsche in their failures have shown that no species of alchemy can efficiently "extract morals out of physics or love and duty out of life and force." "There is one description of Christian morals which differentiates it alike from the legalism of the ethnic religions and from the non-moral view of life suggested by modern biology, which reveals the originality and guarantees the finality of Christian ethics. It is "the law of the spirit of life in Christ Jesus."

The Beast of Revelations

The Orient has the honor of presenting another to the already numerous identifications of the beast with seven heads and ten crowns. The new interpretation is made by a famous Japanese astrologer named

Kumamoto. He has held several government positions, among which was the post of Director of the Higher Commercial School of Nagasaki. He has made interesting prophecies, one of which, in 1912, related to the beginning of the present European war. And he now prophesies the end of the war before the end of the year.

His prophecies are given in full in the magazine called *Jitsuggo-no-Nippon*, or *Industrial Japan*, and they are summarized in the *Herald of Asia*, an English weekly of Tokyo. He expects that, about August, Germany will begin to succumb, and that the allied armies will appear at the gates of Berlin by November. And he bases his prediction upon the Bible! He puts it as follows:

The present European war was prophesied in St. John's Revelations. The beast with seven heads and ten crowns is the Kaiser himself. The ten crowns mean ten monarchies or duchies composing the German Empire, while the seven heads are none other than the seven kings of the Hohenzollern dynasty. The beast is represented in the book as running around the world for three days and a half; but since a day in the Heaven means a year on earth, this prophesies the continuance of the present war for three years and a half, during which time Germany is destined to devastate the world with her inhuman force. The Revelation states that Satan was given power to act for forty-two months. All these statements indicate that the present war will continue forty-two months, or, in other words, the war will end between August and November of this year.

There is a little mistake in Mr. Kumamoto's arithmetic; for from August, 1914, to August, 1917, is only three years, or thirty-six months, and the additional six months would carry the war over into 1918. But that is a small point of lower criticism! The main point is that of the new commentary on that scriptural passage, the new exegesis of a much-disputed question.

THE CHURCH AND THE WORLD

MISSIONS

Missions and the World War

Well might the religious leaders of the present show concern for the missionary enterprise. In the abundance of literature which is being issued on the subject there is frequently evidenced a determined effort to show the bright side of a dark cloud. A suggestive treatment of the subject appears under the name of Henry Churchill King in the *American Journal of Theology*, January. In this treatment we are told that the world-crisis which has been precipitated by the war suggests that the race's real trouble is that there has been no consistent and radical trial of the spirit and principles of Christ in the whole realm of human life. The secret of the race-bungling having been thus disclosed he proceeds to say that Christian missions reveal Christianity at its best and purest. In the missionary effort the task looms large in terms of humanity, the principles of life must be such as to overreach any single class or race, and the conception of God is to be greater than any tribal possession and find its unifying significance in the Father of all men. But when the author asserts that Christianity is to assume principles which give it the right to be supreme and final for the entire human race he is likely to find himself in disagreement with the leading scholars of the history of religions.

The body of the article is given over to a treatment of eight "things which cannot be shaken." Nothing can save civilization but thorough permeation with the truly Christian spirit. This foregoing statement is made in the hope of making clear to the reader what is needed to save a civilization from just such a situation as that into which our own civilization has tumbled. But, while the phraseology is commonplace,

most readers will find themselves at sixes to understand just what is meant by that obscure phrase, "truly Christian spirit." In this same connection he refers to "the will which has decided to follow the good" in much the same sense, although it obviously is not quite synonymous.

Another of "the things which cannot be shaken" is the inescapable grip of the laws of God in the life of nations as well as of individuals. This is a law, the writer maintains, the universality of which is being witnessed to by all the belligerent nations. Among the remaining items that are enumerated one of the most significant is that the missionary aim cannot be harmonized with a selfish exclusive patriotism or nationalism. The missionary is seeking the true reign of Christ in all the world and in all the departments of life. But such a motive has found itself confronted by a very different ideal which has been intensified by the war, namely, a new respect for nationalism. Out of these conflicts of Christian nations there have arisen desperate antagonisms which are manifestly not after the mind of Christ. This situation makes a true Christian conquest of the world impossible. In the face of this setting of facts what is needed is a clear recognition of the fact that in all humanity's greater ideals and aims there can be no national or racial boundaries, accordingly, the writer makes an appeal for universal co-operation, which can be universal just because there is appreciative respect for all that each nation and race has to offer.

The crisis through which the church is now passing will result in a missionary reconstruction on an undreamed-of scale. Co-operation among all the forces of

righteousness is demanded in a degree so far hardly imagined. Such co-operation cannot rise without an immensely greater emphasis upon the ethical and social elements of the Christian message in every relation and realm of life. This demand is reinforced by the recognition that one of the deeply disappointing things in this

war is that the churches of Christ have on the whole counted so little for international good-will. To attain the end desired it is necessary that there shall be such a unifying of the Christian forces in work as the world has never yet seen; and this must be based upon a new sensitiveness to the values of alien peoples.

RELIGIOUS EDUCATION

Religious Beliefs in American Colleges

Frequently we are told that religion is a dead letter among college students; but Carl Holiday, writing in the *Hibbert Journal*, January, interprets the situation quite otherwise. His competency to venture an opinion is based on fifteen years' experience in the classroom and an acquaintance with college men in ten states. A definite distinction, he says, is to be made between the college men and the college women, namely, that the women are not so keenly alive to the vital changes which are being wrought in religious thought. In this article the writer is concerned solely with the religious beliefs of the men. Anyone familiar with the college men of today is aware of the disposition on the part of students to expect to find that the preaching heard in the churches does not square with the conclusions of the laboratories and the expressions of the poets and philosophers in the university library. Mr. Holiday admits that there was once a time when the preacher's voice was the voice of God, but he is disposed to feel that to this generation of college students it is the voice simply of a man whose intellect, training, knowledge of the laws of life, and ability to interpret are no better than those of the students themselves. The resultant of all this is that the student strikes out for himself in matters of belief. This precipitates views of God, immortality, the Bible, and prayer which are more or less peculiar to them-

selves. In discussing the student's attitude toward God the writer says he has never found an infidel among them; they are inclined to allow their thought to be fashioned by science and to agree with the Lecontes that all science must take for granted a First Great Cause, and you may call it God or what you will. The conception which the student has of the Bible is said to be such as would surprise many pessimistic preachers; numerous college men appreciate the Bible as a keen, deep, subtle, and beautiful expression, and many books of the Bible as a marvelous expression of the human heart. But when it is said that the book is infallible truth from cover to cover the young men take issue, for such a position seems incredible to upperclassmen who have done any original research in sociology, history, and literature. The writer tells us also that these college students are forming conceptions of prayer which are a long way from the views held by Jonathan Edwards and Cotton Mather. Scientific training has convinced many a college man that no prayer for the answering of which the natural laws of the universe would have to be modified will ever be answered. Yet these same men are eager to explain that prayer has an immense psychological value, and as a means of gaining a closer relationship with the Divine is a real source of potency.

The conclusion which Mr. Holiday draws is twofold, namely, that religion is far from being a dead issue in American

colleges, and that there is a vast amount of magnificent spiritual energy lying dormant and practically useless in the great college-student body of today.

Function of the Priest

The *Sociological Review*, Autumn, 1916, has an article by M. E. Robinson under the title "The Function of the Priest." When the reader comes to the end of the first paragraph he will be inclined to think that the church leaders in England regard the task of religion with despair. But further reading persuades one that the writer is seeking to prepare the mind of his reader to appreciate the ineffective methods which are being employed in the churches today, and so to follow him sympathetically in the adjustments and substitutions which he has to suggest. At the outset one is prepared for radical changes inasmuch as the writer frankly states that the liturgical system is to be abandoned.

To be sure, the function of the priest will be determined in large measure by what the writer conceives the function of religion to be. In this particular instance religion is thought to be a contrivance for promoting happiness, particularly in untoward circumstances. Further reading discloses the affinity which our writer has with Professor Freud's sex interpretation of religion. This view is naturally followed by the contention that the priest should be a specialist in human nature and so become a consulting specialist in all the delicate matters which relate to sex. Such knowledge would permit him to understand, for example, a most fruitful source of misery, namely, the birth of children to people who do not want them, or have not the means to do justice to them. In conjunction with the sex interest the priest is to make himself a specialist in matters of vocational advice.

Even though the writer places so much stress upon these two interests of life, he affirms that it is in making idealism effective

that the chief rôle of the clergy consists. This idealism he thinks should be fostered by the musician, artist, and story-teller; and if these very important agencies are brought out of the unhealthy atmosphere of the drawing-room and the studio into the churches and schools, the streets and fields, the effect will be a religious regeneration. In support of his views he quotes Mr. Lloyd George as saying:

National ideals without imagination are but as the thistles of the wilderness. We shall need at the end of the war better workshops, but we shall also need more than ever every institution that will exalt the vision of the people above and beyond the workshop and the counting-house. We shall need every national tradition that will remind them that men cannot live by bread alone.

Religious Education in the Public Schools of Ontario

Dr. Sheridan, editorial secretary of the Methodist Episcopal Board of Sunday Schools, Cincinnati, has written an informing article on "Religious Education in the Public Schools of Ontario," which appears in *Religious Education* for February, 1917. Dr. Sheridan points out that there are three distinct provisions made to promote religious education in the public schools. These provisions are based, first, on the clear recognition of the importance of religion which seems to have characterized those who shaped the educational system, even from the time of Egerton Ryerson until the present; secondly, that public education in Canada is entirely under the control of the provinces. The result of this latter provision has been that in Ontario the Roman Catholics have the right to their proportion of school taxes for the maintenance of separate schools. The first of the three provisions mentioned above is that "every Public School shall be opened with the reading of the Scriptures and the repeating of the Lord's Prayer, and shall be closed with the Lord's Prayer or the prayer author-

ized by the Department of Education; but no pupil shall be required to take part in any religious exercises objected to by his parent or guardian." Sectarianism in the schools is definitely forbidden, and provision is made that "no pupil in a public school shall be required to read or study in or from any religious book objected to by his parent or guardian." Thus, provision for religious education is actually operative, inasmuch as the last report issued by the Minister of Education states that 45.87 per cent of the schools used the authorized Scripture selections, 70.94 per cent used the Bible, and 94.61 per cent were opened and closed with prayer. The second provision

is that the school is expected definitely to provide for the moral education of the pupils. Recently the provision has been put into more active use by the preparation of a series of books known as "The Golden Rule Books." The third provision is an attempt to correlate the work of the school with that of the church. In this connection an effort is made to parallel the "International Uniform Sunday-School Lessons" with the daily readings. Clergymen are made official visitors to the schools of their communities, and another clause allows the clergyman to give religious instruction in the school building after school hours to the pupils of his own denomination.

CHURCH EFFICIENCY

American Democracy and the Modern Church

In the *American Journal of Sociology*, January, an article by Professor Allan Hoben appeared under the title given above. The church is observed from a twofold point of view: it is considered as it looks out upon the community and is surveyed as the community looks in upon it.

In surveying the church from the point of view of the community an effort is made to face the question: If, from the viewpoint of democracy, the church is a public utility, collecting large sums of money and aiming to render services from which the state deliberately refrains, has the state the right to demand anything by way of the standardization or efficiency of those services and to expect a wise and reasonable use of the money solicited from the citizens? Obviously Professor Hoben, who raises this question, is trying to see the church as the state sees it, and this requires that the community be regarded as the primary concern and the church as her servant. This approach brings the writer face to face with two important questions. The qualification of the professional ministrant of reli-

gion is a matter of considerable importance, but it is more than apparent that social control remains incoherent at this point. It does not appear clear why this incoherence should be sustained, but the opinion is held that any tampering with "liberty of soul" would result in more harm than good. The significant suggestion is made, however, that the higher interests of the community, which might be served by combined action for education, recreational and civic improvement, are usually neglected because of the heavy tax for the maintenance of superfluous churches and because these serve to keep people of good-will apart. Side by side with this suggestion should be placed the statement of fact that practically the only international strands holding in the warrent world of today are those of the Red Cross and of the equally valiant service of the Young Men's Christian Association with the armies and in the prison camps of Europe. These latter matters indicate what the author has in mind when he considers sectarianism to be an impediment to social action. The conclusions which Professor Hoben reaches is that democracy fosters the church because it believes that

an organization whose selective principle is the teaching of Jesus provides the greatest likelihood that the highest life-values available in any society will be demonstrated.

When the author discusses the American democracy from the point of view of the church confronting its task, he has a variety of thoughtful things to say. The obligation of the church to appreciate the social conditions of the community is pressed. The view is taken that democracy rightly expects the church to make plain to all men her redemptive principle, her formula for a perfect society. If the church is not to fail in this critical issue, she will need to give at least as much attention to the understanding of society as she gives to her sacred books and her inherited doctrines. With similar pointedness the writer discusses such questions as the interrelation of church and state, criminal classes, health interests, sociability, and architecture. And in the closing paragraph it is made clear that in face of the many demands which are being made upon the church nothing can take the place of righteousness.

American Christianity in European War Relief

One of the comforting features in connection with America and its relation to the war in Europe is the way the Christian spirit of service and succor has expressed itself through many and varied avenues. Thirty-five million at least of the hundred million Americans have been reached by the appeal sent through 80,000 posters to 18,000,000 church members by the Federal Council of the Churches of Christ in America. Pope Benedict through Cardinal Gibbons has appealed to the sixteen million Roman Catholics in this country in behalf of the war sufferers. From the President have come proclamations calling the attention of the country as a whole to the need of help. Even chain letters have been utilized, one of them raising enough to send an ambu-

lance over to France. The head of the Commission for Relief in Belgium is Herbert C. Hoover, an American mining engineer, and out of the sum of \$23,503,771 collected by the commission from the entire world \$18,747,138 came from America. The printed lists of war-relief societies in the United States shows an aggregate of 110, and covers Armenian, Belgian, British, French, Italian, Luthuanian, Persian, Polish, and Russian, besides eleven German and Austrian societies under Teutonic management. A war-relief clearing-house formed in New York in March, 1915, by December, 1916, had received \$1,000,000 in cash and had forwarded 57,000 cases of relief supplies costing, at a conservative estimate, not less than \$4,000,000. The American Red Cross since August, 1914, had sent abroad over four hundred surgeons, nurses, and sanitary workers. By December 1, 1916, it had collected approximately \$2,430,000, and had shipped to Europe \$1,537,911 worth of supplies of its own and other relief organizations, a total of 347 shipments, or 47,241 packages. It is incorporated by an act of Congress and is strictly neutral in all its activities. Paderewski and his Polish compatriots have raised over a million dollars for the relief of war sufferers, this being supplemented by a million dollars from the Rockefeller Foundation. For Armenian and Syrian relief, also with assistance from the Rockefeller Foundation, the sum of \$2,500,000 has been raised. The total appropriation of the Rockefeller War-Relief Commission up to December, 1916, was about \$4,000,000. The work of the American Ambulance Field Service on the Continent has attracted universal attention by the efficiency of its service and the self-sacrificing spirit of its members. Since the beginning of the war it has carried over 700,000 wounded. Sixteen times its sections and section-leaders have received special mention for efficient and valuable services. The Croix de Guerre for bravery

has been awarded to fifty-four and the Médaille Militaire to two of the men. Three have been killed in the service. Mrs. Vanderbilt, in *Harper's* for January, tells of trying to find the grave of a member of Section Sanitaire Américaine No. 3 at Pont-à-Mousson. She thus describes the kind of men who make up the Ambulance Service:

More than fifty American universities and colleges have been represented in the field service, and the type was well disclosed in the men stretched around me on the grass that afternoon. They were from all parts of America and included graduates of some six universities or colleges. It was hard, of course, to get them to talk about anything so self-revealing as why they were doing ambulance work at the front, but I do not believe that a sense of adventure was the impelling motive in most instances. They did not look like the soldier of fortune who gives his loyalty lightly to any cause. And Mr. Andrews says that the records of the men in field service, as on file at headquarters in Paris, bear out this statement. They are men who have been leaders at college or who have made a good start in business, in law, or engineering.

Mr. A. Piatt Andrew is inspector-general of the American Ambulance Field Service. Ian Hay in his latest book, *Getting Together*, an advance notice of which appeared in the *Outlook*, February 7, writes:

At the outbreak of the war Harvard University put down ten thousand dollars to equip and staff the American Ambulance Hospital in Paris. Then in June, 1915, Harvard took over a British base hospital with thirty-two surgeons and seventy-five nurses. This hospital has been served by Harvard folk ever since; they go out and serve for three months at a time.

Besides all the foregoing, different American clubs, eighty in number, have arranged a monthly scheme of collections from members, which up to the present has brought in over eighty thousand dollars for relief work. Such an expression of the spirit of Christianity by the American people gives

rise to gratitude on the part of those who have at heart the religion of Jesus Christ in its social aspects. The total contributions from America for war relief are up to date in the neighborhood of forty million dollars.

The Church in Transition

The *Watchman-Examiner* (February 1) has some things to say under the title given above. First, it is observed that great changes have taken place in the churches during the past fifteen years. A widened vision of the churches has been accompanied by an advance, both extensive and intensive, along three lines especially: (1) Social service—"the ethical and spiritual duty of a church to society as such." In this has been the chief emphasis. (2) Graded Bible study and mission study. In these there has been much advance in both content and method. (3) Improved systems of finance both for missions and for current expenses.

During this period one word has stood well to the front, viz., "efficiency." Both the church and the world are trying to measure everything pertaining to the church in terms of this word. There is much insistence that certain standards shall be employed by which the efficiency of the church may be ascertained. Herein lies a great danger. It is suggestive and attractive to think of the church as a great piece of perfect machinery. It should be such, but the fire box must not be overlooked and the source of power must not be forgotten. As to the church, a perfect organization is not the highest good. Neither is it the most fundamental problem or the greatest concern. The real situation may be seen in the recent striking words of John R. Mott:

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God

are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.

While we are attempting to make a revaluation of our life-interests and a readjustment of our forces and ministry to the needs of the world, it is well to keep in mind that a highly organized church does not mean necessarily an efficient church. It may mean an impotent church. Let us make sure that the channels which lead to the source of power are kept open. Out of the right adjustment of the very best machinery and unfailing power will come the really efficient church.

The Church's Stake in the Industrial Question

In the same issue of the *Watchman-Examiner* Samuel Zane Batten, D.D., discusses the subject named above. The industrial order "is the human means in and through which God's will is done in giving man daily bread. This is all the justification necessary for the church's interest in industrial questions." Of this interest, however, there are many aspects. The church is not here to teach economics and sociology or to become a framer of industrial programs. But it does have to do with the principles underlying social and economic life. Certainly the church should give the great fundamental principles of the kingdom a clear sense of direction in social thought and effort, and should thereby hearten men to seek the justice of God in human society.

The progress and prosperity of the church have an economic basis and are vitally related to the social problem. The family and the church today are threatened in more ways than one by the present industrial system. "The great industries are more and more being concentrated in management and control." In these the worker has no part. So industrial class distinctions are becoming more accentuated. The worker has little to stimulate his effort to own his

own home. As a result there is growing among us "an industrial proletariat without possessions, without a fixed home, without any real stake in the community." This impermanence of residence prevents the family from becoming rooted in either the church or the community. Furthermore, as the number of home owners decreases and the number of tenant families increases the church declines. This is true either in the country or in the city.

Again, class consciousness separates employers and employees, and the latter drift away from the church. We cannot but be aware of the prevalent alienation of masses of people, especially wage-workers, from the church. The membership of many city churches cannot claim among their number a single industrial worker. Some attempts have been made to solve this problem by establishing workingmen's churches. This contributes nothing to break down class consciousness and makes the problem only the more difficult. The existing industrial system is based upon competition as the final principle of action. With a few notable exceptions the only relation between employers and employees is "a cash nexus." Each group looks out for its own interests and resists the claims of the other. Each group suspects the other. Their relations are depersonalized. "We can hardly expect men who are competitors all the week in industry to be brothers in church on Sunday. They must be brothers everywhere or they will be brothers nowhere." There is only one way out of this unhappy state of affairs. Industrial competition must be dethroned and industrial brotherhood enthroned. The class church is not a Christian church at all. The economic world must be changed from a competitive to a co-partnership basis.

Then, too, human life is involved. The present industrial order leaves little opportunity for attention to the higher interests of the soul. The church must seek to

change the conditions which make the religious life so difficult. The redemption of the industrial order should have a place in the Christian program just as surely as the prayer for daily bread has a place in the Christian's prayer. The church has a stake in everything that concerns man. It was so with Jesus Christ.

The Efficiency Test in Church Activities

This is the subject of an interesting chapter in Paul Moore Strayer's book, *The Reconstruction of the Church*. We here indicate a few of the significant things said by him.

Efficiency as a science is modern. It is now being applied vigorously to business and in a small way to political government. It is also being used in connection with the church, and here there is much confusion between the terms "efficiency" and "success." We have not yet come to realize fully that a church may be successful, in a sense, without being efficient. Much of the confusion comes because of the difficulty of arriving at the unit of efficiency in the church. In a factory it is quite different. There the unit of efficiency may be determined with definiteness. The church may make much noise, be overloaded with attractive statistics, and yet be very much lacking in social efficiency. The gospel tests of efficiency are: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Again, the fact that the workers are for the most part volunteer and unskilled makes the efficiency test more difficult. In industry the workers are picked and paid and their efforts are under control. In the church all depends on the willingness of the people to co-operate.

The efficient church must clearly realize its function and direct all of its operations

accordingly. It exists for training in manhood and womanhood and for the promotion of the welfare of the community. It must discover and use the particular modes of operation that are best adapted to secure these ends. No fixed program can be applied alike to all communities. Each church must formulate its own program in keeping with the needs of its own community. A revision of our whole idea of "church work" is necessary to apply the efficiency test fundamentally. The church needs to be taught that it is a *missionary enterprise*. For too many religion has become a gratification rather than a sacrifice.

The efficient church cannot spend all its power on keeping its machinery going. It must have some reserve power with which to work upon the raw materials. A Christian church exists, not for itself, but for the community. It gives its life, and thereby finds its life. To be effective it must be well organized. It must be submitted to the same standards as any other enterprise. Every organization within the church, or promoted by the church, must meet the test of efficiency. "Any meeting or organization in the church which requires more energy to keep it going than it contributes life and power to the church is uneconomic and should be abolished." This may necessitate the elimination of some traditional forms of church activity, but usefulness, not antiquity, is the test. The societies of many churches are "like water-tight compartments, which keep it afloat, but urge it on to no port." There should be an efficiency exhibit in every church. On the basis of this as related to the community a constructive program for community service should be agreed upon. Then with energy and enthusiasm this program should be carried forward to full realization.

BOOK NOTICES

Sources of the Synoptic Gospels. By Carl S. Patton. (University of Michigan Studies, Humanistic Series, Vol. V.) New York: Macmillan, 1915. Pp. xiii+256. \$1.30.

Much careful and intelligent work has gone into this attractive book, one of the few dealing with the synoptic problem that have appeared in America. It is strange that Mr. Patton shows so little acquaintance with other American work on the subject. Thus he strongly commends the third edition of Huck's *Synopse* without being aware that it owes its distinctive features to an American publication used without acknowledgment. Mr. Patton first presents what he considers the generally accepted results of synoptic study and then proceeds to the analysis of "Q" into "QMr" and "QLK," and to the assignment to each of some of the material peculiar to the gospel in question. This meets some conditions of the problem, but for those who cannot admit the existence of such a document as Q as among the accepted results of synoptic study this assumes too much. Indeed, it is precisely in his discussion of the existence of Q that Mr. Patton's argument is disappointing. It is strange to read that the unity of the Peraean section "is harder to demonstrate than is the unity of Q" (p. 217). Mr. Patton's view that Mark probably used Q (p. 248) builds upon too slight a foundation and loses sight of two important considerations: first, that the ultimate documents lying back of the Synoptic Gospels would naturally contain a modicum of common material orally derived; and, second, the use of Q in Mark assumes the work of an editor or redactor, whereas Mark is still too rough and obscure to admit the view that it has gone through an editorial process. Such a view, moreover, crowds events too closely; the Petrine memoirs, written after Peter's death, must be combined with Q in time to be available for Matthew about the time of the fall of Jerusalem. Mr. Patton suggests for Matthew and Luke a date about 85-95, but that does not take sufficient account of the general atmosphere of Matthew.

Mr. Patton holds Q to have been an Aramaic document used by Matthew and Luke in different Greek translations, while the Q used by Mark was an earlier form than these. This yields a bewildering series of Q's: two Aramaic forms of it, a Greek translation of each of these, and an earlier form used by Mark (p. 256). It is just the fact that the Q theory leads to conclusions so improbable that has made it discredited. Presenting itself as a one-document solution of the non-Markan resemblances of Matthew and Luke, it turns out to be a whole family of documents, and our old friend the two-

document hypothesis, of which Q is a legacy, emerges finally in the form of six documents.

The use of Huck's *Synopse* has carried with it the antiquated text of Tischendorf, and imposes upon Mr. Patton such problems as the supposed change by Luke and Matthew of *ἦπαγε* in Mark 2:9 to *περιπάτει*. But the more critical text of Westcott and Hort here has *περιπάτει* in all three, and the disagreement pointed out by Mr. Patton on p. 94 disappears. The unsuitability of the old Tischendorf text for careful synoptic study is familiar to most workers in the synoptic problem, and the use of a better text would have simplified Mr. Patton's task and improved his work. Some of his spellings, however, are neither Tischendorf nor Hort, e.g., *κράββατον*, p. 94, which is perhaps a reminiscence of the Received Text. Indeed, the printing of the Greek on pp. 94, 95 is disastrous, exhibiting no less than ten misprints. That Mark had already lost its original conclusion when it was used by Matthew, p. 72, is a view open to very definite objections, and it is the settled conviction of the present reviewer that Mark was complete when Matthew used it and that Mark's original conclusion may still be seen imbedded in Matt. 18:9, 10, 16-20.

Mr. Patton's study is a gratifying illustration of renewed American interest in the synoptic problem. It is excellent in its effort to keep in close touch with the gospel materials and contains many excellent remarks. It shows careful study of the German and English literature of the subject. But it is unconvincing as a whole because it has been too much influenced by the fetish of Q now assuming such protean shapes that its very originators would hardly know it. And it fails to take account of the natural freedom with which the early evangelists treated their materials. The preparation of a bibliography would have helped the reader, and the author as well, for it would have introduced him to some very careful monographs on points with which he deals.

The Social Principles of Jesus. By Walter Rauschenbusch. New York: Association Press, 1916. Pp. 198.

This little book takes seventh place in a series of textbooks known as "College Voluntary Study Courses." The book is written under the direction of the Sub-Committee on College Courses, the Sunday School Council of Evangelical Denominations, and the Committee on Voluntary Study Council of North America Student Movements, representing twenty-nine communions. The series is designed to cover a period of four years, and this book is designed to cover twelve weeks. Each

of the twelve courses is mapped out for a week's study, having a Scripture source for each day and a discussion at the week's end. This book, like the others of the series, is planned for the use of student classes in Sunday school and for college groups.

The author believes that the "salvation of society lies in the direction toward which Jesus led," but he feels that the thoughts of people in general regarding the principles of Jesus are "enveloped in a haze." Accordingly he has attempted to formulate in "simple proposition the fundamental convictions of Jesus about social and ethical relations and duties of men." His method consists in spreading out the most important source passages of Scripture for personal study, pointing out the connection between the principles of Jesus and modern social problems, and raising questions for discussion.

The Incarnation. By Francis J. Hall. New York: Longmans, 1915. Pp. xix+353. \$1.50 net.

This is the sixth volume of an Anglican *summa* of Catholic theology. The author is a high churchman, but his point of view is not that of a large number of theologians of the same tendency. He has already attacked the kenotic theory in a previous book; here he breaks a few more lances against this hypothesis. Dr. Hall's exposition of the traditional orthodox view of the incarnation is admirable. He considers that dogmas are really working hypotheses, to be rejected only when found insufficiently established. At times the progress of sciences, history, and exegesis purges dogmas from unprimitive accretions, but modern idols must not be blindly worshiped. Dr. Hall's book exhibits a modern perspective of Chalcedonian theology—much more, indeed, than his language seems at times to imply. He sees in the incarnation, not a confusion of two psychological entities, but their union in one psychological personality. The Godhead and the manhood of Christ are inseparable because there was only one self in him, but their essential differences prevent mutual infringement. Dr. Hall traces inconsistencies in modern Christology to Luther. The author may be unconvincing, but anyone who will study and not merely read his book will at least respect the traditional view and see that there is still some living thought in bygone controversies.

The Great Revival in the West, 1797-1805. By Catherine C. Cleveland. Chicago: The University of Chicago Press, 1916. Pp. xii +215. \$1.00 net.

There is developing a considerable body of literature dealing scientifically with the phe-

nomena of conversion and of revivalism. The fact seems to be well attested that very marked moral and religious interest has sometimes grown out of highly emotional stimulations, whose real character was forgotten in the idealizing memory of those who entered into the success of the movements. In this way an utterly uncritical attitude has been fostered in the church, and evangelism has not developed standards of value similar to those which have become recognized in almost every other field.

This careful and fascinating story of a great chapter in American history is a notable contribution to our understanding of the operation of the human mind under the influence of strong religious excitement. The author has been most painstaking in examining all accessible contemporary documents, including newspapers, letters, church records, and has thus been able to reproduce in vivid fashion the actual occurrences of those extraordinary camp meetings. She has pictured with great skill the rugged and often heroic figures of the great preachers of the revival. And she has estimated with careful judgment the good and evil effects which followed.

It is interesting to see the confusion of mind of the church of that time regarding the "bodily exercises" which accompanied so many conversions. We ought to be in a position today to understand such automatisms, and with every sympathetic appreciation of the far-reaching results of this genuine religious revival we ought to be able to discriminate between the healthy religious values and the exceedingly unhealthy extravagances.

The Children's Bread. By J. Edgar Park. Boston: Pilgrim Press, 1916. Pp. 119. \$0.75.

Preaching to children has become an art. Among recent volumes of sermons to children this is distinct. Dr. Park has a deftness of touch in his treatment of his subjects that we do not recall having discovered elsewhere. This marks all his work in his rapidly growing list of small volumes. These sermons to children have not the slightest trace of the weak patronage that recurs so often in talks of the "My dear little children" sort. Dr. Park knows the world in which children live and he has the right line on the moral values that obtain there.

The Venus of Milo, by Paul Carus (Chicago: Open Court), is a study on the celebrated Venus of Milo (now in Paris), with additional information on the worship of Ishtar, Aphrodite, and kindred deities in many lands. The volume is well illustrated and will be interesting to many people, but not to all.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY II EXPERIENCES OF INDIVIDUALS

Required Books

James, *Varieties of Religious Experience*.
Davenport, *Primitive Traits in Religious Revivals*.
Burr, *Religious Confessions and Confessants*.

The experiences of individuals in conversion were the first phenomena with which the psychology of religion dealt, and certain results obtained in those investigations remain unchallenged. Starbuck, Coe, Hall, and others agreed, for example, that conversion is definitely an adolescent phenomenon and that the largest number of conversions occur at sixteen years of age for males and a year or so earlier for females. Scarcely any such awakenings transpire before the age of ten and relatively very few after the age of twenty-five. If an individual does not become interested in religious work and identified with religious institutions before he is eighteen the chances of his ever doing so diminish rapidly after that time. It is also found that the conversions come in a somewhat different way to the two sexes. Girls are more emotional and are more susceptible to the influences of revivals and public appeals. Boys, on the contrary, are likely to resist these direct crowd suggestions and are more likely to reach their decisions alone or with intimate friends. There are also marked differences of temperament. Coe was able to prove in a number of cases that persons of naturally mercurial temperament responded to religious appeals in a characteristic manner, and that a slower and more intense conflict appeared in those of phlegmatic disposition. He found that these responses were true to type when the persons were placed under hypnotism.

The general effect of revivals was found to be a shortening and intensifying of the normal adolescent awakening. Further studies in social psychology have confirmed the earlier impressions that the rise of religion is vitally related to the development of the sexual life. These studies were made very largely by the aid of the questionnaire method, and served to bring out both the advantages and the weaknesses of that method.

Professor James's *Varieties of Religious Experience* is written in the author's well-known, fascinating style. The materials, instead of being gathered in response to questions, are derived from literary sources and are largely autobiographical. The work is an interesting illustration of the writer's zest for dealing with first-hand human experience and of his thirst for facts. It has been suggested that this book reveals a tendency to treat of rather unusual cases, displaying too much preference for the intensely emotional experiences. But the contrast of well-defined types is certainly secured, and the volume is altogether one of the most illuminating in the literature of the subject. James regards religion as an "infinitely passionate" thing in its highest flights. "Like love, like wrath, like hope, ambition, jealousy, like every other instinctive eagerness and impulse, it adds to life an enchantment which is not rationally or logically deducible from anything else." He thinks the ordinary religious believer follows the conventional observances of his country made for him by others, while "we must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct."

Among the preliminary considerations which James takes into account is that of the relation in which religion stands to physical and neurological conditions. The truth and value of religious experiences cannot be denied or proved on the basis of their author's neurotic constitution any more than this can be done with the sciences and the industrial arts. Logic and experiment should furnish the tests in all cases. "*Immediate luminousness*, in short, *philosophical reasonableness* and *moral helpfulness* are the only available criteria."

Religion is conceived as having two distinct phases, the institutional and the more personal and inner aspect. It is the latter which is here treated—"personal religion pure and simple."

The two main varieties of this personal religious experience of which James treats are those of healthy-mindedness and of the sin-sick soul. The religion of healthy-mindedness is illustrated by those happy, buoyant persons possessing souls of the "sky-blue tint," untroubled by a depressing sense of sin. Emerson, Theodore Parker, and Edward Everett Hale are of this type. Many individuals of the unitarian and liberal Protestant faith have displayed this quality. They have been called the "once-born" souls. They are optimists with a temperament "organically weighted on the side of cheer." Walt Whitman is a supreme example.

This religion of healthy-mindedness includes two classes, the voluntary and the involuntary optimists. With some people it is constitutional and an overflow of natural good spirits. With others it is a chosen and a deliberately maintained attitude. When once adopted this cheerful way of life quickly gathers to itself many justifications and produces aversions to the unhappy moods. They are painful, mean, and ugly. "What can be more base and unworthy than the pining, puling, mumping mood, no matter by what outward ills it may have been engendered? What is more injurious to others?" Liberalism has embodied this protest in its aversion to the doctrines of human depravity and of hell-fire. The idea of evolution has produced another group which sees in the doctrine of general meliorism and progress a new basis for religious optimism. The mind-cure movement is a third instance of this attitude and a more important one. It is also called "New Thought." The doctrinal sources which have contributed to mind-

cure are the four Gospels, New England transcendentalism, Berkeleyan idealism, spiritism, popular-science evolutionism, and Hinduism. But the most characteristic feature is the deliberate adoption of a healthy-minded attitude. It has been attained by individuals who supposed themselves incapable of it, and has produced regeneration and restoration to a remarkable degree. The spread of the movement is attributed to its practical results and to the practical temper of the American people, whose only original contribution to religion, according to James, is to be seen in these therapeutic cults. These cults do not emphasize so much the philosophy of evil as practical methods of dealing with it. They do not worry over it as a "mystery" or as a "problem," but forbid one to think of or recognize it as a reality. Their methods are those of suggestion.

The sick souls take evil much more seriously and refuse to believe that it can be dealt with by mere assertion of its being illusory. The despair of life arises from different causes with different people. With some, as with Tolstoy, it is a sense of disillusionment regarding life itself. With others, Bunyan for example, the troubles arise from one's temperament and misfortune. "He was a typical case of the psychopathic temperament, sensitive of conscience to a diseased degree, beset by doubts, fears, and insistent ideas, and a victim of verbal automatisms, both motor and sensory." To such persons our refined optimisms and moral consolations do not seem adequate, and therefore James wonders whether the "coarser religions, revivalistic, orgiastic, with blood and miracles and supernatural operations, may possibly never be displaced."

This diremption of the world for the melancholy spirits is expressed in a divided self, the conflict between the natural man and the spiritual. It is impossible for these to regard the overcoming of the bitterness and poignancy of sin as a process of growth or of simple adjustment of any kind. The struggles of remorse and helplessness produce the sense of a divided self. To overcome this division a second birth is needed. "There are two lives, the natural and the spiritual, and we must lose the one before we can participate in the other." The experiences of these deep alienations and discords are cited in numerous quotations full of passionate longing and aspiration. Saint Augustine is a striking example with his half-pagan, half-Christian inheritance, and his restless search for peace and purity. His higher wishes lack just that "last acuteness, that touch of explosive intensity, of dynamogenic quality that enables them to burst their shell, and make irruption efficaciously into life." Sometimes the actual sins are not at all commensurate with the violence of the emotional upheaval. It is pointed out that the resolution of the conflict is not always in the direction of religious unification. Occasionally it is on the side of incredulity and not infrequently toward license. Again, it may take a new channel, such as love or ambition or patriotic devotion. In any of these ways a certain firmness and equilibrium may succeed the period of storm and stress. Accounts are given of such "counter-conversions" from orthodoxy to infidelity and of sudden change to avarice.

Conversion is the achievement of unity in the direction of religious ideals after the strain and perplexity of doubt and depression. It may come gradually or at a stroke, the varieties of experience appearing in these cases with as marked contrast as between the once-born types and the twice-born types themselves. The psychology of association of ideas provides explanation for the differences.

We are constantly undergoing changes of the self when we pass from the set of ideas which belong to one set of interests, such as professional work, to those which are characteristic of recreation. The transition is more radical when a man changes one vocation for another, as when a printer becomes a traveling salesman. And the transformation is of a still deeper kind when one surrenders the habits of a care-free pleasure-seeker for a settled, strenuous pursuit of learning or social service. The center of emotional excitement changes. The hot-spot of the mind shifts. In the wavering and divided self this shift alternates back and forth between the contrasted poles of interest. In conversion it goes over to the religious ideas and lies there in that system permanently. "The habitual center of personal energy" is established in the system of religious ideas and activities. Just how this occurs psychology cannot fully explain either in religion or in any of the more commonplace events of daily life. The influences which bring the change may be subconscious and they may work by slow mutations or by sudden culminations of energy. Some individuals are by temperament and training impervious to such influences and cannot attain a pronounced conversion experience. In the presence of the religious appeals some persons find themselves "frozen," others are "anaesthetic," "deficient in the category of sensibility." Types of conversion are also likened to the different ways of recalling forgotten names. At times the result can be secured by working for it. Again, no effort seems of any avail, and one succeeds better by just giving up the attempt and allowing the name to pop into the mind of its own accord. Conversions are of these two kinds. They may be attained by the direct quest, but they may come independently of it.

The phenomena of the subconscious, the discovery of which James characterizes as the most important step forward that occurred in psychology during his time, are employed in this analysis. This "ultra-marginal" field is the source of incursions into the ordinary field of consciousness in ways that appear most marvelous to the subject of them. This helps to explain cases of sudden conversion. No objection should be made to such explanation since the test of the value of conversion cannot consist in the manner of it, but only in its "fruits for life." This is not to deny that the experience is momentous for the subject of it. "A small man's salvation will always be a great salvation and the greatest of all facts *for him*." Backslidings and relapses are psychological facts common to religious converts and to all other sorts of converts. "Men lapse from every level"—from love as well as from religious enthusiasm.

"Saintliness" is the title chosen for the discussion of the fruits of religion. The marks of saintliness are the feeling of being in a wider life than that of this world's selfish little interests and a conviction of the existence of an Ideal Power; a sense of immediate relation with it and of surrender to it; elation and freedom; a shifting of the emotional center toward loving affections. The practical consequences are: asceticism, strength of soul, purity, and charity, each of which James illustrates by abundant quotations from the lives of the saints. The value of each of these qualities is assessed. In a closing chapter brief consideration is given to sacrifice, confession, prayer, and inspiration. Interesting comparisons are made between the Protestant and the Catholic religions, as to their wealth of motive, aesthetic qualities, and adaptation to the many sides of human nature.

Primitive Traits in Religious Revivals, by Davenport, represents a new development in the field of the psychology of religion. It deals with the same general phenomena as the earlier works, the phenomena of conversion, but employs a social point of view and a corresponding method. The book presents an interesting and informing illustration of the new light which social psychology may throw upon religious problems after the best representatives of individualistic psychology have made their investigations.

Religious revivals are studied together with related social movements, such as lynching mobs and political revolutions. Three social laws are stated which are at work in all three. The first is that social action originates among people who have least inhibitory control. The plan of action may not have had this origin, but the execution of it is likely to be due to the response of impulsive individuals. John Brown's raid, the storming of the Bastille, and the Crusades are cited as examples. The second is the law of spread. "Impulsive social action tends, through imitation, to extend and intensify in geometrical progression." The spread of early Christianity illustrates this law. Household conversions were common. The rise of a revival in the United States, in 1857, started by one man, Jeremiah C. Lanphier, in New York, extended to the entire country. Certain physical and mental conditions are thought to predispose to this emotionalism, such as sudden changes of climate from summer to winter and monotonous topography. Instinctive fear tends to induce sympathetic movements. The revivals of New England early in the eighteenth century, and those in Kentucky a century later, had a fear environment, "fear of starvation, of wild beasts, and savages." Difficulty of communication and general illiteracy predispose to emotionalism, which is further stimulated by the massing of people in great companies, as in the camp meetings of those days.

Illustrations of the crowd movements are found in the Indian ghost-dance, the religion of the American negro, the Scotch-Irish revival in Kentucky in 1800. Of the Cane Ridge camp meeting, Davenport says that nothing was lacking to stir to its profoundest depths the imagination and emotion of this great throng of men, women, and children. "It was at night that the most terrible scenes were witnessed, when the camp fires blazed in a mighty circle around the vast audience of pioneers bowed in devotion. Beyond was the blackness of the primeval forest, above the night wind and the foliage and the stars. As the darkness deepened, the exhortations of the preachers became more fervent and impassioned, their picturesque prophecies of doom more lurid and alarming, the volume of song burst all bonds of guidance and control, and broke again and again from the throats of the people, while over all, at intervals, there rang out the shout of ecstasy, the sob, and the groan." Various automatisms appeared among the crowds and, their natural cause not being understood, they were ascribed to supernatural influence. The "falling" exercise, in which persons seemed to be struck down, the "jerks," the "barking" exercise, the "holy laugh," and other phenomena of the kind were common and contagious. Hallucinations, trances, speaking with tongues, and many other extravagances occurred. Under such circumstances it is obvious that the conversions are in large part due to suggestion and hypnotism. The preacher insists on concentration of attention and quiet, his vocabulary is replete with vivid imagery, and the sign of acceptance is

simply that of raising the hand or rising or going forward. Effective use is made of stirring music at the psychological moment when the suggestion is at its height and a decisive sign is sought.

The better understanding of these occurrences has been accompanied with a discriminating estimate of the effects in the lives of many who were subject to them. — The recognition of the legitimate place of emotion and passion in relation to reflection and practical conduct gains from such a study. Davenport holds that the passional in religion will never be overthrown. "Even the primitive and instinctive emotions themselves do not perish; they are only rationalized and socialized." An important tendency in evangelism in America is seen in the changes which have appeared in the sermons since the days of Jonathan Edwards. He appealed to the motive of fear and swept his hearers with storms of emotion. Charles G. Finney rejected the extreme Calvinism of Edwards, with its doctrine of total depravity, and vehemently championed the free moral agency of man, but he still employed the emotion of fear in the most dramatic manner.

It was Dwight L. Moody who emancipated popular revivalism from irrational fear. He magnified the love and self-sacrifice of the gospel. In more recent revivals there is a tendency to represent religion as the champion of moral reforms in which the converts are to be enlisted.

One general criticism of this book should be made from the standpoint of the latest works on the primitive mind. A book like Boas' *The Mind of Primitive Man* will be of great service to those interested in the subject. Boas would say that primitive man does not lack mental control and inhibition, but that he exhibits these in different ways than does civilized man. In the chase and in battle he displays persistence, fortitude, and amazing patience and endurance. He is not so much lacking in mentality as he is in the interests, organization, and technique of modern man.

Miss Burr's *Religious Confessions and Confessants* is another important new addition to this literature. Her book is a survey of the confessional writings of various religions in different ages and faiths. The selection of material was determined by the presence of a definite religious emotion and by the fact that it was first-hand. In other words, the documents chosen were *religious* and they were *personal*. There are included, besides formal autobiography, records from journals, day books, diaries, intimate letters, as well as extracts from philosophical disquisitions and theological apologetics. The study is inductive, using what is known in law as the case system. The author points out that in a study of this kind it is difficult yet necessary to maintain an impartial and thoroughly scientific attitude, and the reader will feel that she has succeeded in doing this.

The general plan of the book is to discuss the impulse toward confession, and the faculty of introspection; to analyze the records and relate them to the groups and sects from which they have emanated; and finally to classify the data under separate heads to show the progress of religious experience.

The impulse to confession is found to be a common trait of human nature. It is just the familiar phenomenon in its simplest terms which characterizes man as a member of society. The individual lives in a warm and intimate social medium and tends to communicate his inmost thoughts to those who are nearest him. The depth and vitality of religious companionship both with the spiritual powers

above and with one's fellow-man may be seen in this very fact of constant conversation with them in the way of prayer and ordinary discourse. St. Augustine gave currency to the confessional within the church by his own voluminous and frank recitals of his varied experiences. Indeed, so full and unrestrained an unveiling of his inner life has at times presented a difficulty to the church. Some have claimed that his "confessions" are not really autobiographical and were never intended by the author to be so understood. Modern psycho-analysis of the Freudian type has shown that such confessions are sources of great relief to the subject and are often the beginning of health and happiness. It does not mean among religious people that the converted man who confesses his sins has led a worse life than his neighbors, but only that he is now able to recognize it as evil. They of course tend to be more in favor in periods when religion is regarded as most individualistic.

The habit of introspection in religion was largely due to the influence of Christianity, which gave a new value to the individual and to his inner states and disposition. Such attitudes scarcely appear in primitive religions and are strikingly absent from Greek life. No doubt at certain periods in the history of Christianity they have become morbid and repulsive, but the advantages of normal and recurrent self-examination are now recognized as necessary phases of self-criticism and moral growth. It is only with the development of a more adequate psychology and technique for practice and guidance that introspection obtains its proper checks and tests. The author has utilized for her purpose an imposing array of great names in literature and philosophy. Al-Ghazzali, Descartes, Kant, Nietzsche, Dante, Montaigne, Rousseau, Byron, Emerson, Amiel, Oscar Wilde, and many others of their times and spiritual kinship are discussed.

An important feature of this investigation is that it recognizes the social setting and relation of the confessants and indicates the group likenesses between them. The particular groups whose members are especially studied are the *Gottesfreunde*, in fourteenth-century Germany; the English Quakers around George Fox; the English Methodists around John Wesley; the Scottish seventeenth-century Pietists; the French Port-Royalists, and the American Mormons. Group contagion is noted in all of these, in spite of loud protests of entire originality. Mysticism is a fertile field for these introspective studies, and nowhere is the sense of independence more vigorously asserted, though an objective inquiry shows here also a very evident influence of social contagion and of the imitation of striking personalities.

This elaborate and erudite work, extending through five hundred closely printed pages, will be regarded by many as having one of its greatest values as a guide to the original sources of confessional literature. It is a difficult question to know how to balance the presentation of documents and their interpretation. In this case the quotations are relatively short and scrappy. In this respect the book is in contrast to that of James which we have reviewed. He was lavish in the reproduction of experiences and it added an intense, living quality to his work. In Miss Burr's book one often wishes for a larger sample of the case in immediate relation to the discussion.

The total impression which the author gains from her studies with reference to the fortunes of religion during its history is that it is becoming more rational

and practical. What she seems to mean by the "religious instinct," although that term has largely disappeared from scientific use, is the selective activity by which we choose higher and higher symbols to supersede those which we have discarded. "The work of the courageous rationalist—who today is the only idealist—is but begun." In the future "religious doctrine will not be founded on horror, but on beauty; not on fear, but on security; not on wild revelations to a few, but on hope and constructive ethics to the many. It will teach its followers, through science, how better to fight the battle with their brute selves."

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

[Those who desire to conduct classes or to have this course in separate form can secure it from the AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the INSTITUTE.]

STUDY II

THE SERVANT OF JEHOVAH

In our last study we recalled that in 586 B.C. the Hebrew nation went into exile in Babylonia, following the capture and destruction of the city of Jerusalem by Nebuchadnezzar of Babylon (II Kings 24:18—25:21).

The prophet to whom we owe the idea of the "Servant of Jehovah" was living in Babylonia after many years of exile and preaching therefore to a people who were profoundly discouraged. His utterances are found in Isa., chaps. 40-55, and are among the most eloquent of the Old Testament.¹ Isa. 44:28—45:1 will tell you that Cyrus, the Median conqueror of Babylon in 538 B.C., was in the mind of the writer, and this fact fixes the date of the book. The Jews in Babylonia were looking forward at this time to the coming of another conqueror, and had little knowledge of what their fate might be. The state of mind of the people to whom the prophet preached may be easily imagined.

First day.—§ 18. Read Isa. 41:1-4, 8-16 and note how the prophet argues with his hearers, and bids them not to be downcast and hopeless. He sees a

¹The earlier chapters of this book are the speeches of a prophet living in Jerusalem more than one hundred years before its fall.

great possibility in the coming of this new conqueror. He even sets himself the task of demonstrating to his people the certainty of coming speedy deliverance.

Second day.—Read Isa. 40:1-5, 9-11 and note the triumphant tone of the prophet's message.

Third day.—§ 19. But how shall Jehovah bring about this wonderful deliverance? Read Isa. 40:12-17 and observe how beautifully the prophet sets forth the thought of Jehovah's *omnipotence*. The bearing of this view of Jehovah upon the prophet's and the people's problems is of course direct and immediate. Jehovah is powerful enough to bring to pass his will.

Fourth day.—Read also Isa. 40:22-26, which presents the same thought upon the basis of a different aspect of the creative activity.

Fifth day.—§ 20. Read Isa. 40:27-31 and note that the prophet bases his confidence in Jehovah, not only upon his omnipotence, but upon his omniscience. He is all-powerful, and his understanding of Israel and her needs and possibilities is absolute. He will ask nothing that Israel through his power cannot perform. Though small and weak, Israel may be made equal to the greatest tasks.

Sixth day.—§ 21. Read Isa. 40:18-20 and note how the power of Jehovah is emphasized by contrasting it with the helplessness of idols, the gods of Babylon.

Seventh day.—Re-read the whole of chap. 40 in order that you may more fully appreciate the beauty as well as the force of the prophet's appeal, and picture its effect upon those who listened to it or read it.

Eighth day.—Read Isa. 44:10-20, particularly considering the fine ironical vein in which the prophet satirizes the futility of idolatry. Remember that the Babylonians had been a successful and conquering nation. Who was responsible? Was it not the gods of Babylon, these same stone and wooden images which the people saw around them? So the captive Jews would reason.

Ninth day.—§ 22. But it is not enough for Israel to know that Jehovah is all-powerful and all-wise: she must know that he is loving too. Read Isa. 49:14-16, in which the prophet presents in most convincing terms the thought that Jehovah loves Israel so profoundly that he can by no possibility overlook her interests.

Tenth day.—Read Isa. 54:6-10, where the prophet represents Jehovah as reassuring Israel of his love and promising her deliverance from all her troubles.

Eleventh day.—§ 23. But Israel may say, "If Jehovah loves us and always has loved us, as you maintain, why has he permitted such disasters to come upon us, and why are we still suffering?" It is necessary for the prophet to solve this problem if his word of hope and encouragement is to find any acceptance with his hearers. His answer to this question finds expression in his teaching concerning the "Servant of Jehovah." Read Isa. 41:8-10, noting that Jehovah's servant is here identified with Israel herself.

Twelfth day.—Read 42:18-22 and note that the "servant" is again defined as Israel. Observe particularly vs. 22 and consider in the light of this identification of the servant the significance of the prophet's discourse on the servant in vss. 18-22. Read also 44:1, 2, 21 again, observing the equivalence of the terms Jacob, Israel, and "my servant." The passages thus far considered, with other passages of like significance, furnish the key to the meaning of the phrase "Servant of Jehovah" throughout Isa., chaps. 40-55.

Thirteenth day.—§ 24. The heart of this prophet's teaching regarding the "Servant of Jehovah" is found in four passages which we shall now consider in their order as follows: 42:1-4; 49:1-6; 50:4-9; 52:13-53:12. Read 42:1-4, the first of these passages, noting the intimate personal fellowship which Jehovah recognizes as existing between him and his servant. Read the same passage again from the point of view of the servant's mission. Is not the servant's task here conceived of as that of a foreign missionary going forth to the nations of the world as the representative of Jehovah, Israel's God? There is nothing in this passage to suggest the possibility of any other identification of the servant than that which we have discovered elsewhere.

Fourteenth day.—Indeed, it appears that the very terms applied in 42:1-4 to the servant are elsewhere associated with Israel. Read, for example, 41:10, noting the phrase "I will uphold thee," applied to Israel, even as the phrase "whom I uphold" in 42:1 is applied to the servant. For the phrase "my chosen" compare 41:8, 43:20, and 45:4, in all of which the phrase is applied to Israel. For the idea "put my spirit upon him" compare 43:3. See also 44:1-3, in which Jehovah says that he will pour his spirit upon the seed of Israel.

Fifteenth day.—§ 25. In the second servant passage, 49:1-6, notice the use of the word Israel in vs. 3 as again definitely identifying the content of the term "Servant of Jehovah." But notice that vss. 5, 6, as they are found in the English Bible, seem to render impossible the interpretation of the servant as Israel. However, in the judgment of sound scholarship a better translation of these verses would run as follows: "And now Jehovah who formed me from the womb to be his servant says that he will bring back Jacob again to himself, and that Israel shall be gathered unto him (for I am honorable in the eyes of Jehovah, and my God has become my strength); yea, he says, since thou art my servant, it is too light a thing that I should raise up the tribes of Jacob, and restore the preserved of Israel, and so I will give thee for a light to the gentiles that thou mayest be my salvation to the ends of the earth."

Sixteenth day.—Re-read 49:1-6 with the new translation suggested above for vss. 5, 6, and observe that the function of the nation Israel is again set forth as that of making the nations of the world at large acquainted with Israel's God. Read again vss. 3, 4, and consider Israel's state of mind as she looks back upon her past and realizes that her history apparently counts for naught. It is as an offset to that state of mind that vss. 5, 6 present the magnificent task of Israel as Jehovah's missionary to the world.

Seventeenth day.—§ 26. Read now the third servant passage, Isa. 50:4-9. Observe that the word servant does not appear in this passage, but, in view of its spirit and of its style and content, scholars are unanimous in regarding it as setting forth again the thought of the "Servant of Jehovah." Read again vss. 5, 6, 7, noting how Israel looks back upon her past reviewing the long history of oppression and disaster, but turns from this toward the future with full confidence in Jehovah, assured in mind that she will not be put to shame.

Eighteenth day.—§ 27. In taking up the fourth passage, 52:13-53:12, we come to one of the most famous and most misunderstood passages of the entire Old Testament. Read the whole passage carefully and note that there is in it all no sufficient reason to be found for applying the statements here made to any

other figure than the nation of Israel. To be sure the nation, as in the other passages, is greatly idealized. The prophet is really portraying Israel as a prophetic nation among the other nations of the world.

Nineteenth day.—Read again 52:13-15 and note that the thought here is that of the exaltation of Israel. We do not rightly interpret this passage when we speak of it as dealing with the *suffering* servant.

Twentieth day.—Read 52:11, 12 and see that the climax of the long passage comes back to the keynote with which the passage started, the glorification and triumph of the servant. Turn again to vss. 13-15 of the preceding chapter and see in the margin that the term "deal wisely" really means "prosper," and instead of "sprinkle many nations," it is better to translate "startle many nations." The thought of these verses is that the lot of the servant will be so suddenly and marvelously transformed as to make the nations of the earth and their rulers stand in awe-stricken silence, amazed at what they see.

Twenty-first day.—Read 53:1-3, in which the nations of the world are represented as speaking and as describing the past history of Israel. Incidentally it should be observed that in this entire passage the experience of suffering is looked upon as lying in the past. The future holds for the servant nothing but glory.

Twenty-second day.—Read 53:4-6, in which the nations of the world still speak and give expression to their realization that the sufferings of Israel were borne, not primarily because of Israel's own sins, but rather because of the sins of the nations themselves. These verses, be it carefully noted, contain the great contribution of the "Servant of Jehovah" passages to the problem of the suffering of the righteous as interpreted by this prophet. Re-read vss. 4-6, observing that two aspects of Israel's suffering are here emphasized. First, the fact that it was vicarious, that is, in the place of others, as we have seen; and, secondly, the great teaching that Israel's suffering has redemptive value. That is to say, that the nations of the world are represented as having been so stirred and touched by the realization that the Israel whom they have despised has after all been suffering in their place, that there is wrought in them a complete change of heart. They are brought to repentance and confession, and to recognition that after all the God of Israel is the world's God.

Twenty-third day.—Read 53:7-9, in which the prophet himself again takes up the discourse. He here idealistically reviews the story of Israel's sufferings and her attitude during that suffering. We shall probably represent the text of vs. 8 more accurately by rendering in place of the present text, "For the transgression of my people to whom the stroke was due," as follows, "For their transgression was he smitten to the death." Observe that the death and the grave referred to here indicate the end of the Hebrew nation and the carrying away into captivity in Babylon.

Twenty-fourth day.—Read 53:10-12, in which the prophet still speaks, setting forth Jehovah's purpose in all this suffering and his ultimate aim for Israel. Note particularly vs. 11, in which the prophet, again in Jehovah's name, reverts to the thought that the knowledge of Israel's sufferings is to work effectively in bringing righteousness to the nations of the earth. In the phrase "justify many," or "make many righteous," we must understand vss. 10 and 11 as referring, not to the future of the exiled Israel, but rather to a future which, at the time that the prophet was

speaking, already lay in the past. We get more easily the point of view if we substitute in vss. 10 and 11 the verb "should" for the verb "shall" throughout. That is to say, it was Jehovah's purpose in subjecting Israel to punishment, that after it was all past he *should* see his sin; he *should* prolong his days; the pleasure of Jehovah *should* prosper in his hand; he *should* see the travail of his soul, and *should* be satisfied; by knowledge of him *should* many be justified, and he *should* bear their iniquities. It is interesting to note that though this teaching of the vicarious or substitutionary character of suffering has played a very large part in Christian thinking, apparently it was without effect upon the later development of Hebrew thought. In these chapters only does the thought of vicarious suffering appear in the Old Testament, and it will, of course, be borne in mind that the vicarious suffering is national in character rather than individual.

Twenty-fifth day.—§ 28. It was inevitable that Christian thought should ultimately come to interpret the "Servant of Jehovah" passages as originally intended to foretell the suffering and death of Jesus of Nazareth. Read Matt. 12:7-21, and observe that, already in that early stage of Christian thinking, the writer interprets Isa. 42:1-4 as applicable to the experience of Jesus. The task of our prophet, however, was that of meeting a crucial situation. If the Israel of his day was to have any future, she must in some way or other be filled with hope in order that she might be ready to lay hold of her opportunity when it came.

Twenty-sixth day.—§ 29. What the future held in store for Israel in the mind of this prophet may be seen by reading such a passage as 41:10-20.

Twenty-seventh day.—Read also 51:9-23. It was such hopes as these, which sprang up ever anew in the hearts and minds of great prophets, that kept suffering Israel from abjectly yielding to the repeated blows of an apparently unfeeling fate.

Twenty-eighth day.—§ 30. Consider how the idea that suffering may bring inspiration and insight to others than the sufferer himself was supremely realized in the life and death of Jesus. Was not Jesus' whole experience full of suggestiveness along these lines?

Twenty-ninth day.—Is not the thought that Israel lived, not for herself alone, but for the larger world as a whole, a thought which finds its best illustration in the life of Jesus, the mainspring of action in the life of modern Christianity?

Thirtieth day.—§ 31. Is there not a suggestion of perennial value in this prophetic interpretation of the experience of Israel? Are not many experiences of suffering illuminated when they are considered from the point of view, not of a too narrowly personal and individualistic interest, but rather from that of the larger social order and world-life? It is not safe to be too self-centered. A life filled with the thought of service will not dwell overmuch upon its own limitations.

SUGGESTIONS TO LEADERS OF CLASSES IN THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY GEORGIA L. CHAMBERLIN

The passages which are under consideration this month are replete with suggestions for discussion and practical application to modern situations. Wherever it seems advisable, therefore, it is hoped that the leader will throw aside the programs suggested and substitute for them such practical plans as seem to him better. It would be well to present at one of the meetings, however, a map study which would give a clear idea of the social and political aspects of the world-changes that were taking place at the time when the speeches to be considered were uttered. There is always significance in world-changes, and in the present conflict of nations we are particularly interested in themes of this sort. Programs might be as follows:

PROGRAM I

1. Babylon immediately prior to the coming of Cyrus.
 2. Changes in the religious views of Israel which might have been expected as a result of long absence from Palestine and partial absorption in the Babylonian life.
 3. The necessity for the revival of the hope of a return to Palestine if the nation was to survive; the method of the prophet who undertook to rouse that hope.
 4. Reading: The speeches concerning the idol gods of Babylon.
- Discussion:* Does the present European war have in it any suggestion as to the dependence of God upon human co-operation in the preservation of nations?

PROGRAM II

1. The conquests and policies of Cyrus the Great.
 2. The religious teaching concerning Israel contained in the "Servant of Jehovah" passages.
 3. The specific teaching of the greatest of these passages, 52:13—53:12, followed by the reading of the passage.
 4. Vicarious suffering; its meaning, the extent of its presence in the life of nature and humanity.
- Discussion:* To whom are the greatest satisfactions of vicarious suffering, to him who suffers or to him who is redeemed by the suffering?

REFERENCE READING

In addition to the books suggested in the study of last month consult Skinner's commentary on Isaiah 40-66, in *The Cambridge Bible for Schools and Colleges*, McFadyen's in *The Bible for Home and School*, and especially Vol. II on Isaiah in the *Expositor's Bible*, by George Adam Smith. For more detailed information concerning Cyrus consult the *Encyclopaedia Britannica* and the best ancient histories.

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MAY CHRISTIANS GO TO WAR?

The question is not one of fact, for several million professed Christians are at war. The real issue is whether Christians can go to war without ceasing to be Christians.

There are those who say they cannot—that only those are Christians who literally obey the recorded commands of Jesus and the implication that since he did not advise the Jews to fight the Romans he intended to teach that his followers should never go to war.

There are others who picture Jesus as a militant reformer who, having attempted pacifism, finally directed his followers to carry weapons even if they sold their coats to buy swords.

There are still others who hold that Jesus gave social questions no attention, expected the speedy end of the world, and taught his disciples to save themselves from a doomed generation.

Which of these three views really answers the question?

None of them. To understand the morality of the gospel we must cease to play with literalism. The sayings of Jesus about non-resistance must be applied in the same way as we apply his teaching about lust and violence. Let us look to his teaching, not to his mere words; to his principles, not to their specific application.



First of all, we must distinguish between the use of force to extend moral ideals and the use of force to protect societies embodying moral ideals. The first is un-Christian; the second is Christian, for without it civilization would be as impossible as the purity of the home without laws backed by policemen.

To defend the spiritual achievements of society is one expression of love. And love is of God.

But to extend Christian idealism by force is to commit altruistic suicide. You cannot make men social-minded by pounding their heads or by killing their children.

But you can prevent them from beating those who possess social-mindedness.

What should the Good Samaritan have done if he had come down the road while the robbers were robbing the traveler?

What should a nation do if another nation undertakes to rob a people of its liberties, its honor, and its hopes, even in the name of enforced idealism?

A man can endure evil done to himself which it would be rank selfishness for him to permit done to others.

Do you think it is more Christian to permit the Turks to massacre Armenians than to attempt to prevent them?



Christians in war need not sully their sense of duty by hatred. We can pray for our enemies' true welfare even while we prevent their destroying our own. We can refuse to believe unauthenticated stories of brigandage and rapine even while we expose national plots, treachery, terrorism, and the elevation of militarism as a support of irresponsible government.

Such ethical poise is difficult, but it is indispensable. As Christians we can justify participation in war only as it is in defense of values greater than those that would survive submission to their destruction.



This is not to say that war is a good. It is rather to say that war in the protection of the good is a less evil than the destruction of the good; and that war in the prevention of the destruction of democracy is a less evil than the destruction of democracy. It is not an attempt to plead Jesus in defense of war, any more than it is an attempt to plead him in defense of robbers because his teaching as to love implies that the Good Samaritan would be a protector from robbers. It is rather to say that in a world such as ours his ideals work when even imperfectly they draw men toward themselves.

To think otherwise is to mistake peace for the giving of justice and non-resistance for love.

THE PERMANENT MESSAGE OF MESSIANISM

I. THE PERMANENT ELEMENTS IN THE FAITH IN A MESSIAH

SHAILER MATHEWS

Most treatments of Messianism are encyclopedic rather than historical. The earlier method was similar to that adopted by Paul and the church Fathers. The Old Testament was studied, and everything which by exegetical ingenuity would seem to forecast an item in the life of Jesus was regarded as messianic prophecy. In consequence the Old Testament was regarded as a mass of prophetic material of varying explicitness. Even a superficial examination of the early Christian literature will disclose how eagerly these foreshadowings of the Christ were sought for apologetic purposes. But such a method of study, whether in early or in modern times, does not really account for the messianic conception itself. Belief in messiahship was a presupposition of such interpretation. But where did that presupposition arise? The Old Testament contains no picture of the Messiah comparable in distinctness with that of the Psalms of Solomon, for instance. Such unhistorical use of the Old Testament by modern as truly as by early Christian writers really leaves unanswered the question as to the fundamental worth of Messianism itself.

On the other hand, there are those who are concerned in the genetic study of the ideas involved in messianic hope. Having found in Judaism in the time

of Christ this belief in the coming deliverer with his glorious Kingdom, they proceed to answer the question as to how such a view developed. Thereupon the past, even to the remotest reach of literature, is searched in the hope of finding something that will account for the appearance of the messianic dream.

Such scholars, while in method marking an advance upon the older dogmatic and apologetic group, are not particularly keen to examine Messianism except in the spirit of the archaeologist. They find the hope, and they find its origin, but what it really meant, or how it actually functioned in Jewish religious life, does not concern them. The group of expectations which went to make up the messianic program are not treated by them as containing anything of permanent value.

To the thoroughgoing student of Christianity, however, the process of valuation is of the utmost importance. Take the facts as they appear on the surface. Here is the Christian religion with hundreds of millions of adherents. It has expanded and spread across civilization for approximately the last two thousand years. In all its various creeds and theologies it preserves the messianic hope of the New Testament. Jesus is the Christ, who has gone to heaven temporarily, but who will

return to judge the world and establish the messianic Kingdom. The proportion of professing Christians who do not use the messianic formula as a religious exercise is practically negligible. This is all but inevitable when one recalls that the New Testament itself is essentially a messianic book. It tells of a Messiah, his sufferings, ascension, resurrection, present state in glory, and his future return to summon the living and dead to judgment at which eternal status will be fixed. It is impossible to believe that this widespread confession of messianic expectation and faith is without significance or service.

Yet at the same time a man who is in touch with the modern methods of thought, and who finds his religion being shaped by a knowledge of the universe which makes this messianic view almost fantastic, finds literal Messianism outside his religious thinking. Is there not some method by which these two all but contradictory attitudes of mind may be brought together? Or has the messianic hope no permanent message for our modern world, and must the theology of the future, and in fact the Christian religion of the future, be content to use a de-messianized Bible? This is what has happened to Mosaism. Will it happen to Messianism?

This question cannot be answered by a process sometimes called allegorizing, in which we read into the expressions of the past a content which is suggested by the thoughts of the present. In these extreme forms this method is genuinely allegorical, as in the case of Origen. In its less consistent moods it represents a very interesting psychological process by which a passage sug-

gests something which a person believes to be true and is consequently regarded as having been involved in the meaning of the Scriptures. That the allegorical method has a certain efficiency in bridging the chasm between ancient Scripture and the modern world must be admitted, but it really is a homiletic rather than a historical procedure. It helps men to hold to the authority of the Bible, and at the same time to believe what they think to be true. Sometimes such allegorizing approaches insincerity.

The method which I suggest may possibly appear a form of allegorism, but it is certainly not so intended, and I think will not be so understood by any historical student. It may be called functional evaluation. It amounts to this. First of all we shape up the exact content of the messianic idea in the light of its historical development. We then see just what function it performed in the religious mind of its day; that is to say, what needs it actually met. We then raise the question whether the needs which Messianism satisfied are legitimate and permanent, and whether there are elements in the messianic hope properly interpreted which can well satisfy the same needs as they re-emerge at the present time.

I

What then were the needs which gave rise to Messianism, and which messianic teaching undertook to satisfy?

We do not need to pause long upon this subject. Fundamentally the need was that of divine deliverance of the Jewish nation. The Jewish people found themselves subjugated, and they looked

forward to the time when they would be subjugators. Their repeated failures in attempting this deliverance, their perception of the tremendous power of their conquerors, forced them back to God. Only Jehovah could save. True, he might save through human agencies—some great leader empowered by his Spirit, or a body of men so empowered. But, at any rate, he would be the deliverer, and the deliverance would be due to power outside that of ordinary politics.

Deliverance was national, but it became increasingly transcendentalized. Here we strike the rock of offense to moderns—the Apocalypse. But it is unjust to identify messianic hope with apocalyptic literature. Such literature was only one form of expressing this confidence in the coming of divine salvation. The failure to observe the distinction between the messianic hope itself and the various ways in which it was set forth evidences a literary rather than a historical attitude of mind and method of study. As a matter of fact, the messianic hope took several forms, the politically revolutionary at one extreme and the apocalyptic at the other extreme. In between would be the type of thought which is represented in the Psalms of Solomon, the Sibylline oracles, and many of the sayings of the rabbis.

As a result of the constant procrastination of the divine deliverance, a certain group of Jews developed the eschatological program of the Apocalypses. Time was divided into two ages—the present and the future. This in itself, however, was not universally held, and there never was a strictly authoritative messianic literature. The eschatology of the

group of apocalyptic writers who succeeded one another for a couple of centuries or more shared in the bizarre qualities of the apocalyptic pictures, but it nevertheless represented the elemental messianic expectation. If God was to deliver his people and establish them as a triumphant nation ruling over the Gentiles, all Jews would share in the glory, and they must be raised from the dead and given new bodies. Furthermore, the final impact of the messianic deliverance upon the oppressors of Judaism was a realization of the prophecies of the Day of Jehovah. In fact, it might almost be said that the messianic hope was implicit in this Day of Jehovah when the world assize was to be held, and the opponents of the divine Savior and his Kingdom were not only to be judged but utterly defeated and sent to hell.

In a word, the Apocalypse stands related to Messianism much as the *Divine Comedy* stood toward the church and state of its day. Just as it would not be fair to hold that all Italy shared in Dante's pictures of retribution, so would it be quite as unfair to say that Italians did not believe in the triumph of some governmental or ecclesiastical power. That the apocalyptic Messianism lived on in Christianity was due to the fact that it best pictured the deliverance wrought by God as something superhuman and non-political, as well as to its preservation in the New Testament.

In this general scheme of deliverance of his people by Jehovah the figure of the Messiah is subsidiary. Indeed, in some of the apocalyptic literature the Messiah is not mentioned. The central thought

is of the deliverance of his people by Jehovah through the expression of his own Spirit in human history. That there should be some particular person to give expression to the Divine Spirit was a natural and all but inevitable corollary. So the conception of the Messiah gradually shaped itself, that is to say, as the *one whom God empowered with his own resident Spirit to save his people from their enemies, and to establish his Kingdom*. This seems to me to be the constant formula for messiahship wherever it is met in the literature of Judaism, whether it be apocalyptic or otherwise. It presents the Anointed as fundamentally the Savior, who is a more than human leader because God's Spirit operates through him; who is more than a prophet because he organizes a Kingdom rather than delivers a message; and who is a judge because he is more than merely a representative of Jehovah.

As students of the messianic hope know, many historical figures have for a time been believed to be worthy of this definition. In them people felt that Jehovah was actually operating, and therefore they were followed as divine deliverers. The fact that they failed does not affect the definition, for it simply means that they did not turn out to be what the people had considered them to be. They were therefore false Christs.

But a supernatural element, or, more accurately, a divine element, is always present in these messianic ideals, as well as in the messianic expectation as a whole. The reason why the definition was attached to this or that person was because he was regarded as performing superhuman deeds, or was expected to

perform superhuman deeds in the way of deliverance.

At this point the messianic hope is seen to possess more than political bearing, and the Messiah to be more than a human and national figure. In the Jewish mind subjection to idolators, as well as the miseries that came upon the nation, evidenced a demoniac kingdom fighting God's Kingdom. The struggle had not reached its crisis, for that would come only when the Messiah actually appeared and gathered his forces and conquered both men and devils. This demoniac kingdom had its regent in the form of the anti-Christ, who was in every way the opposite of the Christ. Gathering up into itself the accumulated thought of the struggle, both cosmic and moral, in which men are involved, the anti-Christ expectation was easily attached to men who had great powers of doing harm. The defeat of Satan and his representative was to mark the transition from the present to the coming age.

In fine, at the time of Jesus Messianism was an expression of a fundamental religious belief that (a) God would express himself in some individual whom he empowered (b) to save his people by conquering these human and superhuman foes—these enemies headed by the anti-Christ and Satan—and establishing a Kingdom the members of which would continue eternally in peace and joy.

II

If one analyzes this description of the messianic social mind, it becomes reasonably clear that what the Jews had in mind was real misery on the one side ✓

and real salvation on the other. But the task of passing from the one state to the other was altogether too great for the Jewish nation, not only because of the political superiority of the idolators, but because of the superhuman power of the Prince of Evil who was in control of the world. Thus this sense of need led them to look all the more intensely for divine deliverance. When they read the Old Testament they found there promises of national deliverance which easily lent themselves to the portrayal of the character and work of the deliverer. It was not a theophany which was expected, but One who was a savior because of divine unction or empowerment. This transformation of some individual, however, by which he was given superhuman power, was not to be impersonal, but was due to the actual appearance of the Spirit of Jehovah in human life.

This general conception was transferred to Jesus, who had appeared in the messianic succession. The reasons for this are apparent on the pages of the New Testament. In fact, the problem of the development of the messianic belief in Jesus does not seem to me to be anywhere nearly as complicated as some insist. If one looks at the matter historically, here are the facts: Jesus appears announcing that the Kingdom of Heaven is at hand, and telling people to prepare for it. He then proceeds to heal demoniacs, and is regarded as having power to which the Prince of Evil has to submit. He follows up this conquest of the demoniac powers by healing the sick and further undoing the work of Satan. For the purpose of understanding the situation there is no need of stopping to

argue whether devils actually were cast out or neurotics cured. The fact is that the people regarded Jesus, and Jesus presented himself, as the Stronger Man able to bind the Strong Man. Further, he endeavored to make people prepare for the divine Kingdom's coming. To be so prepared, he thought, was to have eternal life, i.e., to be saved in the future age. And the only complete preparation was discipleship and likeness to himself, the Son of Man, i.e., the type of the Kingdom.

His certainty as to the immediacy of the Kingdom, the guarantee of his own Kingdom-likeness by his superhuman power both as teacher and as healer, led men to conjecture that he was the Christ, just as they had conjectured that others were the Christ. His resurrection confirmed this belief, and enabled those who held it to insist that he was in authority on high. The evidence of this authority was the work of the Holy Spirit, who gave to those who accepted Jesus as Christ new powers fitting them in their turn, not only to cast out demons, but to do other extraordinary things as well as to gain moral power.

Furthermore, as expounded by Paul, Jesus—the Lord who was the Spirit—so transformed human individuals that they were given power to resist the assault of sin through the “flesh,” and to rise triumphant over death in the resurrection of the body.

These facts can be checked up by a number of others, which are given unity by such an understanding of the situation. Jesus regards himself as Messiah, i.e., anointed by the Spirit of God, because he has the power to do these things. That, despite his use of current messianic

concepts and vocabularies, he did not move over into the extravagances of the apocalyptic literature is an evidence of his marvelous sanity; but that the disciples should attribute to him and to his future the substance of the eschatological beliefs of the Apocalypses was practically unavoidable. They did not see in him a second person of a consubstantial Trinity, but they did see in him one whom God had empowered by his own resident Spirit to be the founder of his Kingdom and to save his people into this Kingdom. He had power to save from Satan, sin, and death. That he actually did have such power was evidenced in their own experience. They could not therefore think of him as merely a teacher or a national prophet. They could think of him only as the expression of the saving Spirit of God in an individual. For they had been saved.

III

This leads at once to an appreciation of the new and Christian interpretation of the salvation Jesus Christ was to accomplish. The need of clearing such a hope of deliverance from the ethnic national view of Judaism was ever in Jesus' mind, for to him salvation was clearly individual. Nationalism is not in his teaching. Neither is ethnic privilege. To be saved was an individual experience; it was to have the Spirit of the Savior. To be members of the Kingdom was to have the Spirit of the Kingdom. Those were the sons of God who exhibited the love of the Heavenly Father for mankind. To love, to serve, to suffer if need be for the sake of others—this was to have eternal life, to share in

salvation. Not Satan, sin, nor death could master the children of God. The Kingdom of God was no glorious Jewish nation, but a company of those who had the Spirit of God. That this Spirit had the power to give men salvation was exhibited by Jesus. He was the type of the Kingdom. His disciples were to be like their Lord.

But such a denationalized conception of the messianic Kingdom and of the work of the Christ himself was only with difficulty appreciated. The struggle between Paul and the Jerusalem church was evidently something more than a theological debate. It concerned the very essence of the messianic salvation and of the work of the Christ. If the messianic salvation, as the Jerusalem church insisted, was participation in a transcendently delivered Jewish people, then Christianity would become a phase of Judaism. If, on the other hand, it was an individual experience of the saving power of God mediated through Jesus as the one who wrought that salvation by transforming men's thought of, and attitude toward, God, the messianic hope was really a new religion. Paul never seems to have urged his followers to this logically inevitable conclusion, for he never speaks against Judaism as a thing which Jewish Christians should abandon. But he does conceive of the work of Christ and of the salvation which he wrought as a transformation of the person who gained the salvation. That is to say, what had happened to Jesus would happen to his disciples. They had the Spirit, they would be raised from the dead, they could walk by the Spirit and by the Spirit do mighty works. The Kingdom of

God, in Paul's mind, was, it is true, something objective which would come, and the future of Jesus, according to his expectation, was to be described in the messianic formulas. But he saw clearly what Jesus had tried to get people to see, namely, that the divine salvation which Jesus set forth, both in his own life and in his words, was due to the proper relations of the individual with the Spirit, or God. He was a new man in Christ Jesus because he had the first instalment of the inheritance, the Spirit of God.

From this point of view, therefore, the lasting significance of Messianism as lived by Jesus and interpreted by Paul is clear. In Jesus the Spirit of God was working to bring about the deliverance and salvation of mankind. His vocabulary and the concepts in which this was expressed were those in which the soteriological concept was current, namely, Messianism. In the mind of Paul at least, these Judaistic elements doubtless were essential, nor is there any evidence that he ever regarded them merely as a form in which belief expressed itself. This was perhaps also true of Jesus. But it is significant that whatever Jewish elements persist in the messianic hope of the New Testament, and of later Christianity itself, lie outside of, and are derived from, experience of a present salvation. They are the substance of things hoped for rather than actual experience. Yet salvation in the sense of a man's being a new creature possessed of eternal life is an experience referable to the working of Christ in the human heart. Thus the essential element of the messianic hope is preserved, namely, salvation through the actual contact of man with God, who, as it were,

projects himself into human life. This contact is mediated to us by Jesus, the one who was especially empowered by the Spirit of God to bring about this saving experience on the part of Christians. The fact that he, rather than anyone else, could do it, was due to his power as Savior.

The details of salvation, as something other than that spiritual change already experienced and relating to the future, can very well be regarded as archaeologically messianic. They lie in the field of expectation and theory, not of experience. The Kingdom of God in the Jewish and early Christian sense of the term will never appear, but the power of Jesus as Savior, i.e., a mediator of the Spirit of God as a regenerating personal force affecting those who wish to serve God and be freed from evil and the control of death, will abide. We do not have to accept the Jewish Apocalypses in order to accept the Savior described in the terms of Apocalypses. Much less are we forced to accept the view that the salvation already experienced and interpreted by those under the influence of the Jewish social mind argues the future fulfilment of the messianic program of apocalyptic hopes.

From this conception of the functional value of the messianic hope we can proceed to theological construction. Thus the doctrine of God is to be fundamentally soteriological. God is not only a creator. He is a re-creator. Humanity can now look to him, not as to an impersonal force, but as to One who expresses himself through human life, and particularly through the life of Jesus in a work of love consisting in the undoing of the work of sin and natural

ills. Our Christology arises when one studies the human experience of salvation which follows the moral acceptance of Jesus as the Savior. Jesus is there central. If one asks the question whether there is revealed in him the Spirit of God unto salvation, the answer is overwhelmingly affirmative. He has the power, as no one else has the power, of satisfying the soul's need of a personal, saving God. Subject to historical conditions, i.e., strictly human, he yet functions in human experience as a God, engaged in saving people. That is to say, the messianic definition actually is realized in him. God does save through him.

The conception of salvation is also set in terms of the permanent value of messiahship. We cannot look forward into the future without feeling that by the power of God the evil is to be replaced with good. That there will be struggle, not between armies of angels and armies of devils, but between social and individual forces cannot be doubted, but that victory is assured is of the very

essence of faith. God though a Father is still God. Eschatology with its pictures is thus seen to be a Jewish philosophy of history, sound at its core, but crude because of a civilization and a mood of mind. Without this faith in the ultimate outcome of God's working in human experience, without this assurance that for the Christian, i.e., the "saved" person, death is an advance rather than an ending, without this unfaltering conviction that the crucified Jesus rather than the successors of the crucifying centurion is to be the real saving power in human life, Christianity would be hardly more than a matter of ethics.

To put the whole matter then very briefly, the permanent values of Christian belief in Jesus as the Messiah are: the belief that God has entered the world personally as a Savior, that Jesus is the one in and through whom God has revealed the way of salvation.

The permanent elements in primitive eschatology as a whole must be left for later discussion.

THE SCIENTIFIC SPIRIT IN THEOLOGICAL STUDY AND TEACHING

JAMES H. SNOWDEN, D.D., LL.D.

Professor of Systematic Theology in the Western Theological Seminary,
Pittsburgh, Pennsylvania

The scientific spirit first calls for definition, or at least for description; for spirit is atmospheric and elusive and always difficult of definition, refusing to be caught and caged within the hard and fast limits of verbal lines. Yet the phrase stands for a method and temper of study the nature of which is distinctly felt and is sharply contrasted with some other types of mind. We shall therefore first describe the scientific spirit and then make some applications of it to theological study and teaching.

I

It may be said that the fundamental mark of the scientific spirit is the simple search for fact and truth. Its first thought and aim is, What are the facts? It is not, what do we think or wish the facts to be, or, what have others thought them to be, but what are the facts themselves. The aim of the scientific spirit is to go straight to reality and find out the truth about it. It is therefore at bottom an honest love for the truth and a desperate attempt to get at it.

Thus, for ages men believed and taught and made it a part, not only of their science, but of their very religion, that the sun revolves around the earth. This doctrine became invested with sacrosanct authority and finality, and to doubt it was damnation. Copernicus thought he should inquire into the struc-

ture of the solar system and find out the truth as to its motions, and he proved, what others before him had suspected, that the true motion is the other way, and that the earth moves around the sun. This announcement seemed to upset the heavens and precipitate them into confusion, and it created a great commotion among the scientists, and especially among the clergy. The priests said it destroyed the Bible, but Copernicus appealed directly to the facts in the case, and this appeal finally convinced the entire world of the truth of his theory, and now nobody doubts it. This instance illustrates, not only the nature, but also the beneficent outcome of the scientific spirit, for in this case it tore down the low-roofed hut of heavens that cabined and confined all human thought, and gave us the unspeakably grand heaven that has immeasurably broadened all our views.

We may describe the scientific spirit more closely as being marked by unprejudiced impartiality and candor in its search for truth. It is unprejudiced in that it does not start out with the conclusion of its investigation silently assumed, or with prejudgments that force or affect the conclusion. It is free from self-interest whether of any material kind or of the pride of opinion or of self-consistency. It is dispassionate in that it does not allow feeling to flood

the mind so as to drown processes of reasoning that are properly purely intellectual, or passions to blow out the lamp of the mind or cloud its vision and judgment. It strives to see fact and truth in the cold, white light of reality.

The scientific spirit is fair and candid in that it strives to consider all the facts and to face all difficulties, and it gives a full audience to all opposing theories. It does not pick out such facts as make for some particular theory, and suppress or ignore all others. It refuses to twist and color any facts to make them fit any theory, but it makes theory fit facts. It is especially impartial and candid in its attitude toward difficulties, and tries to see them in their full force.

We may further define or describe the scientific spirit by contrasting it with some other types of mind. The partisan spirit is known of all men. It has some personal interest, more or less open or concealed, that underlies and shapes, or at least colors, all it sees and does. It is highly selective, and selective for a purpose. Its mind acts as a sieve that lets through only such facts as fit its purpose, or as a colored lens that dyes or tinctures all its objects. It goes at a case of investigation after the style and spirit of a criminal lawyer of the worst type, bringing out and magnifying all facts that seem in its favor and fiercely cross-examining and browbeating all unfavorable evidence, and not failing to cast suspicion and abuse upon the witnesses and defenders of any different view. It goes the length of misrepresenting the evidence in the case, and indulges in all manner of insinuation and aspersion against those who may not

agree with it. It loses the coolness and calm and poise of a judicial spirit, and grows heated and excited, if not passionate and violent. It is bound to win its case at all cost.

Another closely related method of study contrasted with the scientific spirit is the dogmatic type and temper of mind. The fundamental principle of this method is authority, running into emphatic assertion of personal opinions as though they were positive facts, and tending toward presumption and arrogance of tone and temper. This spirit vividly sees all things in the light of its own principles and opinions, and is dim-eyed, if not blind, to all that lies outside the area of its own inner illumination. It is strongly committed to some doctrine which may rest on tradition and authority and which it holds to be fundamental and sacred—the ark of God to touch which is folly to be punished with severity. It is fearful of whatever would seem to endanger or change this accepted body of dogma, and keeps it within a sacred inclosure where nothing that seems unfriendly is permitted to intrude. Any reasoning or theories or facts that seem to threaten it are ruthlessly suppressed or explained away. Even to doubt this dogma is incipient damnation. Let this doctrine stand though the heavens fall. These methods of thought that are opposed to the scientific spirit have been stated with some exaggeration to bring out their real nature; but they exist and could easily be concretely illustrated in their most extreme degrees.

It is true that there are necessary assumptions, axioms, intuitions, that underlie all our thinking, scientific

not less than ethical and religious, but these fundamental principles or categories are easily distinguished from partisan prejudices and dogmatic assumptions.

The scientific spirit is thus marked by the sincere search after truth, and is unprejudiced, impartial, candid, fair, and honest in all its attitudes and aims in relation to reality; and it is contrasted with the partisan and dogmatic method and temper in their disposition and effort to see things in their own light and prove their preformed conclusions.

A concrete illustration of the scientific spirit may be seen in such a work as Mr. Darwin's *Origin of Species*. No matter whether the reader of that epoch-making book is persuaded of the truth of the doctrine of evolution it sets forth or not, he cannot fail to be impressed with, and to admire, its transparently truth-seeking spirit. Mr. Darwin assembles a vast mass of facts bearing on his theory, but they do not all seem to support it or to be reconcilable with it, and it is beautiful to see how fairly he states and faces these difficulties and confesses his inability to adjust them completely into conformity with his doctrine. In fact nowhere else are the objections to his theory of evolution stated more strongly and more convincingly than in this very book. The candor and caution, the unprejudiced fairness and honesty of the book, are its outstanding features, and it will ever remain as a splendid monument of the scientific spirit.

Let us hasten to say that all scientific authorities and writers are not characterized by the scientific spirit. While

these investigators are marked by this spirit as a class, perhaps above any other class, yet there are some glaring instances among them of partisanship and dogmatism, and they are all more or less infected by these infirmities. On the other hand, theologians, taking the term in its widest sense as including all religious thinkers, are not to be condemned wholesale as lacking in the scientific spirit. Many of them are as sincere seekers after truth and as little marked by the partisan spirit and the dogmatic temper as Darwin himself. Yet it must be admitted that partisanship and dogmatism have infected the theological more than they have the scientific mind. The *odium theologicum* has long been the scandal of the theological world. The great work of ex-President Andrew D. White, himself a Christian communicant, on the *History of The Warfare of Science with Theology in Christendom* is a mournful monument of the attitude and opposition of theology and the church to the progress of truth. This unfriendly and often hostile attitude has done immense damage to religion, and is still the cause of much prejudice against theology on the part of scientific men and cultivated people. It has greatly abated in recent years and is a waning spirit which we may hope will finally wholly disappear. The old-time attitude of theology and the church toward the progress of human learning is no longer respectable, and only relics of it now survive in some quarters.

II

We may now proceed to make some applications of the scientific spirit to theological study and teaching.

1. The first thing we are likely to think of in this connection is the study of the Bible. Is this a book among books that is subject to scientific methods of study? Must it be subjected to the same searching, impartial, pitiless investigation that is applied to other books? Or is it a book apart from other books which is hedged around with a sacredness that protects it from such processes? Our answer will be unanimous that it should be submitted to the most thoroughgoing scientific study. No other answer would be tolerable or respectable in our day.

On the other hand, the book has a right to fair treatment, which is indeed part of the scientific spirit. It should not be approached in a prejudiced unfriendly spirit. Any theory or assumption that the supernatural is impossible as a basic principle of the study of the Bible would be as unscientific as a like assumption of any theological dogma. The scientific spirit as applied to the Bible must go to it unfettered by any assumption and simply inquire into its facts.

This is the constant spirit and bidding of the Bible itself. All the way through it urges us to reason together concerning these things, to search and see, and to try the spirits whether they be of the truth. The Bible displays none of that anxiety for itself which we frequently feel and manifest for it. It is calmly unconcerned for, and unconscious of, all the critical questions with which we vex ourselves, and is simply bent on telling us the truth. It has no aim or thought other than the truth, and wants us to test its facts and doctrines with every

knife and acid and flame of investigation and trial. It is itself pervaded by the scientific spirit and has been a powerful means of creating and spreading this spirit in the world.

Our higher critics are right, then, in investigating the Bible and searching out every fact and hint bearing on the origin and authorship, age and authenticity, unity and credibility, of its various books. They should spare no means and pains in reaching the truth on these points. And, as a class, it is evident that they are honest inquirers, who have no thought of destroying or impairing the Bible, but are simply and sincerely intent on finding out the truth about it; they are seeking to clear it of erroneous traditional theories and views, and to put it on the rock of reality; and the book as they interpret it, speaking now of the reasonable critics who mainly agree in their conclusions, is more real and human and useful, safer on its foundations, and fuller of divine inspiration and power than the book as interpreted by some former critics. However this may be, we should stand up for the process of criticism, and bid it go on and go through to its logical end; and we should not be afraid of it, much less should we disparage and misrepresent it, and pour upon it our vituperation, which is simply a way of getting mad and calling names and thereby showing our incapacity to deal with it on proper grounds or, worse still, our disloyalty to the very spirit of truth.

It is not at all insinuated in these remarks that conservative critics as a class are lacking in the scientific spirit of truth-seeking, for many of them are as honest as men can be; but the defense of the Bible has undeniably been too

much infected with special pleading and partisanship, which, however well meant, does harm to the very cause it meant to defend. The book will stand as a rock and continue to exert its power only as we let every wave and storm of criticism beat against it so that it may continually show its own inherent reality and truth.

The same scientific spirit should be applied to our study of doctrines and to the whole system of truth which we hold. These doctrines are ever open to investigation and to restatement in the light of our growing knowledge.

2. We pass finally to the use of the scientific spirit in the work of teaching in the theological classroom. This instruction should be conducted in an atmosphere of the freest inquiry and the frankest expression of belief. The sincere and evident aim of the teacher should be to present the facts, and all the facts, in their right proportion and relation, and to aid the students in seeing them and putting them in their right relations for themselves. There should be little dogmatic teaching or teaching by pure authority. Nothing should be put into the minds of the students as water is poured into vessels or as pre-digested food is put into the stomach or injected into the veins, but the facts should be given and the students trained to masticate and digest them in their own mental processes and spiritual experience. Of course the teacher has and should have convictions of his own, and he will let them be known; they will inevitably underlie and come out in his teaching; but he should not impose these, by his authority or by the authority of the church, on his students,

but should serve as their guide in leading them into the facts and in forming their own conclusions. The teacher should be guided by, and should exemplify, Paul's principle and advice: "Let every man be fully persuaded in his own mind." The teaching of the theological seminary should not produce repeating parrots, but thinking persons who speak that they do know and testify that they have seen, for only such thinkers will preach with that root and accent of conviction which will convince others. "Sayest thou this thing of thyself, or did others tell it thee?" was the searching question that Jesus put to Pilate, and it is a question that still goes to the root of our teaching and preaching.

In such teaching the partisan and dogmatic spirit will be conspicuous by its absence, and an air of fairness and frankness, candor and calmness, and confidence will pervade the very room. There will be an evident disposition not to hide or twist or color up any fact, but all the facts will be fully brought out, every difficulty will be fairly faced, and what cannot be explained will be left in the shadows or in the dark. There will be none of that air of omniscience that jauntily settles everything offhand, but the limitations of knowledge and faith will be frankly acknowledged. Such instruction will lead to faith that may be more limited and less certain at some points than was yielded by some former methods of instruction, but it will be more deeply and surely grounded, and will be less in danger of peril when it comes into open contact with the scientific spirit of truth-seeking which more and more rules the world.

An illustration from personal experience may here be permitted. The writer went through the theological seminary and, without disrespect to his teachers, he can say that about all he learned concerning the higher critics was that they were bad men whose books it was dangerous to touch. One of the first books that fell into his hands after leaving the seminary was Wellhausen's *History of Israel*. He began to read it with fear and trembling, but soon was surprised to discover the evident honesty of the scholar, who was not trying to destroy the Bible, but was endeavoring to get at the truth about it. And then the writer felt that the theological seminary had in a measure deceived and wronged him. There followed several years of study of the subject, in which he had many anxious and perilous hours as he found himself afloat on an unknown sea, without knowing how to handle the chart and compass and rudder he should have been taught to use in the seminary. Who knows in how many instances this experience has been repeated and still is being repeated?

The simple fact is that we may so instruct students in the seminary with

one-sided and partisan teaching that when they get out into the ministry they may, to their surprise and dismay, find out facts that may involve them in grave anxiety and peril. In our solicitude to indoctrinate them in our views we may leave them exposed in later years to modes of thought that may undermine their dogmatic foundations. Our very teaching may leave in their minds seeds of distrust that afterward may spring up in doubt or downright skepticism. Little as we know it or suspect it, doubters and incipient infidels may go right out of our theological classrooms, rebelling against the method and spirit of the instruction given there. Surely we should take heed how we teach as well as how we hear.

Only the truth is rock and will endure; all else is sand and will melt away. The scientific spirit is simply the love of truth, and is the very spirit of Him who said, "I am the truth." This spirit should pre-eminently mark and move his followers and should especially pervade all our religious study and teaching. "To love truth for truth's sake," said John Locke, "is the principal part of human perfection in this world, and the seed-plot of all other virtues."

RIVAL INTERPRETATIONS OF CHRISTIANITY

IV. RATIONALISM

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

The term "rationalism," like so many other hybrids, is commonly used by controversialists in a somewhat derogatory sense. No such implication is intended in the present discussion. To some readers, however, it may occasion surprise to find rationalism treated as one of the typical interpretations of Christianity, for people have been accustomed to hearing it characterized as a foe to Christianity and, indeed, to all religion. For they will say, perhaps, "Does it not seek to discredit the authority of the Bible? Does it not repudiate the essential Christian doctrines? Does it not deny the need or the reality of any revelation whatsoever? Does it not, in fact, ignore the supernatural altogether?"

That there have been forms of rationalism that, to the minds of their advocates, were synonymous with religious unbelief is not to be disputed. There have been not a few thinkers who, in the name of what they call reason, have undertaken to show the absurdity of religious hopes and beliefs. Such a type of rationalism is pretty sure to misinterpret the religion it seeks to combat. But in history there has appeared also another type of rationalism that has sought to be friendly to religion and particularly to Christianity, a rationalism

that professes, not to destroy, but to fulfil faith by freeing it from the influences of ideas that seemed to confuse and corrupt it. There has been and there is a rationalism that seeks to minister to faith by insisting that the utterances of religion shall harmonize with the canons of thought.

It is not easy to define rationalism. It lacks the concreteness of Catholicism and Protestantism. We cannot point to any institution or mode of religious life that professes to embody it. It lacks the distinctness of mysticism, for it does not seek retirement from the world, but professes an intimate relation to everything we do or say. Moreover, all men claim to be rational, though, according to Carlyle, there are comparatively few who can make good the claim! To be rational is to be possessed of reason, that is, the power of orderly, consistent thinking. But in addition to the power of thought there are other functions of nature or forms of experience, such as feeling and volition, which seem very different and almost, if not quite, independent of thought. Unthinking emotions seem to spring up from some unfathomed depth of our nature and to carry us on by the force of their impulse to unthought and unintended results. Many

people seem to be governed by unreflecting feeling. Others, again, lack both thought and feeling, it would seem. For by the mere force and doggedness of will they do things which set both human feelings and human thinking at naught. A rationalist in general is one who, while recognizing a place for the play of feeling and of will in our nature, seeks to subordinate both to the controlling force of thought. He stands for the rightful supremacy of intellect in men. Emotion and will are wayward and fitful in themselves and they may become wanton and harmful. Mere animalism lies in that direction. The distinctive dignity of man consists in that intelligent discernment or judgment which makes him superior to all the fluctuations of feeling and volition and gives his life an order and steadiness like that of the ordered cosmos around him. Thought is legislative in relation to emotion and will. Man understands, man reasons, he is logical. That is what makes him man. A rationalist in religion is one who stands for the absolute supremacy of the logical understanding in the determination of the true and the false in religion as in everything else.

It is held, then, that a direct contradiction in anything is intolerable. The illogical is the false. Men cannot permanently believe anything but the truth, whether it be in matters of fact or of conduct or of faith. Science is concerned with matters of fact, ethics with matters of conduct, and theology with matters of faith or religion. The principle that determines ultimately what is to be held for truth is the same in all three realms. This means, then, that

as little as, for example, science can endure a contradiction in fact, so also it is impossible to admit a contradiction between science and ethics or theology. Anything that would destroy the harmony between these is to be rejected. Nothing can be held to be theologically true that is scientifically false. A true religion is one whose doctrines are true and a false religion is one whose doctrines are false. Religion must stand the logical test.

Now, in assigning this primacy to the logical understanding, we are assigning to it at the same time priority. It is the first in the field. Apart from it nothing whatever is known. It discovers truth. All supposed truth that is communicated to us through extraordinary channels, whether it be by revelation or by mystical or subconscious processes, is to be compelled to make good its claim by being built upon the prior truth of the reason. Reason is the true organ of all knowledge in all realms. The true religion is, in the end, the religion of reason. There can be no other. If we hold that Christianity is the one true religion, it is because in it reason comes to her highest utterance or self-expression. This, it seems to me, is the position of a thoroughgoing "Christian rationalism."

It will be admitted that religious people commonly shrink from applying this rigid test to their own faith, even if they do apply it to the faith of others. There seems to be something dearer to them than logic. They will persist in believing things which seem to others illogical and impossible. In fact, all the historical religions have had traditions of occurrences that seem to defy

the power of reason to explain or justify. They have been characterized by explosions of emotion or daring acts of will that offend the sober sense of conventional humanity and boldly challenge reason to do its worst—and apparently with success. A stalemate often arises. Reason, it seems, *cannot* abandon its prerogative, and religion *will* not. One shrinks from disorder. The other shrinks from the commonplace, the conventional, the uninspiring. It is no uncommon thing to find men even of great intellectual power and willing to accord to reason a directive relation to external things at the same time scorning its claims to dictate the terms of religious belief. The great Tertullian, with all his confidence that the soul was naturally Christian, nevertheless shrank not from flouting reason in the realm of faith: "I believe, because it is absurd." Luther, while granting the value of reason in morals and even while inferring on rational grounds the existence of an eternal divine being, called reason a harlot when it claimed to discern and judge the higher "things of the Spirit." Reason has only a negative place in religion. It comprehends what God is not, but cannot comprehend what God is. Therefore Luther could still believe in the saving efficacy of sacraments, though reason denied it. Nothing is more common in great popular revivals of religion than to find people under the power of torrents of emotion scouting all appeals to consistent reflection because they feel themselves carried into a realm that reason cannot reach.

It is when people attempt to explain their religion or to justify it by bringing it into relation to the common conditions

of life that they get into trouble. For to explain it is to rationalize it. This is precisely what is attempted in theology. The effort to interpret one's religion is an effort to assign to it an orderly and constant place in the spiritual world to which we belong. The attempt to prove the occurrence of a miracle or explain the significance of a miracle is, in effect, an attempt to show that, so far from its being an inexplicable or wanton occurrence, it conveys an intelligible meaning to us; that is, the belief in it is rational. The same is true of the attempt to establish or expound the truth of a revelation. Indeed, all theorizing in support of religion is of the nature of an attempt to naturalize the supernatural in our thinking, to make the sway of reason coextensive with the experience of the highest realities. No wonder, therefore, that this should result in testing religion by the canons of thought and in tracing its origin, in part at least, to thought.

It has come about somewhat naturally that in the histories of rationalism, its critical—particularly negatively critical—side has received the emphasis. In the progress of Christianity rationalism has attacked the superstitions and immoralities of paganism and prepared the way for the higher faith. It has appeared as a protest against the dim, dreamy, and indescribable self-contemplation of the mystics or as a reaction against the hallucinations, visions, trances, or absurdities of a crude and enthusiastic revivalism. It has attacked the sacerdotalism and sacramentalism that constitute the Catholic system and prepared the way for a Protestantism that dissolved that

system. It has turned upon the Protestantism that it helped to create and undermined its professions of a supernatural authority for its doctrines. Or, again, it has pricked the bubbles of a soaring speculation and exposed its vacuity. One might almost say that the rationalist is he who claims to be the exponent of "common-sense," were it not that in seeking so persistently to explain he ends so often by explaining away. Rationalism seems to feed on other systems.

If we seek to reduce the contentions of rationalism to their ultimate basis we may say that they repose on three pillars: first, the constancy and value of the natural order of the universe; second, the competency of the human mind to discover that order; third, the adequacy of this discovery for our practical needs. The first of these is commonly admitted to be an assumption underlying science and philosophy in their final sweep. There is a universe; two universes are an impossibility. This universe embraces all objects of possible knowledge, whether they be presented to us by external perception or by introspection. It is a universe in which change is observed, but the changes are continuous and regular. It is a universe of a developing order. If we distinguish the spiritual order from the material order, nevertheless, in the end, both are reducible to one, which we may call the order of nature. But when it comes to the question of the method of procedure in discovering that order, the question remains open whether we shall proceed from a knowledge of the spiritual to the material, or the reverse. The second

assumption flows from the first, since an order of nature undiscoverable by us has no meaning for us. If the world has a meaning for us we must be competent to discover it. The mind knows only that which it discovers. The third assumption is the logical inference from the other two. We live in the universe and our practice must accord with its character if life is not to be futile. Rationalism, therefore, reposes on a confidence in the capacity of the human mind, in the exercise of its native powers of knowledge, to supply safe and adequate direction to life. Religious rationalism, as a theory, is that interpretation of the material and spiritual worlds which regards them as expressing in the inner soul or consciousness of man the realities of the religious life; that is to say, the universe discloses to man the essential relations in which he stands to the Supreme Being—whatever these words may mean. Christian rationalism regards this rational interpretation of the universe as the same in content with the essential doctrines of Christianity.

1. Rationalism in Historical Christianity

In tracing the growth of the historical forms of the Christian faith one cannot avoid the recognition of the fact that the rationalistic attitude has always been a powerful factor. Even if many of the historic expressions of the faith have been seemingly without any marks of regard for the common reason of men, in the end they have always been obliged to give an account of themselves at its bar. For example, Christians have always believed that they were in pos-

session of a revelation from God, and in times of spontaneous utterance of the deepest feelings that men can experience multitudes will claim that they have received a personal revelation. It was so in the first century of our era. But at such times there has always been some Paul to come forward bringing along with his acknowledgment that the revelation was real, the demand that it be expressed in an orderly manner: "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. . . . If there be no interpreter, let him keep silence in the church. . . . The spirits of the prophets are subject to the prophets; for God is not a God of confusion." "In the church I had rather speak five words with my understanding than ten thousand words in a tongue." Christians usually have felt bound in the end to justify their belief in a revelation by showing that it is in keeping with the nature of all knowledge and to that extent, at least, is rational. Christians have always believed also in miracles, but they have felt compelled to justify the belief in the reality of miracles by showing that there is credible testimony to their occurrence and that they meet a true need. This is just a way of saying that the belief is in accord with rational knowledge. To many this seems equivalent to the substitution of reason for revelation and miracle, or else an acknowledgment that the true revelation and the true miracle is reason. Let us glance rapidly down through the ages in which our present faith was in the making and see if it be so.

Judaism supplied the soil for the original planting of the Christian gospel. How variegated were the forms of Jewish religious life—the prophetic fire, the priestly love for the form of worship, the seer's forecast of terrible judgments! But the rhapsody of the prophet, the ritual of the priest, and the apocalypses of the seer were toned down by the sober sense of the sage. The Wisdom books are monumental of the tardy recognition of the truth that men can arrive at the happiness for which they seek in no other way than by an intelligent acquaintance with the laws of the orderly life and a hearty obedience to them. To be sure, with the Jew, all the laws of life were regarded as the commandments of their God and they never descended to mere moralism. At times their religious rationalism takes on a tone of sublime contemplation, as when the sage turns his gaze upon the wonders of the heavens or, again, upon the equal wonders of the human heart: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. . . . The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." To such men as this psalmist the world without and the world within answer to each other and together they utter the will of their God. Sometimes, as in portions of the Proverbs, this religious rationalism assumes a lower tone. The wise man may be wise only in the sense of having

a shrewd appreciation of the laws of the orderly life because he can make them serve his self-interest. Does this mark an inherent defect in rationalism—a tendency to a narrow moralism?

The traces of rationalism in the New Testament are few and of minor importance. The appeal to the natural human judgment is not wanting. James extols the worth of genuine morality and Paul has a touch of natural theology: "That which is known of God is manifest in men; for God manifested it unto them. For the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made." But the overpowering impression of the personality of Jesus, the tragedy of his death, the triumph of his resurrection, and the new consciousness of power and of enlightenment in the hearts of his followers overshadowed all else. They were too much occupied with the impending cataclysm in human affairs and the universe to give themselves to the problems of the systematic thinker.

It was not long, however, before the attempt was made to construe in a rationalistic manner the Christian revelation itself and the miracles that accompanied it. As the gospel spread among the Greco-Roman peoples, it attracted to it men of sobriety and learning, who hailed the Christian message with joy because it seemed to them to bring back to life and vigor again those fundamental principles of morality that had been obscured or lost amid the social confusion of those times. The old philosophies had failed to give men the saving truth. Here was a new philosophy which was also the most ancient,

for the Scriptures that contained it came from the earliest ages, by which confidence in the eternal distinction of right from wrong and in the eternal consequences of obedience and disobedience might be restored. They accepted Christianity as the revelation of the true morality. It was the affirmation of the true morality because it was the announcement of the knowledge of the true God by him who came from God. Holding to the philosophic principle of the Logos (the principles of reason immanent in God and active in man and the world), they said that the teaching of Jesus was one in substance and purport with the expression of the Logos. In truth, he it is who was originally the Logos of God, who became personal before the creation, who himself framed the world and the rational beings in it, and who at length "took shape, became a man, and was called Jesus Christ." The prophecies that foretold his coming and his acts and the miracles which he and his followers performed attest the truth of his teachings. Christianity, then, is essentially the true teaching, the divine doctrine, the inculcation of "the excellences which reside in him [God], temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name"—in a word, moralism. By our concrete rationality we are able to receive a knowledge of his will: "In order that we may follow those things that please him, choosing them by means of the rational faculties he has himself endowed us with, he both persuades us and leads us to faith." And, accordingly, "each man goes to everlasting punishment or salva-

tion according to the value of his actions."

These apologists were really the founders of formal Christian theology. They tried to show that Christian faith was the belief and practice of those eternal principles of conduct which are identical in character and aim with that rational nature which is found in man and the universe. It may be fairly said, therefore, that the formal traditional theology began with a type of rationalism.

This early rationalism was soon overshadowed by the mystical and metaphysical interpretation of the ancient Catholic theologians—not without a struggle, however. For the growing orthodoxy found itself confronted by powerful opponents, conspicuous among whom were Arius and Pelagius. It is not possible here to exhibit the debate or expound the positions at length. Arianism, in short, stood for a conservative Logos doctrine. Its logic demanded the eternal validity of the distinction between the one true and only God and all else, including the Logos, the only begotten Son. If the Son was begotten, he had a beginning and was a creation of God. In the incarnate Christ the Logos takes the place of the rational human spirit. He mediated the revelation of God to men. Arian rationalism attempted to maintain a logical view of the relation of monotheism to belief in the revelation given to men in Christ.

Pelagianism was a protest against the Augustinian view of sin and grace which was adopted in part by Catholicism. It opposed the doctrine of original sin, bondage of the will, universal human depravity, and absolute dependence

on grace ministered in the sacraments. God is good and so also is man fundamentally. Man is free by nature and remains so. If he sins, it is always by choice and not by necessity. As he is capable of evil, so he is also capable of good. As he chooses evil by free choice, so also he chooses good freely. God's grace assists and does not compel. The revelation of Christ enlightens our minds as truth and aids our will by love. Life is a discipline and its outcome is self-determined and deserved. As Arianism attempted a rational view of the relation of God to men with respect to positive relation, Pelagianism attempted a rational view of the relation of God to men with respect to positive righteousness or goodness.

The darkness that fell upon Europe in the ages between the decline of the Roman Empire and the rise of the mediaeval Empire began to pass away with the institution of the schools of Charlemagne and the monks and the awakening of interest in the ancient life of the East through the Crusades. The founding of the great European universities dates back to this time. The rescue of the precious documents of ancient Greek and Christian lore from the hand of the marauding Turk and the translations of them into the vernacular gave to the ecclesiastical scholars of the West a new vision. They became acquainted with the philosophy of Aristotle. The scientific and philosophic interest was aroused. Heretofore the saving dogmas of the Christian faith had been received with the same docile spirit with which men had received the ritual of the church—on authority. Why not strengthen the hold of the dogmas on

men's minds by giving them the support of reason? Why not prove that what is true by the authority of the church is also true by the authority of reason? If the church and reason speak with one voice, who can dispute their dogmas? The circumstances of the time threw out the challenge and there was at least a show of accepting it. Scholasticism, the philosophy of the church schools, was an attempt to rationalize the traditional faith by the aid of Greek philosophy.

In a preceding study reference was made to a powerful religious movement of the Middle Ages that flourished outside the church and threatened its power. Here is a parallel movement that began under ecclesiastical control. But who could be sure that it would remain there? What if human reason and a supposed divine authority could not be made to concur? What if they should turn out to be two steeds that tend to run apart? Then the rider must make his choice. So it was with the scholastic in the end. The enterprise was undertaken with boldness and acclaim. The famous Anselm offered his demonstration of the necessary existence of God and proceeded to justify also the dogma of the incarnation, the central dogma of Catholicism, on the ground of rational necessity. Others followed in his footsteps until the great Thomas Aquinas outlined a whole system of dogmas rationally grounded. But doubt was also stimulated. The keen wit of Abelard exhibited in his *Sic et Non* ("Yes and No") the hopeless contradictions in the Fathers to whose authority the church had deferred. John Duns Scotus showed that reason

could not be made to give its free assent to the dogmas. Gradually the failure became patent. The church had to place its dogmas on a height inaccessible to reason in order to save them. The situation in the Catholic church is virtually the same at this present time. Modernism has been trying in vain to restore to human thinking its right, but without success. Roman Catholic Christianity is the Christianity of authoritative dogmas that defy reason. Rationalism can only be sporadic in Catholicism.

In Protestantism conditions are quite different. For the Reformation owed its birth, in part, to the new learning. It was unable to live without a recognition of the inexpugnable rights of human reason. Its friends were able to defend it successfully by affirming the right of the individual intelligence to interpret the will of God for itself and by virtue of its inherent worth. The right to interpret the will of God embraced the right to determine what is the will of God. The principle of rational criticism in its whole range was thereby secured. No matter if the Reformation theologians sought to limit the trustworthiness of reason in the religious realm by means of the doctrine of original sin, they had spoken the word that could not be withdrawn. The Reformation was a struggle for intellectual freedom as well as for moral purity and religious assurance. Personal faith and personal intelligence were wedded in the soul of the Protestant and could never be divorced without damage to one or both of them.

On its intellectual side the reformation was more than a declaration of the

right to freedom. It also issued a challenge to the human mind to carry its right into execution. The whole world of knowledge was thrown open for exploration. A mighty stimulus was given to investigation in all directions. Many there were who gladly accepted the challenge. All truth was to be man's. But there was little preparation or mental equipment for the great task. It was one thing to declare that we can know and quite another thing to explain the steps by which we get possession of the facts of the universe or to vindicate the trustworthiness of the knowing process by exhibiting its constituent factors. As soon as the vastness of the regions waiting to be explored began to dawn on men's minds it was inevitable that a period of uncertainty and skepticism should supervene upon the glorious feeling of exaltation and relief that came with the Reformation.

The coming of a period of doubt was hastened and its character aggravated by the hastiness of the Protestant theologians in laying down statements of the essential doctrines of the Christian faith. Driven by the exigencies of ecclesiastical and political strife, they took a short cut to a settlement of questions of religious controversy. Answers to the profoundest questions that the human soul can ask were prescribed and enforced. Their doctrines were not meant to be provisional hypotheses or temporary aids to conduct, but authoritative declarations of divine truth. To the question, How were these truths communicated to man? the answer was, By revelation. To the question, Where is this revelation to be found? the answer

was, In the Bible. And to the question, How do we know that the professed revelation is real? the answer of the ancient apologists was given, By the evidence of miracles, including prophecy. The last answer directed attention to a rational test, namely, the discovery, sifting, and weighing of evidence, and it prepared the way for the undermining of the whole structure.

It was not possible for Protestants to follow the Catholic example by falling back on institutional authority. That door they had closed to themselves. The problem of knowledge, when once accepted, had to be worked out. The repeated efforts to define and redefine their doctrines so as to remove stumbling-blocks to reason prove that the insistence of the demands of reason was felt. The failure of Protestant persecution to suppress doubt showed that there was no escaping the issues. Reason must be satisfied if faith is to live and triumph. This is a categorical imperative of the Protestant religious mind. Consequently we find, as we might have expected to find, in Protestant history the continual reappearing of rationalistic movements that sought, when faith and reason could not be made to speak in unison or in harmony, to subordinate faith to reason and to limit religion to the domain prescribed for her by the logical understanding. It is not possible to sketch in the present connection the various types of rationalism that have appeared in the history of Protestantism. Our references will be confined to those forms of rationalism that serve best to exhibit its general character.

WORSHIP AND THE REUNION OF CHRISTENDOM

BERNARD IDDINGS BELL

Dean of St. Paul's Cathedral, Fond du Lac, Wisconsin

Discussions of Christian unity sometimes assume certain attitudes which are themselves open to question. DEAN BELL here frankly handles one of these presuppositions—namely, that all churches have the same conceptions of the means of grace. It is obvious on which side of the discussion his sympathies lie, but for that very reason we would particularly recommend his paper. His views are those of a very influential body of men in religious life and must be given weight in all discussions of church unity.

One of the things about which many people rightly longing for the reunion of a divided Christendom make their gravest mistake is to suppose that the differences between the various communions are entirely, or chiefly, differences of polity. The main difference is one much more fundamental and therefore less easily removed than that. What it is can easily be seen by anyone who examines comparatively the worship of that group of communions called Catholic and that group called Protestant. It will be found that the essential dissimilarity of the two is due to the fact that the worship of the latter is introspective or subjective while that of the former is sacramental and objective. From this observation one may deduce what it is that really divides Christendom. The division is really in theology. There are in Christian communions today two quite fundamentally variant ideas about God and his relations with mankind. The two are apart philosophically. A true Catholic and an informed Protestant ought to hope to belong to one church as little as an anarchist and a communist ought to hope to belong to

one political party. These latter two persons differ on the very thing that determines a political party, namely, its idea of the state and its relations to individuals. The Catholic and Protestant are at odds about the very thing that determines a religion, namely, its idea of God and his relationship to his worshippers. If one really desires to appreciate the difficulties in the way of reunion, except through conversion of one into the other, between the two great camps of occidental Christendom, he has only to make a tour of the churches and see the variant things, the one sort introspective, the other sort sacramental, which are called by the one name, "worship."

The Protestant churches have pre-vaillingly a type of service the center of which is a God not definitely located anywhere in the material world. An examination made by the writer of the religious convictions of a number of Protestants of various communions—Presbyterians, Methodists, Congregationalists, Unitarians, Christian Scientists, Baptists, and Disciples—has convinced him that this type should be further divided into

two subtypes. Quite often the subtypes have each been found in members of the same religious body.

In the first of these subtypes each worshiper imaginatively localizes a really unlocalized God for the purposes of his own worship. He pictures the Deity as "a good old man," or as "a very strong, athletic man," or as "one with a long white beard," or as "a loving face like Hofman painted," or something of that sort, located sometimes immediately above the prayer, sometimes by his side, very often "away up in the center of the heavens, on a throne surrounded by angels"—at any rate somewhere arbitrarily fixed by the action of the worshiper's imagination.

The second subtype is more rare. Most Protestants, like other people, find it necessary to localize their God. Sometimes people have done this in sticks, stones, likenesses, and graven images. It is, of course, only a trifle less childish to locate him in an imagined spot and form. Yet most Protestants feel constrained to do so. In this second type the remembrance that "God is a Spirit" leads the worshipers to conceive of him as "a mystic, ghostly aura" permeating all things—as "a beneficent, impersonal influence," as "an urge toward good," as "a breathing-forth of love." This subtype is oriental, exotic to our Western minds. It is to be found in the various "New Thought" cults. It reached its highest perfection among the Quakers.

Neither subtype produces, or can produce, anything that may rightly be called an "art" of worship, if by "art" one means the use of physical media to express spiritual ideas.

Consider from this point of view the first subtype. In the first place, there can be no artist unit larger than the individual. Obviously no group of people can use in common any physical means wherewith to express their devotion to Deity if each of them pictures that Deity as located in a different place—even if only imaginatively located—and as being of a different size, shape, and general appearance. A congregation of people of this type when they seek to worship together can have no common center of unity, no objective which they may share. Their worship, if they attempted to use physical media to express themselves, would be of anarchic "composition." It would jar as badly as a musical discord. It would be spiritual pandemonium. Instinctively Protestants of this type recognize this fact and make no attempt to use any such material media, with the exception of the use of hymn-singing, and even this tends with every passing year to become less and less addressed to Deity in a spirit of worship.

Moreover, the common tendency of Protestants of this subtype to place their Deity far off, above and beyond them, is likely to cause them to minimize the desire to express devotion physically. They feel no great propulsion toward doing what they surely would do were they convinced that they were in the very *intimate and immediate* presence of God. One finds in their services an almost complete absence of acts of obeisance—bowings, kneelings, prostrations, beating upon the breast—an absence of all that instinctive pageantry which men have ever exhibited when in the presence of those recognized as

infinitely superior in power or in goodness or in both. This is natural. It is hard to show or indeed to feel very vividly the presence of anyone who is thought of as at any considerable spatial distance. Consider how differently we behave when our wife is away visiting and when she is at home. No levity is intended. There is a great difference between our feelings, in respect to their vividness, when we write, "Dear, I love you very much," and when we say the same thing to her face to face. It is equally difficult to feel very vividly the presence of a God conceived of as miles on miles away and very busy with other folk than us.

Or take the other Protestant conception, the rarer one, of God as an all-enveloping aura, disembodied even in the imagination. If that is indeed what a man's God is, he is put to the necessity of attempting to communicate with his Deity in a way utterly different from that in which he communicates with any other human being. I am not a disembodied aura. Neither is my friend. I communicate with him and he communicates with me through physical intermedia. If he were disembodied, one of two things would be necessary that we might converse. Either I should have to get out of my body, or try to, or else he would have to get himself into one. No person to whom God is a disembodied aura is willing to admit that God would, even if he could, get into a body. Therefore he, the worshiper, tries his level best to get out of his body. He seeks to forget that he has one, to eliminate it from his attention, even to deny its existence, and he concentrates upon the effort to become *en rapport* with Deity by a sort of self-hypnosis into disembodiment. Of

course he feels no desire to use physical expressions of devotion. Indeed, they are positive hindrances to him in what he feels it necessary to do.

For perfectly legitimate reasons, among Protestants worship has become increasingly a lost art. Of course there are many beautiful and artistic things in Protestant churches and in connection with Protestant services. Only the Quakers ever had the willingness to carry their principles of worship to their logical end and eliminate physical beauty altogether in the effort to gain the attunement of pure spirits with God. There is much among the rest of us, no matter what our theories, which rebels against lack of beauty in religion. Protestants are given to adorning their churches with stained glass and fine paintings and carved wood and exquisite color combinations, to building great organs, to hiring expensive singers. But the present writer has a feeling—he has talked with a number of intelligent Protestants who were willing to admit it—that for the most part in Protestant churches these adornments are accompaniments to worship, additions to it—often, indeed, hindrances to it—rather than necessary media for expressing it. The finer the artistic surroundings the more this is likely to be felt. A gentleman expressed what many have felt, when he said, after visiting Chicago's finest Gothic church—a building belonging to a Protestant congregation—"All through the service I felt that same feeling I felt once in a great Eastern mosque that once had been a Christian basilica—that while the worship was sincere, and the place was beautiful, they didn't fit one another very well."

The attitudes of Protestantism toward worship, which so far we have been examining, are, it must be confessed even by the most ardent Protestant, utterly at variance with those at the bottom of all other religions of the earth. In almost all these others God is conceived of as a spiritual being who for the sake of communing with men takes upon himself limitations and dwells in some physical thing. It is by no means to be assumed offhand that even the most simple-minded savage thinks his idol is the exclusive abode of his deity. It is to him, rather, the place where the deity dwells in his relationships to those who worship him. Every pagan religion, of simple form or emerged development, utters what seems to be a natural human conviction—namely, that the Spirit must be incarnate in matter before it can be comprehended or worshiped. This is true even of Mohammedanism, which theoretically rejects this next to universal religious idea, but finds it necessary in practice to adopt it by worshipping toward a particular spot, the sacred city of Mecca. With this generally accepted idea Protestantism disagrees.

Catholicism, on the other hand, does not disagree with it. Catholicism is a form of Christianity—and we ought not to forget that in the days of Christian-

ity's greatest achievement it was the only form of Christianity there was—which maintains that Jesus in his one prescribed act of worship, the Lord's Supper, recognized this instinctive religious feeling of mankind. Catholics believe that when Jesus took bread and broke it, and took the wine and passed it, and said, "This is my body," "This is my blood," he meant to furnish his followers forever with concrete media in which he might dwell among them—a home, if you will, in which he might in all ages touch and be touched. So far as our human relationships are concerned, our bodies are the media wherewith our souls make themselves known to one another. So, says Catholicism, in religion—the essential feature of which is communion of God's spirit and our spirit—the bread and wine are Christ's body and the blood which vivifies that body, by his own divine appointment, and we, touching them in a natural, human way, touch him.¹

Because the Catholic believes this, his worship is utterly different from Protestant worship. His God has a concrete, definite, physical place of abode, for the purpose of meeting his devotees—the consecrated elements upon the altar. The Catholic worships God there. The presence is felt to be very real, truly

¹ It may be well to state that the writer has found that the following communions may be said, from this point of view, to be Catholics, that is, to have definitely the sacramental idea, variously defined and explained but still firmly held: the Greek Orthodox church, the Roman Catholic church, the Church of England with its American sister the Protestant Episcopal church, the Lutheran bodies, and certain what may be called "High Church Presbyterians." These all believe in the real presence of Jesus in the sacrament. It seems to the writer quite within the bounds of possibility that the differences in polity between these may be harmonized eventually, and that there may be union between them.

It ought further to be understood that no intelligent Catholic believes that this presence is a carnal or fleshly thing, suggestive of cannibalism, and that no intelligent Protestant imagines for a moment that he does.

concrete. And because the Catholic feels very vividly that he is for the time being in the innermost and uttermost Presence, in the very throne-room, of the King of Kings and the Lord of Lords, he betakes himself naturally to all sorts of physical expression of what is at once his obeisance and his love. Architectural glories, beauties of paint on canvas, harmonies of sound, sweetnesses of smell, sweeping pageantries—these he uses, not as accompaniments of worship, but as physical things gladly seized upon and offered to a God who has limited himself to meet man's physical limitations. Furthermore, to every worshiper present God is localized in the same place. This enables them all to unite, as a social unit, in the oblation through things physical of desires and intentions spiritual.

The appeal of Protestantism, as shown by its worship, is to the soul apart from the body. The appeal of Catholicism is to the entire human being, accepting him for what he ordinarily seems to be, a complex of soul and body. To a Protestant, it is plain from his devotions, the incarnation is something which began, continued, and for every practi-

cal purpose ended, a great many centuries ago, in the Holy Land. It may continue now in heaven; but it is over so far as the earth is concerned. To the Catholic, as is evident to anyone who observes the celebration of a mass, God is still incarnate on earth, and the God-man, Jesus, is physically present on the earth today, dwelling now in a body of bread as really as he once dwelt in a body of flesh. The God of Protestantism is not at present mundanely incarnate; the God of Catholicism is mundanely incarnate even now, in 1917.

Which of these beliefs is right and which wrong, which true and which false, which the better and which the worse, is not pertinent to this present paper. The one point stressed here is that the essential issue between the Catholic group of Christian communions and the Protestant group is not a question of polity at all, but a question of theology, and very fundamental theology at that, an issue that will appear with great plainness to anyone who is willing to compare what Catholics call worship with what Protestants call by the same religious name.

THE DAILY WORK OF AN AVERAGE CHURCH

EDMUND DE S. BRUNNER, PH.D.

Easton, Pennsylvania

THE BIBLICAL WORLD means occasionally to print reports of successful churches. These reports will be from small as well as from large churches, from those in the city as well as from those in the country. This article by DR. BRUNNER gives interesting information as to work of a sort that is possible for almost any community.

The obligation to serve on more days than one during the week is being increasingly recognized by the churches of America in these days. With many of them the spirit to serve is willing, but lack of trained leadership, the handicap of a traditional building, the opposition of the ultraconservative element, the question of cost, and other deterring causes effectually prevent the full use of any given church's opportunities.

For this reason the experience of a small congregation in an eastern Pennsylvania city of 60,000 inhabitants may be useful. This congregation was founded thirty years ago by country people who moved into town. They built a typical country church in a strategic location on a hill, which soon became a desirable residential section for middle-class people. The church had a main auditorium, capable of seating about 240 people, and under it a basement in which the Bible school met, socials were held, and all other activities were carried on.

Three years ago this church with a membership of 139 began to work out a constructive program of service to its community. It started with a study of the fifteen city blocks on "The Heights" for which it was the only church. It

found a little less than 2,000 people living in 515 houses. Of the almost 1,400 souls over fifteen years of age 300 belonged to no Christian church and many of the remainder retained membership in congregations in other places. Of the 322 boys and girls between the ages of five and fourteen it found 80 who were in no Bible school. Other facts were secured—the length of residence, the occupations of the wage-earners, the denominations represented, and whether the homes were owned or rented. It was found that 15 denominations and 37 different congregations were represented in the territory.

With these facts in hand the church went to work to translate its conception of religion into the daily life of the community. It was encouraged to do this because it had acquired, without seeking, a large constituency over and above its own membership. It chose as its motto these words: "Christ for all of life and all of life for Christ." Its prayer life deepened as it took up new tasks, but it realized that to love and to work are a part of prayer. Its activities fell naturally under three heads: religious education, leadership training, social service.

The religious educational work of the church was reorganized. The children were classified as in the public schools, and the Bible school was completely graded. Weeks of preparation were spent in working out this change, which was finally accomplished with a minimum of disturbance. Religious education has now been raised to the plane of the instruction received in the day schools in the eyes of the scholars. The classes were organized and the adult department served as a post-graduate school.

The other half of the educational work was carried on through the medium of Christian Endeavor. Junior, intermediate, and young people's societies were successfully carried on, the last mentioned furnishing most of the leadership for the work. These organizations aimed to enable the boys and girls to give expression in group discussion to their own ideas about their own life-problems. The groups were called such and were in no sense classes. The propriety of swimming on Sunday formed the subject of one spirited debate in one of the intermediate groups one warm Sunday afternoon last June.

The intelligent manning of this work required the deepest spirit of consecration on the part of those in charge and the best type of preparation. Training in leadership was constantly stressed. Workers' conferences were held at stated intervals in which the successful methods of the Y.M.C.A. and Y.W.C.A. in the training of their volunteer leadership were put into effect. Teachers' meetings became meetings of the Bible-school faculty and were conducted in a fashion that gave the title real meaning. The

responsibility and opportunity of service in the Kingdom were stressed to the deepening of the spiritual life in the best meanings of that term.

Perhaps the greatest impact on the community was made through the social-service work. This has been carried on chiefly with the boys and girls through the clubs and classes arranged for them, and especially through the physical training that has been given. The physical interests are paramount in the boy and girl, and these have been chosen as the avenue of approach to the soul. The nearest playground to this church worthy of the name was three miles away. The ground to the rear of the church was therefore purchased and put into condition by the boys themselves. Here volley-ball, quoits, and other games not requiring much space have been played by the boys and girls during the summer vacation. In the evening neighbors gather along the sidewalk to watch the sport. Several times each week the different groups are taken for swimming lessons. One lad of thirteen showed clearly the spiritual values of such work in the following conversation with his group leader:

"Say, Mr. X, isn't swimming something like praying?"

"How do you make that out, Bob?" came the reply from the leader who had learned many other truths from his boys.

"Don't you have to throw yourself on God the way you taught us to throw ourselves on the water?"

Baseball for this group, in addition to winning the city league pennant for the church, taught the boys the value of team play. Their club meetings have recognized value, but perhaps the great-

est service has been rendered through the vocational-guidance work. Some of the most important men in the city have talked to the club about their own professions or trades, and the attention on the part of the boys has been intense. These talks are followed up with individual work. Similar work is done for the girls, who also learn sewing, room decoration, and other useful things. These meetings have been held until recently in a basement room in the parsonage which has never been put to its intended use as a laundry.

Limitations of space compelled an original rule which has been a great asset. No boys and girls may join the clubs who are not members of the Bible school or of one of the Christian Endeavor groups. In this way the distinctly religious has had equal share with the social-service activities, and the boys and girls themselves have caught the idea that both alike go into the building of Christian manhood and womanhood. The result has been that the average attendance at religious meetings intended for the "teen" age has been higher than the average attendance at the club and class meetings and other activities by about 10 per cent. It has also brought the boys and girls into church in the evening in large numbers and is partly responsible for the fact that there are more men and boys in the Bible school and Endeavor societies than girls and women.

The work grew so rapidly that a new building became a necessity. In these times of war prices this was not an easy task for a small congregation. However, an addition was built which can be added to at some subsequent date. The basement was reconstructed. Its darkest

portion was made into a scientific kitchen, the kind whose pattern will influence kitchens in the homes. Next came some clubrooms, which also serve for classrooms on Sunday. The remainder of the basement was turned over to the primary and beginner's departments and makes a splendid and well-lighted place for them. The addition opens out from the old basement and is a building 50×42 feet. The main auditorium floor measures 48×30 feet. A platform occupies the center position and on either side of it are rooms, those on the left given over to the furnace, coalbins, etc., and those on the right to toilets in which there are shower-baths, and a secretary's room, which also serves as one of the dressing-rooms. The room is fourteen feet high, airy, and well lighted, though partly underground on two sides.

The platform has an extension which converts it into a convenient stage. It is built high and the wainscoting along its side lifts out to disclose that the floor underneath is on heavy castors and can be rolled out in two sections. On these the chairs are then pushed back in place and the Bible school's main auditorium becomes a gymnasium. Here during the week basket-ball, volley-ball, indoor baseball, and other sports are carried on from four until ten-thirty under competent volunteer direction. No games that call for individual skill are encouraged. The work has been accomplished by the spirit of team play, and the very games that are played are calculated to foster that spirit. How well this has worked out was shown toward the end of the boys' church league basket-ball season. This church has two teams entered in

the league which happened to be running nip and tuck for first place. In a crucial game for Team A, the Team B lads, who would have gone into first place had the church team lost, cheered constantly for their rivals. Asked about it, one replied, "Shucks, it's our own church club."

Has it paid? The membership has grown to over 200, despite an unusual number of deaths and removals. The constituency is being gripped as never before and the church has reason to believe that the growth has just begun. More than 300 boys and girls of many denominations, including some Jews and Catholics, are being reached each week. But better than mere growth in numbers has come a 100 per cent increase in current expenses; a 400 per cent increase in benevolence offerings; church and communion attendances which have gone up half again as fast as the membership, and a record of almost three-fifths of the membership performing some stated piece of Christian service each week, and many each day. This is being accomplished on a budget of \$3,200. An efficient financial system, a definite program for each organization, a working system of parish visitors, all help to make this possible.

Just to show how the enterprise works out in actual practice, this sample entry

from the church record may be of interest.

February 23.—High-school boys' group under Mr. B, 3:00 to 4:00. Intermediate girls under Miss R, 4:20 to 5:40, basketball practice. 7:00 P.M., Boys' Club meeting, followed by a vocational talk on chemistry by Mr. C, of the Baker Chemical Co. 8:00 P.M., Bible school faculty meeting in the church. 8:15 P.M., Senior Girls defeat Y.W.C.A. at basket-ball 21-11. 9:00-10:30, Christian Endeavor play rehearsal.

And so it goes night after night and the Church on the Heights, as it calls itself, has been instrumental in energizing a number of the richer and larger congregations. The new building, including the ground bought for the playground, cost a little over \$10,000. Such an investment and such work can be done by any congregation. The only distinctive asset which this church possesses is a large proportion of young people in its membership, among them college and normal-school students and graduates, many with training in athletic and social work. But all this would avail nothing were it not for the spirit of consecration which has determined in all humility that this church shall strive as fully as possible to work together with God in the answering of the Savior's prayer that the Kingdom may come on earth.

CURRENT OPINION

Nietzsche Rediscovered

In the *Atlantic Monthly* for March appears an article on Nietzsche which was found recently among the posthumous papers of the late Professor Royce. The view presented by this essay deals with the German philosopher, not as the producer of the present rigid *Weltpolitik* of Germany, but as the exponent of an individualism far different. The prime motive of his teaching is not sensualism, or love of self-indulgence, or pride, or self-centered narrowness. "If he is unpitiful, he is so, most of all, to himself. In seeking self-expression, mastery, might, he is seeking something above all internal, perfectly consistent with the utmost sensitiveness to the pathos of life and to the needs of humanity."

The doctrine of Nietzsche is not merely an individualism. It deals rather with the sacrifice of what is individually precious in order to discover the higher ideal. The will to power is not directed toward mere earthly despotism; it is really self-possession of a higher order. Endurance of suffering and sacrifice of sentiment can be carried to the most extreme lengths in order to win the higher selfhood. Nietzsche arrived intuitively at a conception whereby he saw a tendency of the universe precisely to repeat itself in long cycles in all its changes, conflicts, ideals, evolutionary processes, and individual occurrences. This predetermination of life's goal, though at times afflicting the philosopher with marked fear, finally affords him high joy in the acceptance of the future and in facing it out. Yet Nietzsche does not hold character as predetermined. For him the art of life is in "the struggle, the endeavor, the courage, and incidentally in the delightfulness of experience which enables the free soul in its best moments to take delight in the very tasks that its skepticism and its self-

criticism seem to make so endless, and in one aspect so hopeless." It is inner power Nietzsche glorifies as he seeks the ideal self.

The Future Life

Is the conception of heaven to be taken seriously or to be cast aside as worthless? Such considerations lie behind an interesting article on "Heaven and Happiness" by Charles A. Bennett in the April issue of the *Yale Review*. The modern mind is turning away in dissatisfaction from the familiar representation of heaven. "We recoil before the thought of a final good unendingly possessed." In our attitude toward life generally, we dread finalities. The war in Europe has driven people from easy contentment into tragedy and heroic opportunity, into living dramatically. It is the removal of the attainment moment from heaven that has aroused current criticism.

A new formula for happiness has been hit upon. This finds joy in the effort. "To travel hopefully is a better thing than to arrive, and the true success is to labor"; this dictum of R. L. Stevenson, in his essay on "El Dorado," represents the unofficial philosophy of the average mind today. The "service" movement in religious circles embodies this idea. Since Luther's time Western peoples have looked askance at passivity and pure contemplation, and have found happiness rather in the consciousness of work well and faithfully done. The intrinsic worth of the present, today, as an end in itself and not as a mere means—this has affected modern thought in relation to future welfare, and effort is glorified rather than success.

In support of the work theory of happiness it may be urged: (1) common experience bears it out; (2) it makes a strong appeal to the dramatic in the human being; (3) it seems to contain sound sense in

stressing the place of the will. Objections to the theory are: (1) Effort is meaningless unless it be toward a goal. (2) A value dependent only on one's attitude regarding life is not faith-creating. The world of self-created values leaves no basis for preference and loses moral worth. (3) Mere change will not satisfy the demands of the human spirit. Heaven stands for a determinate end to effort by which to measure success. We must have it.

A Christian Fighting Man

The *South Atlantic Quarterly* in its first issue this year publishes a lecture on Stonewall Jackson, "The Christian Warrior," delivered by the southern orator, Judge Daniel Bedinger Lucas, of West Virginia, who died in 1909. The article breathes the spirit of a fighting religion. "Caesar was irreligious, if not an atheist; Alexander sacrilegious and superstitious; Napoleon a fatalist; Cromwell a fanatic—Jackson was simply a Christian. Alexander slept with Homer beneath his pillow; Napoleon, it is said, with Plutarch; but Jackson with the Bible, the word of the living God!"

Before Jackson's career as a general began his professorial reputation at West Point was anything but reassuring. He was "laborious, dull, unsympathetic, systematic, exact, and exacting." It was the war which changed this popular collegiate estimate of him and presented the martial genius and courageous Christian gentleman to the nation and to the world.

Jackson from the first had unshaken confidence in his own powers. This was genuine and grounded in faith toward God. Gradually this confidence communicated itself to his army associates, then to the administration, and finally to the nation at large. General Lee, commenting upon his death, said, "His spirit still lives and will inspire the whole army with his indomitable courage, and unshaken confidence in God as our hope and strength."

America to Other Eyes

Sir Edwin Pears in the *London Contemporary Review* for February, in an article on "The Impressions of a Recent Tour in America," gives an interesting sketch of life as he saw it when he visited the eastern section of the United States in October of last year to deliver a course of lectures at the Lowell Institute in Boston. Among other observations of Sir Edwin are some on the state of religion. The democratic spirit in ecclesiastical life made upon him a marked impression. He says in effect that here character and education rather than denominational affiliations are the criteria in measuring ministers of religion. It is difficult for an Englishman to realize the absolute equality existing between American churches. The Methodist Episcopal church is making the most rapid progress. The overemphasis on "emotionalism" of twenty years ago has given way before a sane control of such sentiment by denominational education in schools and colleges. The influence of general free thought in America has really occasioned no harm to Christianity, for the Americans have listened patiently, have accepted what was true in the large, and have remained attached to the great ethical principles embodied in Christianity. In America one sees Christianity in action.

After describing visits to various educational institutions of the eastern states the writer gives as his opinion that "there is no country in the world in which there is a more sane public tone, one that I would attribute largely to the high character of higher education and to the influence of the various Christian churches." It is the writer's view that the day of the church as a mere instrument for saving a man's soul from eternal punishment is rapidly passing and that "it is developing a worship of humanity and of service first which may well replace half the rubbish that has been taught in the narrowness of the ordinary

orthodox churches." With such a social gospel American churches are meeting the many problems of American life.

Mysticism and the March of Events

Another article in the *Contemporary Review* (London) for February will repay reading. It is on "The Place of Events in Religious Experience" and the writer is Rev. A. D. Martin. The mystical temper which revived in the years just prior to the war has because of the great struggle moved out into wider reaches. It is the object of the writer to set forth the force of events as interpretative of elementary human principles in order that the eternal things of the mystic viewpoint may be enriched.

1. The consensus of civilized religious opinion indicates a freedom of the human spirit from nature's despotism. In widely divergent religious systems there is the same ascent of the spirit past nature to God. Any diversity in religious beliefs, any uniqueness in spiritual experience is due, not so much to what is vaguely called "congenital differences of temperament" as to variation of world-contact. The outer world, the force of events, the dynamic of circumstances, impinges on no two minds alike. The physical universe and the course of so-called secular events largely color and determine spiritual life.

2. The conscience of man confirms the claims upon him of the exterior world. "Spirit in us has to reckon with the rights and functions of the flesh." The act of man is produced by the will in conjunction with circumstances. The value of a thought is discovered only as it is acted upon. The material world "stages our thoughts and reveals us to ourselves." Jesus found evil, defilement, to come not from the presence of evil thoughts so much as from their "*procession* into positive deeds." The moral ideal is spiritually born again through materialization.

3. The world must have some value for a moral Creator. A historical event is more than an expression of national hidden forces, it is an extension of them, an achievement of real life, a goal attained. "The Incarnation is God's supreme deed, His achievement, the point of mastery in the dawn of His Kingdom."

4. Mysticism truly guided into associated spiritual fellowship by a historical sense will give a proportioned knowledge of God. The church must administer time in the interests of eternity, enrich things of the spirit with those of sense.

Private versus Public Conscience

In the *North American Review* for March, an article entitled "Conscience and the Conscientious Objector," by Sidney Webb, will repay a careful reading. At present about a thousand objectors are in jail as a result of British grappling with this problem. It may be that the United States will have to face a similar situation. The difference between conscience, the intuitive moral judgment, and conscientious action must be sharply distinguished if any headway is to be made: (1) Conscience is as common to all men as is thought and as different in all—in range, intensity, and persistence. (2) The judgments of conscience are different in different countries, centuries, and people generally. (3) Education, health, social class, vocation, perhaps sex, create differences in the scope and content of conscience.

Concerning the origin and cause of conscience four hypotheses may be distinguished:

1. *Religious*.—Conscience as the direct message of God to the individual.

2. *Rationalist*.—Conscience as an attempt on the part of the individual in the light of reason to judge his life according to some accepted axiom, such as the Golden Rule, etc.

3. *Sociological*.—Conscience as unconscious reflection in the mind of the individual of the customs, laws, and conventions of the race.

4. *Mystic*.—Conscience as the outcome of force initiating, independently of rationalization, moral judgments of supreme validity from which arise, through individual spiritual genius, new social organizations supremely valuable to the race.

Conscientious action is not the same thing as conscience, for it deals not so much with what is right in a general sense as with particular rules of conduct furnished by the law of the land, of the church, or by scientific calculation. When a man sets up his dissentient private judgment against the government, he is really opposed to himself as represented by those to whom he has intrusted state affairs. He should wait until election day and then square matters. When a man, by convincing moral insight, opposes the administration, the affair is more serious. There is one easy way for the state and that is to let the man alone as do certain Mexican Indian tribes. Yet many claims regarding the letting alone of the conscientious objector, as one having

mystic inspirations of moral superiority, resemble strongly "primitive man's bewildered adoration of the lunatic." Another trouble is that the pretense to conscientious objection is easy to assume and hard to detect. A rough-and-ready test for the conscientious objector is to ask if the course of action dictated by conscience is in any way more pleasurable or advantageous than that to which conscientious objection is made. The idea of alternative service being provided for the objector is a useful one. If this form of alternative service, of marked utility to the community, entail real personal sacrifice, it will be of worth. "I can imagine quite good and useful results from a year's service as a coalheaver by the Conscientious Objector in the Government Coal Mines set apart for that purpose." The objector who refuses to obey the command of the state as such is an anarchist and should be given the opportunity of exile. In dealing with conscientious objecting the state must (1) allow everybody widest freedom of choice; (2) avoid wherever possible any infliction of martyrdom; and (3) offer objectors all sorts of alternatives. Such a policy calls for the highest statecraft.

THE CHURCH AND THE WORLD

MISSIONS

Missionary Program for South America

In the *Missionary Review of the World*, March, Samuel Guy Inman gives a splendid report of the findings of the Committee on Co-operation in Latin America. The deputation is the product of the Panama Congress and is composed of some twenty well-known Christian leaders, representing practically all the American mission boards doing work in South America. Conferences were held by the deputation in four of the largest centers of South America, namely, Lima, Santiago, Buenos Aires, and Rio de Janeiro. These conferences agreed on: (1) the need of a division of territorial responsibility; (2) a common name for the Evangelical Church; (3) a union of effort in the production of literature; (4) united effort in the education of a native ministry; (5) the appointment of permanent committees to continue the work begun by the conferences.

In addition to these pronouncements the deputation, under the chairmanship of A. W. Halsey, drew up a remarkable set of findings which mapped out a program for the whole continent. Dr. J. R. Mott says of them: "These findings constitute a remarkable statement. . . . I am constrained to regard what you have done as the finest example of this kind with which I am familiar." These findings report great unoccupied areas. They include the Republic of Ecuador, with a population of more than 1,500,000; the northern half of Peru, with a population of 2,000,000; the Argentine provinces of Misiones, Corrientis, and Entre Rios; the Republic of Paraguay, and a large portion of Brazil. There are other inadequately occupied areas, which include: the southern half of Peru, with a population

of 2,000,000; the Republic of Chile, with 4,000,000 inhabitants; the southern half of Argentina, excepting Buenos Aires; and Uruguay, the most Latin of the South American republics. The deputation reports that a much larger program for the work already established must be provided. Numerous movements, such as education, politics, commerce, and racial reform, present wonderful opportunities, and "while in some places notable results have been attained, a hesitant policy by the boards, due to a lack of interest on the part of the home churches, the pathetically inadequate facilities for training a home ministry, a failure to impress the social message of the gospel, the lack of dignified and adequate church buildings, and too little co-operation among the various forces at work, are causing the forces to fail to enter in these great open doors as they should." In all the countries where a substantial work exists there was a considerable sentiment favorable to the recognition of greater autonomy for the church in the field. Nevertheless, the report encourages efforts in the way of wisely considered direction. It was a strong conviction in the minds of the deputation that a trained, competent national ministry is one of the most urgent needs of the evangelical movement. A recommendation was made, therefore, that three institutions for the training of Christian workers be established at Lima, Peru, Santiago, Chile, and some Brazilian city, and an international union theological seminary be established at Montevideo to offer advanced standing on a footing equal to that afforded by the best theological seminaries of North America. The missionaries who are to work in South America should have a thorough technical equipment; they should be of

broad culture and accustomed to move in refined society and possessed of diplomatic temperament. In the recommendations respecting method the deputation urged that there be evangelistic and apologetic lectureships, individual evangelism, and institutional work. The importance of the Sunday school is emphasized and a suggestion is made that two additional secretaries be appointed to assist the general secretary.

The Mission Outlook

When so much of the results of culture and religion is being shattered the reports of progress on the mission fields are greeted with joy. A recent writer is accredited, by the editor of *Missions*, with the following glowing report:

In Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars, and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of spiritual awakening.

Almost as encouraging as the foregoing report is the point of emphasis which was

made in the instructions recently given to outgoing missionaries of the Church Missionary Society. The great principle of co-operation which the military tactics of the war have forced to the attention of the world must henceforth be regarded as fundamental in the missionary enterprise. The missionaries were told:

the value of unity in diversity; the value of united enterprises, like the union language schools, the Madras Christian College for Women, and the union of Chinese medical missions to provide proper medical instruction for that republic—above all, the supreme need of an intimate spirit of brotherhood—is taught by the war. The importance of the indigenous church becoming self-propagating and the urgent need for equipping natives themselves as ministers and leaders in their own communities was illustrated by Britain's sending her armies to France, "not to deliver her, but to assist her deliver herself."

The missionaries were also reminded that one of the factors in deciding the issue of great missionary enterprise would be, as in the war, "first, a great and worthy cause; second, full and complete sacrifice for that cause; third, leadership that inspires confidence."

RELIGIOUS EDUCATION

The Rural Church

The frequency of the treatment of the rural church in current literature is indicative of the importance of the subject. Another aspect of the publicity which is being given to the rural church is that specialists in sociology are forcing upon the attention of church officials the urgency of the rural needs. For instance, William Herbert Stanley, field lecturer of Kansas Agricultural College, has written a lucid article in the *Christian Work*, March 10. It is obvious to him that the rural problem is being studied as never before. The literature of the last twenty-five years indicates that the life of the cities has had the

bulk of attention, but following on the heels of this investigation of city life has come the realization that the fountain from which the saving stream of virile life in America flows to the cities is in the open country. While the pendulum has been swinging to its farthest reach in the direction of the city, a counter problem has developed in the rural communities which is as serious a menace to the final moral goal in our land as ever the rapid rise of the city constituted. Among the considerations to be taken account of in dealing with this neglected field the writer of the aforementioned article names four. In the first place, an entirely different attitude by denomina-

tional leaders and ministry toward the country pulpit is indispensable. Until a new attitude is reached it is out of the question to induce men of the right sort to go to the country pastorate and stay. So long as ministers of high quality refuse to remain with the rural problems we have not taken the first step in the direction of recovery. The consideration which is second in importance is a specially trained ministry for the country parish. This means that among other things the rural minister must be able to talk intelligently, even prophetically, upon any and all lines of thought that concern the farm life of the nation. The need of such equipment is pressed home when it is known that several of the great state agricultural schools have courses or rural ministers, and many of them hold summer schools for rural leaders. And, thirdly, longer pastorates than have prevailed in the past are required. No real and lasting success can be had in the rural field under a continuous stream of short pastorates. Nowhere is the cumulative power of a ministry so noticeable. And the man who recently said, "What I cannot do in a year I cannot do at all" was unfitted for the rural church, for country folk are slow to yield their confidences to a new man. The fourth requisite is the rapid development of the community-church idea. In the cities the churches are rapidly learning to cope with all the agencies of the situation in whatever social strata they have found themselves. Similar demands are now made of the rural church, and both church and minister must make good and prove themselves vital to the lives they seek to serve. In addition to these considerations Mr. Stanley urges a larger concert of action on the part of our working social forces.

The Child and the War

Many parents and teachers have been greatly exercised over the probable influence the war will have upon the children. The

inference generally is that this "probable influence" is to be identified with the "militaristic spirit." Influence the war will undoubtedly have upon the boys and girls; but of what kind will the influence be? It is not so certain that the only influence that will be brought to bear upon the children is the "militaristic spirit." What about their growing sense of justice, of kinship with humanity in struggle, of the price of freedom? Well might those who have been intrusted with the guidance of boys and girls have concern for their welfare in these times of upheaval. It may be as important to understand that to keep the child in ignorance of the war is no guaranty that he will be protected against undesirable effects. "The boys of France," says Agnes Repplier, in the *Atlantic Monthly* for March, have opened to the disabled soldiers the doors of the citadel where dwell secrets of childhood. A sense of comradeship is expressed in the round-eyed stare of the little boys, a dawning perception of the great sacrifice has stiffened their swaggering little bodies to attention. Even though incapable of fully appreciating its full meaning they are in communication with the pulsating soul of France as it is moving to a new height. In England Lloyd George has said: "The British Empire has invested thousands of her best lives to purchase future immunity for civilization, and the instrument is too high-priced to be thrown away." The young eyes perceive in the object-lessons which surround them the cost and value of nationality. They are being molded by the austere hand of adversity into the material of which men are made. In Belgium the children share in the martyrdom of their parents, but in every little wasted body the soul survives. It remains today, as in the past, that suffering is not all loss; there are some compensations. In the child life of France, Belgium, and England there is being welded a source of fidelity such as

dies in the atmosphere of indifference. Rather than try to devise some scheme for keeping the child ignorant of the world's struggle, is it not more desirable that he should be rightly informed in proportion to his understanding of the world's sorrows and wrongs, and so be led to his kinship with humanity? Such is the view of Agnes Repplier. She would not bruise his soul as her soul has been bruised, but she yearns to save him from that callous content which is alien to his immaturity, and which men have raised to the rank of a virtue. She says that the little American is a son of the sorrowing earth, and we ought not to try to make him believe otherwise. The American child who does not know the tale of Belgium's heroism and of Belgium's wrongs has been denied the greatest lesson the living world can teach. "The moral triumph of Belgium," says Cardinal Mercier, "is an ever-memorable fact for history and civilization." Upon the understanding of such moral triumph, when linked to material defeat, depends our clearness of vision and our sureness of touch.

Jewish Religion at the State University

Religious Education for February contains a restrained and well-presented advocacy on behalf of Jewish religion in the state universities. Rabbi Abram Simon, the writer of the article, holds a very creditable view of the American universities. He frankly says that the old scandal that the university was a hotbed of atheism, irreligious, and finely-spun theories has been buried, and today the universities are laboratories of citizenship on the highest plane of scholarship, freedom, and truth. As the universities have "opened their

windows upon life" the conviction has been deepened that education is larger than instruction, and training is more vital than knowledge; also that no idealism should be alien. The reaction of this deepened conviction has been in the right direction as respects the attitude of the universities toward religion, and now many of them have found a place in their curriculum for a study of religion and the Bible. This is a step in the right direction, but a step only. The writer has hitched his wagon to a star, and that is the hope that the next move of the state universities will be to include in their curricula provisions whereby academic credit will be given for Jewish religion, Jewish history, and Jewish apologetics, when scientifically pursued in other schools of recognized standing. He thinks that we ought to standardize all worthy human cultures and noble aspirations of men as of equal educational importance. The Jewish Chautauqua Society has proved itself to be a fluid university for popularizing Jewish history and learning. The purpose of this Society has been educational and never propagandistic. It cherishes the hope that from the unprejudiced standpoint the goal of good-will will be easier of attainment; and it cherishes the conviction that the teachers who know and are tolerant are the best molders of the impressionable mind of childhood. Rabbi Abram Simon cherishes the belief that students are keenly interested in the Jewish religion, both historical Judaism and modern reform Judaism. This belief, he says, is the outcome of interest shown by students on the two occasions when he delivered lectures on Jewish education and Jewish history before students of the University of Virginia Summer Assembly.

CHURCH EFFICIENCY

Some Church Statistics for 1916

The *Christian Work*, March 3, has compiled some interesting statistics, based on the Yearbook of the Federal Council of the Churches of Christ in America for 1917. The religious bodies, including Catholic, Protestant, and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants. The net increase of the year was 747,000, or 204,000 more than the increase of 1915. In 1890 the total religious strength was 20,618,000, so that in the twenty-six years following the net increase has been 19,399,000, or 94 per cent, while the gain of the population of the country has been about 61 per cent. During the year 1916 the gains of the Protestant bodies were more than double the gains of the Roman Catholic body, the former having added some 500,000 and the latter about 216,000 members. Among the Protestant bodies, 136,000 are accredited to the Methodists, 132,000 to the Baptists, and 79,000 to the Presbyterian and Reformed groups. The Episcopal church had a gain of 27,000, and the Lutheran bodies a gain of 20,000. Owing to an extraordinary revision the returns of the Disciples of Christ show a loss of about 185,000. The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000.

**The National Temperance Society
Unites with the Federal Council
of the Churches of
Christ in America**

The National Temperance Society, which is one of the oldest organizations of its kind in the United States, is henceforth to act in conjunction with the Commission on Temperance appointed by the Federal Council of the Churches of Christ in America. This move toward centralization is in accord with the movements which seem

to be more or less common to denominational organization. The Congregationalists, Methodists, and Baptists have initiated a movement to consolidate their church organizations. The *Presbyterian*, March 23, has announced that an overture is about to be made to the General Assembly for the consolidation of the Boards of Home Missions and Freedmen. In the same number of the *Presbyterian* a still more ambitious scheme is recommended, namely, a consolidation of the Boards of Home Missions, Church Election, Freedmen, and the missionary part of the Board of Publication and Sabbath-school Work. All of which goes to show that efficiency in church organization is increasingly becoming a matter of actuality as well as of theory.

The Religious Social Engineer

In recent years much emphasis has been placed on the technology of social service. Many wholesome contributions have been made to the literature of the subject. Among those of large practical value, especially on the religious side, is *The Social Engineer* by Edwin L. Earp, professor of Christian sociology, Drew Theological Seminary. Much of what he says is very suggestive for those who appreciate the need of church efficiency. It is held that on its ethical side the present-day movement for social service does not differ very much in aim from other religious movements. It does differ vitally in points of emphasis and methods. Furthermore, the salvation of the social order depends very much on the efficiency with which the church does its work. To this end every minister must be as far as possible an efficient social worker. But he must have also more and more both the advice and the assistance of a skilled expert who may be designated the social engineer. This specialist is to be the organizer and the director of the social

machinery of the community, or the church.

There is much machinery, there are many workers, there is considerable knowledge of the forces available for achievement; but the one great need is someone who can keep others at work with the machinery, who can evaluate all of the forces and interests involved, and who can relate them without social friction. In industry, in religion, in philanthropy, in medical practice, and in the ever-increasing fields of charities and corrections, social service has taken on multiplied technical forms. Modern industry requires the services of a practical engineer. A great construction company may need men who can manage the technique of planning a structure and of judging materials. It must have also a practical engineer who can keep men at work in the right place and at the right time. There are in the church some good leaders who know the technique of organization. There are others who are able and willing to finance church enterprises. But we lack the practical social engineer who can organize and keep at work the whole constituency of the church.

This new type of minister or social worker must be developed for the needs of the whole community. He must be expert in relating men and women of the church and the community to civic life. There must be another for the Sunday school, another for the country problem, another for the foreign problems of the community. For such a work those are needed who are seeking, not a place of honor as is the case too often, but a place to serve. They must know the value of social machinery, must know how to run it, and withal must have a will to stay at the task.

The Minister's Pension Fund of the Episcopal Church

Under the direction of William Lawrence, of the Protestant Episcopal diocese of Massachusetts, \$6,500,000 have been sub-

scribed for accrued liabilities to the clergy of the Episcopal church. The old idea of a pension fund which connotes charity has been left behind, and the payments really will be instalments on a deferred salary. The campaign has been under way for fifteen months. The sum pledged has reached \$6,500,000. The clergy provided for number 5,800. The present average salary is \$1,200. The minimum retiring annuity will be \$600, the minimum disability annuity, \$600, the widow's minimum annuity, \$300.

It is only fair to say that that "financial feat" was not limited to fifteen months of activity. Six years ago a thorough investigation of the clergy was started, and the plans of the pension fund have been based on the findings of that investigation, which provided data respecting 74 per cent of the clergy. Owing to the influence of the impressive facts as to underpayment and distress in old age, counsel was taken with the best expert advisers on pension systems, including President Pritchett, of the Carnegie Foundation, and a questionnaire was prepared covering fully the whole problem of clerical income, expenditure, domestic obligations, etc. The best actuaries of the government at Washington and of the large insurance companies in New York were employed to work out the plan of pensioning. It was early recognized that this was of vital concern to the success of the undertaking, for the civil pension systems of New York City have broken down, and the Carnegie Foundation has already had to revise its basis of operation. The fund has now been voluntarily placed under the supervision of the officials of the Insurance Department of New York state. The fund has been raised with a cost of only 1.75 per cent, and even this sum for overhead charges will be covered by special subscriptions; so that literally the fund starts off with a capital of \$6,500,000. Provision has been made for the future. Hereafter when a parish pays its

rector a salary it will pay to a central fund an additional amount of 7.5 per cent which, held at interest, will produce an annuity at a given age, the same amounting to 1.25 per cent of the average salary of the man multiplied by the number of years of service. No annuity will be less than \$600, and no annuity will amount to more than 50 per cent of the average annual salary received in one or many parishes. Bishop Lawrence thinks that this pension plan is "the best yet devised for any group of men in the United States or any other country." And George Perry Morris, writing on the subject in the *Congregationalist*, March 15, says: "The charity plea is worked out; and any system that does not include the accrued liabilities detail and provide for it in advance is bound to collapse sooner or later."

Prohibition in England

The *British Weekly*, February 15, has an article by Principal James Denney which reflects the working of the English mind with respect to prohibition. Since the war broke out a Central Control Board has been appointed for the specific business of guarding the output of munitions against the inroads of the liquor habit. The appointment of this board is evidence that the government recognized that liquor was interfering largely and dangerously with the production of munitions. On the other hand, the fact that the board was granted only restricted powers while, of its own will, the board has not exercised to the full the powers given it, has rendered the Central Board of Control inadequate for the emergency. Dr. Denney draws attention to the motive which has led to government interference with the liquor trade. Lord Davenport, he says, is almost painfully anxious that no one should regard the cutting of 50 per cent of the nation's beer as a measure of temperance or social reform. This partial prohibition has not been granted out of any consideration of conscience or humanity; it

has been granted out of concern for the submarines. In view of the efficiency motive Dr. Denney recalls the recent campaign to urge saving on the part of the people, when "all the greater and lesser lights shone or twinkled over the national firmament." This saving propaganda was instituted because it was believed that saving was the most urgent need of the hour. Dr. Denney affirms that if saving is the most urgent need of the hour, the most obvious, straightforward, and unquestionable way to save is to shut the "public-house." But, while Dr. Denney believes that efficiency in the national emergency is sufficient to warrant prohibition, he does not think that this motive will carry it through. He thinks that the apathy on the part of those who are guided by this motive is abundant proof that something more is needed. The action which prohibition requires cannot be commanded except by motives which came from the menal world. The writer thinks that England is on trial inasmuch as the liquor trade is seen to imperil the nation's life. The peril of liquor to the material interest is serious, but the real trial is in the sphere of the spiritual. He puts the question thus: "Can we find, in the situation to which our eyes have at last been opened, the moral sense and the menal nerve to do what the will of God and the interest of humanity so urgently demand? The seriousness with which Dr. Denney wrestles with prohibition is indicated by his statement: "No victory over the Germans, even if victory were possible, could compensate for a defeat in which the nation betrayed itself anew to its most cruel and treacherous foe."

The Church and Social Service

In this era of significant transitions there is much confusion as to what is the real function of the church in social service, and along with this the question of the relation of personal religion and social work. Not long ago in an article in the *Methodist Review*,

Charles A. Ellwood, professor of sociology, University of Missouri, had some things to say that have a vital bearing here.

According to Jesus service to God can consist only in service to humanity. The burden of his message was social. His vision was of a redeemed humanity, a "Kingdom of God." In its redemptive note we find the really distinctive thing about Christianity. It stands for the redemption of the whole man and of all men. Man is both body and soul. His life is a unit. Certainly the church must see that men have proper food and clothing, proper sanitation and medical service, just wages and favorable conditions under which to work. Jesus did not disregard the importance of the material conditions of life. Humanitarian work must be done and every church should be engaged in some form of it. It is not necessary that all such work done by the church shall be done through agencies controlled by the church. If the aims and the methods are right the church can co-operate with any existing philanthropic agency. In fact churches must co-operate with one another first, and then co-operate with other forces to effect an end community-wide in scope.

But the church is more than a philanthropic institution. Ministering to human needs on the material side is but the beginning of humanitarianism if we accept the content of Jesus' teaching. The highest end in religious and social effort is personal character. This can be effected, not by ministering in material things alone, but by ministering to the spirit of man. The bestowal of food and clothing and the like may be at times the surest indirect way of

reaching the higher spiritual needs, yet the church must keep in mind that the significance of ministering in the realm of temporal and physical things is found entirely in its bearing on spiritual ends and spiritual welfare. All of the social-service work of the church should aim ultimately at spiritual results. Only that should be undertaken which is related directly or indirectly to meeting the needs of the spirit. The attainment of sound personal character is the chief end, and in personal character spirit is always the supreme factor.

The social work of the church is redemptive. It should be so in all the things that affect life. It includes the redemption of material conditions. This the church should emphasize more and more. But this is not all. Social service means also to spread knowledge, to propagate right ideals, and to develop character. If all possible favorable physical conditions be established in a community, what will it amount to if vice and crime and low ideals of life run riot among the masses? The germs of typhoid and tuberculosis are deadly, but the germs of sin and vice and crime are more deadly. In the efficient church social-welfare work must include within its scope the morals and the ideals of the people. Right, decent, efficient living comes, not through easy environment, but through right ideals and right desires. The social leadership needed today is leadership in ideals. Unless this work is done by the church, then social work will be a failure in our civilization. This leadership in ideals can be realized most surely by the "preaching of the gospel." In the life and the teaching of Jesus is the power sufficient to redeem both the individual and the community.

BOOK NOTICES

Le Psautier de Saint Hilaire de Poitiers. By Henri Jeannotte. Paris: Gabalda, 1917. Pp. xlv+100.

This little book upon the Psalter is an example of a kind of work for which there is great need. It is a publication of the Latin text of the Psalter used by Saint Hilary of Poitiers. This text gives us practically the full text of fifty-five psalms. In addition to this there are fragments of many others. Only twenty-nine psalms are without representation in this volume. The total amounts to about two-fifths of the Psalter. Monsieur Jeannotte's work consisted in gathering up from the writings of Saint Hilary all his citations of the text of the Psalter, and out of that reorganizing Saint Hilary's Psalter. This is a kind of work calling for great patience and keen discrimination. For example, in such work it is necessary to decide such questions as these: Is the text in question cited loosely or exactly? Is it cited from manuscript or from memory? Of the various editions of Saint Hilary's work, which best represent Saint Hilary, that is to say, come nearest to producing what Saint Hilary actually said? This involves comparison of text with text, and edition with edition, on a most elaborate scale. Behind all this lies the further question as to what Psalter was used by Saint Hilary. Monsieur Jeannotte comes to the conclusion that it was the old Latin Psalter which was read in Gaul in the middle of the fourth century. The importance of this text lies chiefly in the realm of textual criticism. The old Latin text, as that text which preceded Jerome's Vulgate edition is called, was made directly from the Greek. It therefore constituted a first-hand witness as to what the pre-Vulgate Greek text was. Every bit of available testimony bearing upon this problem is of great value, and workers who make such testimony accessible to scholars in general are deserving of great credit and much thanks. Monsieur Jeannotte, a good Catholic priest, has spared no pains in the preparation of this piece of work, and seems to have possessed adequate equipment for his task. His book will therefore be of great value to students of the Greek and Hebrew text of the Psalter.

The Wisdom of Ben-Sira (Ecclesiasticus).

By W. O. E. Oesterley. London: Society for Promoting Christian Knowledge, 1916. Pp. 148. 2s. 6d.

Messrs. W. O. E. Oesterley and G. H. Box have conceived the plan of publishing a series to be known as "Translations of Early Documents." The documents in question are such

as are held to be important for the study of Christian religions. The volume before us is the second of the first series. It gives us a very brief introduction to the Wisdom of Sirach, more commonly known as Ecclesiasticus, a new translation of the text, an accompanying analysis of the book into its main sections with titles attached, and very brief notes chiefly of a textual character. The value of the book lies chiefly in its translation. The Revised Version was made before the discovery of a large part of the original Hebrew text. This translation is based upon that text, and as far as it goes is a great step in advance.

The following slips have been noticed in looking through the work: On p. 31, vs. 8, change *they* to *thou*. On p. 32, vs. 17, change *help* to *keep*. On p. 33, vs. 9, change *goest* to *go*.

The Book of Ecclesiasticus ought to be far better known than it is by English readers, and this translation should do much to make it familiar. The series of which this is a part is destined to be one of very great use to students of the New Testament.

The Psalms in Modern Speech and Rhythmical

Form. By John Edgar McFadyen. Boston: Pilgrim Press, 1916. Pp. xiv+248. \$1.25.

It is always worth while to meet an old book in a new form. Professor McFadyen has presented to us our old friend the Book of Psalms in a new translation and in poetical arrangement. The psalms are divided into lines and strophes as they ought to be. The translation is based in part upon an emended text. There has been no attempt apparently at the establishment of a final text, but only an endeavor to obtain sense out of passages that, as they stand in the Hebrew, are unintelligible. It will profit any lover of the psalms to read them through in this new form.

The new phraseology will suggest many ideas which the old familiar phraseology failed to convey. Take for example such a passage as the ninetieth psalm, the first verse:

"Lord, Thou has been a home to us

One generation after another.

Before the mountains were born,
Or the earth and the world were
brought forth,

From everlasting to everlasting

Art thou, O God."

On the other hand, such a rendering as that of Psalm 73:17 is not so happy, namely, "Till I entered the holy world of God." The Hebrew word there is obscure, but "holy world" seems to be a long way from the thought it suggests. Again in Psalm 66:19, "my loud prayer" is not a happy rendering of the Hebrew "the

sound of my prayer." But Psalm 41:6 gives us a new point of view and a faithful rendering in the phrase "his words ring hollow."

The spelling "Jehovah" is retained for the divine name in those passages in which the "original Jahweh stood side by side with the proper word for Lord." Elsewhere "Lord" is substituted for it. Usually where the text has been changed note is taken of it and a brief explanation furnished in a series of notes at the end of the book. At times, however, changes are made without such notation being supplied. For example, in Psalm 59:5 the phrase "O Jehovah God of hosts" is printed without "God." In Psalm 69:6 "God" is substituted for "Jehovah."

It is not expected that this book will satisfy everybody. Some will resent every change from the familiar form, and others will feel that the variation from the traditional is not great enough; but on the whole the volume is a welcome attempt to make the psalms more intelligible to those who read them.

The Spiritual Interpretation of History. By Shailer Mathews. Cambridge, Mass.: Harvard University Press, 1916. Pp. x+227. \$1.50.

In his first lecture, after an introductory reference to the theological interpretation of history, which makes of events a "transcendental drama" or "continuous miracle," the writer proceeds to state his objection to the economic interpretation. It fails to explain the "plus element in human personality," the contribution of great men to the course of human affairs, social customs, uneconomic passions, aspirations, motives, moral and religious ideals and beliefs. Not the least objection is that it is too simple. "Every monistic interpretation of human life is too simple." Lecture II shows very effectively how the economic interpretation completely falls down in accounting for Greek civilization, the rise of Christianity, and the Reformation. In lectures III, IV, and V the author presents his own thesis: "History, when examined in the long perspective, tends to move away from those conditions primarily induced by geographic and economic forces. As social life grows, it becomes decreasingly impersonal" (p. 189). In its progress from the impersonal to the personal, the lecturer finds three tendencies: first, to substitute the authority of inner sanctions and inhibitions for that of outward force, either human or divine (lecture III); secondly, to recognize the worth of the individual as a human rather than as a mere economic factor (lecture IV); thirdly, to substitute through social action the giving of justice for the struggle for rights (lecture V). In human life "there is the operation of many forces, but only one tendency. And that is spiritual."

Professor Robinson's "mysterious unconscious impulse which appears to be a concomitant of natural order . . . always unsettling existing constitutions and pushing forward, groping after something more elaborate and intricate than what already existed," is not enough for Dean Mathews. With the latter the "vital principle of betterment" is more than an impulse; it is "the expression of a supreme Person." Hence the basis for a rational optimism, and the "Spiritual Opportunity in a Period of Reconstruction" (lecture VI). He that lives a life of sacrifice to give rights to others co-operates with the irresistible tendency of human progress. The correspondence at every point between the principles of Jesus and the tendencies of history as revealed in its long perspective is the pledge of the ultimate triumph of Christianity.

The Book of Ezekiel in the Revised Version with Notes [Cambridge Bible]. By A. B. Davidson and A. W. Streane. New York: Putnam's, 1916. Pp. lxii+403. \$1.00.

The advance of general Old Testament scholarship since the publication of Dr. A. B. Davidson's commentary on Ezekiel in 1893, and in particular the study devoted to this prophet's work, have necessitated a revision of the volume to bring it abreast of present-day thought. Yet Dr. Streane has so conducted this task that while having regard to the purposes of the revision, he still retains essentially Dr. Davidson's work.

The principal alteration effected in the body of the original commentary has been a not infrequent abbreviation, resulting in greater conciseness. Again and again the reviser has selected from a paragraph but one sentence or two giving the gist of the entire discussion, and has deleted the remainder. This constant effort toward brevity has manifested itself often in even trifling details of abbreviation. However, the tendency has not been exercised with unrestricted liberty to produce a mere abridgment; the changes are not obtrusive and really are but slight in proportion to the whole body of the commentary; Dr. Davidson still speaks to us in practically the same words as before.

Another trifling change has been that occasioned by the substitution of the Revised Version for the older text employed in the original work. Obviously this has occasioned alterations in the notes, though, indeed, much less than might be supposed.

Dr. Streane's positive contribution consists of a useful bibliography, a convenient little chronological table, and, throughout the body of the book, numerous notes inserted or appended, and distinguished from Dr. Davidson's work by being inclosed in square brackets. Those inserted are usually some additional

thought added to the interpretation given, not a few detailing rabbinical views on the several points, a feature of no critical value, but yet lending some small measure of interest. A far larger class are the appended footnotes which, in the main, comprise citations of views different from and later than Dr. Davidson's. By this device the reviser has succeeded in very short space in bringing the commentary abreast of the findings of modern scholarship.

Yet while these modernizing features are of considerable worth, one cannot avoid some little sense of disappointment with the general effect of the work. Possibly there are defects unavoidable in a revision that would at all respect the work of the original author, but none the less one wishes the task might have been accomplished in such a way as to measurably, at least, surmount these weaknesses. Dr. Streane's notes, while sometimes differing from views taken account of and even occasionally daring to cast doubt upon Dr. Davidson's, yet on the whole are of a colorless, neutral quality. Too often they but relate different opinions that are held, without any hint of the reason for them, or suggestion as to which may be preferable: merely, here are the views and here are the names and you take your choice by whichever name sounds best to you. When the revised work is summarized, it reduces to this: As far as any real critical value is concerned it is yet Dr. Davidson's commentary quite unaltered, but annotated with a spicing of citations of modern views.

Still more, however, are we disappointed that the reviser has in such large measure failed to take adequate cognizance of that department of the study where these twenty-three years have meant progress of textual criticism. It is regrettable that he has seen fit to treat with such respect the accepted text, where a little freedom of emendation so often yields such excellent results. True, he sometimes notes some small emendation by modern scholars, but in cases of greater corruption where a considerable passage is meaningless, he still gives his tacit consent to Dr. Davidson's laborious and futile effort to construe some faint glimmering of sense out of a mere collocation of words in which, clearly, no sense exists. A striking example of this is 21:106.

However, after all is said we must confess Dr. Streane's annotations have lent the volume some added value for present-day use.

The Modern Man Facing the Old Problems.

By Andrew W. Archibald. New York: Revell, 1916. Pp. 221. \$1.00.

From the title one would expect this to be a serious grappling with the old moral and vital problems by the modern man. Undoubtedly the author means it to be so. But he reveals

his method as follows: "In this series of discussions, the studied aim has been to unfold every thought from a biblical and therefore from an authoritative basis" (p. 7). When such diverse problems as "Time and Eternity," "The Reign of Law," "The Will as a Factor in Determining Destiny," and "The Ministry of Angels" are discussed according to this method it is difficult to see how the really "modern" man will follow the author far. A significant illustration of Dr. Archibald's method is chap. v, "Cornelian Inquires as to the Great Essential." What the writer is seeking to do is to define the essentials of true living. This was evidently a sermon originally; it has lost its text but not its tang. It begins with Cornelius of Caesarea, whose name suggests a cornelian (but the spelling cornelian is allowable) or sardius; this further suggests "various Cornelians," like Publius Cornelius Scipio Africanus Major, Cornelia the mother of the Gracchi (an "ancestress" of Cornelius of Caesarea), "the two Cornelian brothers" (the Gracchi), and Lucius Cornelius Sylla. On this curious string Dr. Archibald hangs five assorted virtues, all of which are excellent and may be suggested legitimately enough by these different "Cornelians." Dr. Archibald is confident that embryonic changes "necessitate the bringing in of the divine agency" (p. 26). Again, "None but He could create the little ants, which with waving antennae meet and hold evident communications with one another." But this is dogmatic affirmation, not facing the problem in the way a modern man is taught to face it.

The Grand Adventure. By Robert Law. New York: Doran, 1916. Pp. 219. \$1.25.

Dr. Law publishes seventeen sermons in this volume, which is dedicated to his three soldier sons, and bears the distinct mark of the conditions of war, under which many of the sermons were preached. The final sermon gives the title to the volume. The subjects that Dr. Law handles are generally concerned with the fundamental problems of the religious life. The small and transient interests of religion are not treated here. The preacher makes no studied effort at oratory. He thinks earnestly and deeply, and his material commands respect by its intellectual worth. His eloquence lies in the deep feeling and the restrained passion of his thought and utterance. An example of this is the following sentence: "To realize that no man can really hurt you—hurt your soul—unless he can make you hate him, that is self-respect and self-vindication. It is *moral sovereignty*." Such a sentence bites with the force of clear and earnest thinking. No reinforcement of the orator's skill will essentially increase the power of this kind of preaching. It does not stir one up to a sudden "flood" of

feeling, but it lays hold on the deepest springs of thought and resolution. It represents the permanent force of the pulpit at its best.

The Enchanted Universe. By Frederick F. Shannon. New York: Revell, 1916. Pp. 204. \$1.00.

Seldom can the abused word "brilliant" be correctly applied to a living preacher; but in the case of Dr. Shannon, pastor of the Reformed Church-on-the-Heights, Brooklyn, New York, no other term is appropriate. He is radiant and glittering and surprising and illuminating. This sentence catches his eye: "The universe, vast and deep and broad and high, is a handful of dust which God enchants." In a moment he is busy with his wand; and we discover the divine movements at the center of the universe as we never dreamed that they were implicit there. These sermons cannot be measured by the ordinary yardstick; they can hardly be criticized; it is better to enjoy them. But let no preacher try to imitate them. They are in a class by themselves and the product of a unique mind. Since Phillips Brooks preached on "The Light of the World" it has seemed as if there were little that could be spoken on that subject that would have original value. But Dr. Shannon preaches on the same text and his sermon stands out with an individual character. He describes much of our modern pessimism as "the mere noise of brains in the throes of thought-friction" (p. 46). Here is a picture of the earth's wealth: "Untold ages ago God filled our world-cellar with coal, and every lump taken out of it is a clot of the sun's blood turned black." He speaks of the spring verdure thus: "Every sprig of grass that has climbed out of its tiny grave and become an emerald string for the south wind to finger a resurrection melody on." Of Christ he says: "Verily, he is the Saviour of the men-who-can't that they may become the men-who-can." Dr. Shannon's diction has wide range and startling novelty; we note "sheaved," "worthful," "back bonelessly," "gawk," "plangent," among many other unusual terms. These sermons are not mere brilliant addresses; this is preaching of the most genuine and effective kind, at least for the congregations that are fortunate enough to hear Dr. Shannon.

An Ambassador. By Joseph Fort Newton. New York: Revell, 1916. Pp. 226. \$1.00.

Dr. Newton's call to the City Temple, London, from his pastorate in Cedar Rapids, Iowa, has called general attention to him as a preacher. This volume contains fifteen sermons, eleven of which were preached at the City Temple while he was visiting there, before his final call and acceptance. The remaining

sermons were delivered in America. The dominant note in the sermons preached in England is Christian good-will. The subjects are concerned with the Christian life and doctrine in their general relations, emphasizing the fundamental problems of God and the relations of men to Christ. One feels the influence of the platform in this preaching; the congregation is before us as we read, and we are aware that Dr. Newton is seeking to impress his truth by his skill as speaker as well as by his accuracy as thinker. This is right. The sermon is not designed to be read, but to be heard. But Dr. Newton is often careless in his workmanship. We do not think "makes plea" well chosen (p. 25). The words "setting himself" are obscure (p. 52). "Bernard of Assisi" is more accurately known as Bernard of Quintavalle (p. 88). Undoubtedly the word printed "treaties" should be "treatises" (p. 90). Certainly quotation marks ought not to be set around these words, as they are on p. 191:

"And by the vision splendid,

We are on our way attended."

Dr. Newton has a message for the age. It is strongly put, but there are too many blemishes in its form.

Paul and His Epistles. By D. A. Hayes. New York: Methodist Book Concern, 1915. Pp. 508. \$2.00 net.

Professor Hayes of Garrett Biblical Institute furnishes this volume in a "Biblical Introduction Series" issued by the publishing house of the Methodist Episcopal church. The book contains a sketch of the apostle Paul and a general chapter on the epistles as a whole. These are followed by a detailed discussion of the character and contents of I and II Thessalonians, I and II Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, and the Pastorals in this order. A "Closing Word" appeals for the study of the Pauline epistles and hints at a volume on John, which we suspect to be forthcoming from the studies of the author. The outstanding characteristic of this book is its interesting presentation of the material. The style is fluent and clear. The pages are generally free from technical terms (p. 470 is an exception). The writer is quite in love with his subject and presents it ardently. For the reader without technical training this volume will serve as a delightful and informing introduction to this section of the New Testament literature. But it will not give the most modern point of view. Turn, for example, to the treatment of the Pastoral Epistles. Professor Hayes holds that Paul was "liberated from the Roman imprisonment of which we read in the Book of Acts" and enjoyed another period of missionary activity; the "Pastoral Epistles are genuine"; I Timothy and Titus were written from some place in Asia Minor or Macedonia

in 67 A.D., and II Timothy from Rome in 68 A.D. There is a strong Methodist Episcopal flavor in the style; for example: "Timothy is Paul's son and the Ephesian district superintendent. Paul writes now to the boy and now to the budding bishop" (p. 472). The bibliography is excellent and the indexes are full. The citations from the literature on the subject are judiciously made. No better presentation of the conservative view of the Pauline literature is at hand.

The Inner Life. By Rufus M. Jones. New York: Macmillan, 1916. Pp. xii+194. \$1.00.

This little volume of essays on the religious life by the Professor of Philosophy in Haverford College has significance entirely out of proportion to its modest size. The table of contents shows six chapters, as follows: "The Inner Way," "The Kingdom within the Soul," "Some Prophets of the Inner Way," "The Way of Experience," "A Fundamental Spiritual Outlook," and "What Does Religious Experience Tell Us about God?" But this poorly indicates the wealth of insight, the fertility of suggestion, and the practical counsel contained in the book. The writer of this review has read every line in this volume with an increasing sense of obligation to the writer and closed the last chapter with a fresh hold on the certainties of the spiritual life. The fifth chapter, "A Fundamental Spiritual Outlook," is a statement of a valid view of life for today, which students, ministers, and thoughtful people of every kind ought to read and reflect upon. We are witnessing a revival of mysticism. It is the inevitable swing of the pendulum from the crass materialism of the immediate past. Professor Jones is a "practical mystic" of the finest type. He leaves us with a new confidence in the reality and nearness of God; and, in order to gain this, it has not been necessary to flee to a cave, wear a hair shirt, or waste away under vigils and scourgings. Professor Jones helps us escape the false "either-or" dilemma (p. 83); he plants our feet on earth while he lets us discern new stars in the sky. The book is of convenient size and well printed (although a rebellious comma slipped into the wrong place on p. 112, line 10). This book may profitably be used for the devotional hour.

Doubters and Their Doubts. By Charles David Darling. Boston: Sherman, French & Co., 1916. Pp. 117. \$1.10 net.

The author does well to encourage people to face religious questions with all honesty; but, for many thoughtful people at least, he will fail to show the way out of difficulties because

of the ease with which he makes his basal assumptions, e.g., about God, the Bible, Jesus, and the nature of religion. Is Dr. Darling quite fair to other religions? Does he not know that scholarship has long since pointed out the inadequacy of the older arguments, and substituted much better ones, for believing in God and for the large place of the Bible and Jesus in everyday life?

The Prosecution of Jesus: Its Date, History, and Legality. By Richard Wellington Hubbard. Princeton: Princeton University Press, 1916. Pp. vii+302. \$1.50.

Although the theme is a familiar one, the author has produced a new piece of investigation based upon the original sources of information. His point of departure is that of Roman rather than of Hebrew legal procedure. In fact, he regards the proceedings in Pilate's court as the only real trial to which Jesus was subjected, the hearing before the Sanhedrin having been nothing else than grand-jury proceedings. This conclusion rests upon the affirmation that the Jewish courts had no authority in criminal cases after Judea became a Roman province. Jesus had been arrested by the Jewish police about midnight and brought before the Sanhedrin early in the morning. The outcome of this hearing was a decision to arraign him before Pilate on a charge of false prophecy and treason against the Roman Empire. After hearing the case Pilate had doubts about Jesus' guilt and urged his opponents to withdraw their accusation, but when they refused he condemned Jesus on the charge of treason. No violation of legal procedure is thought to have occurred at any stage in the proceedings. The arrest was made legally; the hearing before the Sanhedrin was not illegal, because it was not a formal trial; and Pilate followed the customary form of procedure. He gave his verdict on the preponderance of the evidence presented.

Another noticeable feature of the book is its dating of events in the career of Jesus. Following the Gospel of John, Nisan 14 is fixed upon as the day of the crucifixion. As for the year, the commonly accepted date of 29 or 30 A.D. is rejected in favor of 33 A.D. The astronomical data are alleged to be such that in this period Nisan 14 cannot have fallen on Friday except in the year 33. Again, following the implications of John, the public activity of Jesus is made to extend over a period of approximately three years.

The volume is a distinct contribution to the subject, and especially valuable because of the author's careful treatment of Roman criminal procedure. His treatment of the gospel materials is less thorough, although he is familiar with the results of critical study and is in full sympathy with the critical method.

Nevertheless, his method of using the gospel data does not always commend itself. For example, sometimes he would make a "distinctively Roman touch" a criterion of a gospel writer's accuracy in reporting the trial of Jesus (pp. 255 f.); but may it not be that these realistic touches are due to experiences which Christians of a later generation in Gentile lands were undergoing at the time the gospels were written? Altogether too little account is taken of the situation in which the gospels were written, and perhaps the author is too ready to assume that conditions in Palestine would always conform exactly to regular Roman procedure in other provinces.

Prayer in Its Present-Day Aspects. By James M. Campbell. New York: Revell, 1916. Pp. 153. \$0.75.

The first six chapters of this book remind the reader of the changes which, almost unnoticed, have come over the prayer habits of Christians during the past few decades. The rest of the book seems to be written more in the vein of the usual devotional treatise upon this great subject. The "man in the street" is asking questions about prayer which are not even hinted at in these sermons; and the careful Christian psychologist would hardly agree with many of the conclusions here advanced, especially on such subjects as: "answers to prayer," "intercessory prayer," "prayer for healing," and "the psychology of prayer." A book of this sort greatly limits its field of usefulness by failing to weigh the problems and the data from experience which fill so many recent books.

The Heart of Buddhism—An Anthology of Buddhist Verse. Translated and edited by K. J. Saunders. London: Oxford University Press, 1915. Pp. 96. 1s. 6d.

The author has put into this booklet of verse and story some of the choicest ethical and religious selections which pass current in oriental Buddhist circles today. While recognizing the fact that these passages are inadequate for the larger needs of our time, Mr. Saunders has handled them with sympathy and fairness. If all the oriental scriptures could be presented in such an attractive style as this, they would undoubtedly reach a much wider reading circle in America.

Faith in a Future Life (Foundations). By Alfred W. Martin. New York: Appleton, 1916. Pp. xvii+203. \$1.50.

All of Mr. Martin's works are characterized by an attractive simplicity, clarity, and straightforwardness of thought. In his four previous books, dealing with the life of Jesus, the origin of Christianity, and the leaders and scriptures of the various great religions, the author has shown exceptional ability to appreciate the good qualities in the various faiths, and yet point out, in all fairness and kindness, the weak and outworn elements in each faith. In the present book Mr. Martin analyzes several of the leading theories of immortality which have been advanced among Christians, Spiritualists, Theosophists, and in the psychical research movement. From his own point of view none of these older theories is vitally sufficient for present-day consideration. He does, however, regard a personal future life as essential from an ethical point of view. Not that one cannot and ought not to be highly moral without such a hope; but that the very struggle for, and attainment of, character, and the development of an unselfish interest in others, opens up such vast reaches of possibility in man's life that the conviction of the necessary continuity of life becomes second nature to him; he cannot avoid it. Nothing less than an unlimited future of growth and service can possibly satisfy the divine craving which has been created within him by the very process of living thus unselfishly.

The Psychology of Religion. By James H. Snowden. New York: Revell, 1916. Pp. 390. \$1.50.

Dr. Snowden has here massed together, within a comparatively brief compass, most of the elementary facts which the average minister or layman needs to know concerning the psychology of religion. The book is exceptionally interesting, is simple and direct in style, abounds in concrete and well-chosen illustrations, and represents a high degree of scholarship. It is arranged for use as a classroom text. A wide-awake adult class could find here many stirring topics for discussion. The book is characterized throughout by a quiet dignity, a refinement of spirit, and a moral earnestness which should render this work unusually effective.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY III SPECIAL PROBLEMS

Required Books

Coe, *The Psychology of Religion*.
Leuba, *The Belief in God and Immortality*.
McComas, *The Psychology of Religious Sects*.

Professor Coe is one of the best-known authorities in this field and in his book has presented the ripe fruits of many years of research. A sort of personal confession of faith in the preface will at once arrest attention. It will reassure many laymen and students new to this kind of study. The author says that to him the religious enterprise is the most important undertaking in life; he accepts the Christian faith; he is an active worker in a church. He thinks that it is an aid to investigation to look at religion from the inside, though he is careful to point out that he does not appeal to this experience as settling any question of psychology and finds himself especially on guard against giving these personal circumstances too much weight. The work is proof that it has been thought out in freedom from dogmatism, either of the religious or of the scientific kind. No religious experiences are considered as exempt from psychological investigation, either on account of their mysterious nature or because of their sanctity. Several of these more intimate and difficult subjects treated by Professor Coe will not be noted here, though his chapters on them should be read in connection with the same topics referred to in other studies in this course. His chapters on "Conversion," "The Subconscious," "Mysticism," and "Prayer" are of this number.

One of the very valuable and unique features of this work is the discussion of the writings of other authors in this field and the extensive lists of their books and articles compiled in a bibliography which includes practically all of the literature of the science to date. In the fourth chapter is given a definition of religion and a criticism and estimate of other conceptions. This definition is in functional and social terms, with an emphasis upon the importance of persons and personality which is evidently intended to differentiate the definition from earlier

ones very closely related to it. Two or three quotations will express the central idea of this view. "Wherever men intensely identify themselves with something as their very life, there you will almost certainly find 'religion' the descriptive term." In commenting on the definition of religion as the highest social values, he accepts it as his own, for he rightly interprets the author of that definition to mean in this statement that the highest social values are those which at any given time are felt to be the most intense and complete. He says: "If 'highest' refers, not to a specific set of standards, but to a law of social valuation in accordance with which men criticize and reconstruct their standards, then Ames's point of view is to this extent (but not further) identical with the one here suggested" (pp. 71 f.). It is possible that something is meant by "a law of social evolution" which would introduce radical differences in the interpretation, but that does not seem to be the intention of Professor Coe. He further states that religious values are not distinct from ethical or any other values. A working contrast for ordinary usage, which need not be taken too seriously, is that ethics "limits itself to the visible life of men, while religion goes on to raise the question of extending social relationships to the dead and divine beings."

The idea of God is interpreted first in terms of its genesis. In the early mythological representations of the gods, animals, men, processes in nature, and other influences are found to give form and content to the idea. This occurs largely in terms of emotional thinking which may be seen in certain of its features in the thoughts of childhood and in naïve adults. Such objects came into prominence through their connection with man's vital experiences, as when the animals were used for food or when springs furnished water for man and animal and vegetation. The idea of spirit is attributed to the impressions made by shadows, dreams, visions, and to whatever men felt in themselves when they were excited. Gods, as distinguished from the swarm of inferior and capricious, malignant spirits, came to represent the larger, more stable interests of society and were celebrated in the group ceremonials. Social organization is a determining condition for the emergence and development of the god-idea. "Monotheism cannot arise until there is a large political consciousness." Gods may be taken over and modified through conquest, migration, and gradual mingling of peoples. In deliberative groups the divine being no longer gives commands, but becomes a judge and an inspirer of questions. The highly personal deity is a late arrival because man is slow in attaining a high sense of personality. The humanizing of life and the increasing appreciation of justice and love between man and man have given rise to the doctrine that God is love. "A great love is the only conceivable mode of discovering the Christian God." The author expresses the following conviction with reference to the future of this idea: "The thought of God may, indeed, undergo yet many transformations, but in one form or another it will be continually renewed as an expression of the depth and the height of social experience and social aspiration."

A characteristic problem of Professor Coe's conception of religion is its dynamic and creative function (chapters xiii, xiv, xv). Contrary to older views, due in part to the Darwinian doctrine of evolution itself, he holds that human nature is not fixed and unchangeable, but that it is undergoing radical modifications in which religion plays no small part. "The religious experience itself is a revalua-

tion of values, a reconstruction of life's enterprise, a change in desire and in the ends of conduct." The great prophets of the ethical type were the means of effecting such changes. They did not merely maintain existing standards. The sense of sin is cited as another illustration and the obverse of the prophetic spirit. It implies a higher ideal toward which the individual and society aspire. It is the recognition of the fact that human nature needs reconstruction.

This process of revaluation is at the same time a reorganization and reconstruction of reality. The discovery of values is not a copying, but a creation. "Like commerce, government, or education, religion is a process in which the real produces definition of itself." In each case reality is modified in rethinking it. This is true, for example, of human personality. It was created in the discovery. In early society men were not persons as they are today. Instinctive affection and gregariousness are not sufficient to constitute personal relations as they have come to be understood. The sacredness of life, the rights of man, the immeasurable worth of the individual, were slow achievements, not yet wholly realized. Religions like Brahminism and Buddhism, which show a primitive lack of appreciation of the individual, are regarded as arrested in their development at that point. "Religion is the discovery of persons." It is an expression of the developing sense of good-will and justice between man and man. It opposes a more ideal social order to the actual institutions of society. "It is the working out of some cosmic principle through our preferences." This often gives men the feeling that they are the agents of a cause working through them. They may seem passive in the experience just as the scientist feels borne along by the development of his experiment. Socrates probably had a similar sense of an objective direction when in the midst of confusing discussion he would exclaim, "Let us follow the argument." Religion is not then merely the static and conservative attitude toward established values. In its vital representatives, like the great prophets, it is self-critical and reconstructive. In religion, as in all other great concerns, old habits resist new ideas. "Science resists science just as religion resists religion."

In discussing the future life this book applies the functional method and test. The development of the idea is sought in the history of man's thought of himself. Many motives and beliefs are found entering into it. Instinctive fear of death and the sense of a double lingering around after a man has died do not mean that the doctrine of immortality has been achieved. In Israel and in Greece the underworld, the land of the shades, was a place "of feebleness and darkness." The modern discovery of persons brings new questions and a new perspective concerning the whole matter. Three problems are treated by our author—namely, the value of psychical research, the desire for immortality, and the significance of that desire.

Scientific psychology has given little recognition to psychical research. This is thought to be due partly to the large emotional factor in such inquiries, springing from the desire for communion with the dead; partly to the impositions of mediums and "psychics." But a more important fact is that the problem of establishing the reality of personality is, by the very conception of personality, not capable of being treated by laboratory experiment. The sense of living persons which we experience has been worked out through social relationships, and it is suggested that the most convincing proof that people live after death would be

to have them enter in some way into our social life and sustain with us our endeavor to realize further values of this kind.

In answer to the question whether men desire immortality it is surmised that many would not care for individual continuance, but would cling to personal-social relationships and would desire that great souls like Lincoln should persist. It is possible that the formulation of the problem and the pursuit of it may help to realize it. Devotion to social justice "may be a factor in a process whereby immortality, in the literal sense of indissoluble fellowship between persons, is being achieved." This argument will be difficult for many to follow, and the outcome of the chapter will disappoint any who search here for final assertions concerning this sensitive hope of the older religious faith.

Professor Leuba's *Belief in God and Immortality* deals with these two problems by a very different method. The first part, about half the book, is devoted to the history of the idea of the soul and immortality. The remainder is occupied with the tabulation and interpretation of the results of a statistical inquiry with reference to belief in God and immortality. The author advances a somewhat new view to the effect that there are two conceptions of immortality, one found in early primitive peoples, and the other among more modern societies. The earlier notion is not uniform or simple. A man may have many souls. A soul is not immaterial, but it may be small and changeable in its location in the body. It may leave the body temporarily. It may sometimes be seen, especially by certain persons, being identified with one's shadow or reflection in water. Often the breath is taken for the soul. The survival after death is attributed to it, but that does not mean that it is considered immortal. The state after death differs very little to the savage mind from ordinary life. The scene of activity may be in a distant country, but the manner of life is much the same. "The kings remain kings and the slaves, slaves." There may be special abodes for different classes, for warriors, priests, women, and children.

An interesting distinction is made between the soul and the ghost. The latter has a separate origin and is more external. Survival belongs to the ghost. The idea of the ghost arises from several influences—from memory-images exteriorized, from the "sense of presence," dreams, visions. Immortality is distinct from the primitive belief in survival and arises at the beginning of the historical period in the experience of the race. The older belief persisted side by side with the new doctrine in many peoples and for a long time. An interesting parallel is suggested between the appearance of romantic, platonic love and that of the new immortality. It appears in the thought of an eternal existence in which love, friendship, and justice shall be forever victorious. In the older Hebrew belief Sheol was a place of dread where the shades were forgotten by God. The development of the idea of immortality may be seen in the translation of men like Enoch and Elijah to the abode of God, in the messianic prophecies concerning the triumph of the nation, and, finally, in the establishment of individual relations with God which guaranteed perpetual life.

The philosophical attempts to substantiate the doctrine of immortality are reviewed and shown to be insufficient. Among these are the metaphysical arguments based upon the spiritual nature of all reality, or upon the simplicity of the soul, or upon an intelligent first cause, or upon inner experience. More recent

attempts to demonstrate immortality by direct sensory means have also proved futile. These are reviewed in terms of alleged physical manifestations such as those claimed by Eusapia Palladino, whose tricks were so completely exposed in New York in 1910; and psychical manifestations, accounts of which are given at length in the proceedings of the Society for Psychical Research; and alleged apparitions, including the resurrection of Christ. The attempts to prove immortality by methods of modern science remain inconclusive.

In the statistical investigation an attempt was made to get responses concerning belief in God and immortality from American students, scientists, historians, sociologists, and philosophers. The students in one college made returns with reference to immortality as follows: the believers in the Freshman class were 80 per cent; in the Sophomore class, 76 per cent; and in the Senior class, 70 per cent. The Juniors are regarded as exceptionally bright and independent and only 60 per cent of them were believers. It is the author's impression that normally the belief decreases with enlarging intelligence. A surprisingly large number in all classes could not assign any reason for their belief. It was also not expected that 35 per cent of the upperclassmen in a Christian college should be unable to profess belief, while a considerable additional number were indifferent to it. Among a thousand scientists the believers were about equal to the non-believers in immortality, but among the greater scientists of this number only 36.9 per cent were believers, while 59.3 per cent of the lesser scientists were believers. This supports the general conclusion that the belief lessens as intelligence and scientific training increase. The desire for immortality tends to disappear with the loss of belief in it, though in some cases those who no longer believe it would like to. The psychologists are the most skeptical of all the scientists, only 19.8 per cent being believers in immortality. The conclusion is drawn that "in the present phase of psychological science the greater one's knowledge of psychic life, the more difficult it is to retain the traditional belief in the continuation of personality after death." In every group the number of believers in immortality is larger than the number of believers in God. The philosophers were the most troublesome of those to whom the questions were sent, because they so generally had difficulty in understanding the questions and in formulating answers. Numerous charts are provided setting forth in a graphic manner the results of the inquiry. The situation revealed by this study seems to its author to demand a revision of public opinion "regarding the prevalence and the future of the two cardinal beliefs of official Christianity, and shows the futility of the efforts of those who would meet the present religious crisis by devising a more efficient organization and co-operation of the churches."

The concluding part of this work is devoted to a discussion of the utility of these beliefs. It is only upon grounds of utility that they can be justified, and the author thinks that belief in immortality costs more than it is worth. He does not believe that utter pessimism and moral decay would follow the rejection of this idea. He holds that the knowledge and practice of the virtues do not have their original source in transcendental beliefs.

The Psychology of Religious Sects by H. C. McComas is a pioneer work in a very important direction. It would be too much to expect completeness or even a treatment commensurate with the title, but this work is suggestive and throws

light upon certain phases of a very large problem. The investigation starts from results obtained in the laboratory with reference to the differences between varying types of people. In the preface the problem and motive of the author are disclosed in this statement: "The differences which appear in the religious life of different denominations have their only justification in the differences of human dispositions and not in any divine preferences." He thinks that the heart of sectarianism may be removed by acknowledging that these differences are matters of individual tastes and temperaments.

The varieties of individuals are illustrated first by portraits which may be taken as suggestive of the far more numerous and radical differences of brains and nervous systems. The influence of environment is registered in the characteristics of the mountaineer, the plainsman, the sailor, the farmer, and the merchant. The daily occupation is stamped upon the mind and physique of each type. The psychological laboratory has measured differences of reaction time, of elementary forms of attention, and of some phases of habit and choice. In association tests the conception of God shows the same variations of imagery and meaning. Racial traits are strongly marked in the Germanic and Latin peoples, and are observable in their music, literature, and philosophy. Investigation of individuals has shown that the bases of religious belief are intellectual, customary, due to inertia, to special needs, and to feeling.

In a chapter on "Sects" the author records his impression that religion is not declining in the United States, but is numerically stronger than ever before. In 1850 there were 149 church members for every thousand persons. In 1906 there were 391 for every thousand. But from 1890 to 1906 there were 41 new sects organized. Among the causes cited for this great variety is immigration, involving differences of nationality, language, forms of worship, systems of doctrine, and social classes. Some sects have their inception in matters external to religion, as in the case of American churches divided by the Civil War. A chapter on "Natural Sects" follows an investigation which sought to characterize the traits of Presbyterian, Methodist, Baptist, and Unitarian bodies. It was held that the first was intellectual, the second marked by personal experience largely of the emotional sort, the third by independency based on liberty of conscience, and the fourth by cultural rationalism. The twelfth chapter is an attempt to describe each of the important denominations according to its more conspicuous natural traits. These descriptions are based on the history of the sect, the character of its service, its creeds, activities, interests, and personnel. They are too brief and sketchy to do justice to the great social groups under consideration, but they are nevertheless suggestive and indicative of further needed studies of this kind. Some attention is also given to the family resemblances, and a tabulation of the denominations shows much overlapping in their common traits. Many "leveling forces" are at work reducing the historical differences.

Books for Further Reading

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| Hocking, <i>The Meaning of God in Human Experience.</i> | McGiffert, <i>The Rise of Modern Religious Ideas.</i> |
| Rogers, <i>The Religious Conception of the World.</i> | James, <i>The Will to Believe.</i> |
| <i>The Ingersoll Lectures on Immortality.</i> | Drake, <i>Problems of Religion.</i> |

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the INSTITUTE.]

STUDY III

THE TRIAL AND TRIUMPH OF FAITH

We are concerned for the next month with the Book of Job, which is quite generally recognized as the masterpiece of the world's literature. Is it not a significant fact that such a piece of literature was called forth by the problem of suffering? Let us first secure a view of the general plan of the Book of Job. It naturally submits to the following analysis: Chaps. 1 and 2 constitute the prologue to the discussion. Chaps. 3-26 form the great debate which resolves itself into three cycles of speeches, namely, chaps. 4-14 the first cycle, chaps. 15-21 the second, and chaps. 22-26 the third. The debate between the friends and Job is followed by a series of speeches on the part of Job himself, chaps. 27-31. Then a new character appears, namely, Elihu, whose speeches are contained in chaps. 32-37. The climax of the play is reached in the speeches of Jehovah contained in chaps. 38-41, to which Job replies in 42:1-6. The book is closed by the epilogue, 42:7-17.

First day.—§ 32. *The prologue.* Read Job 1:1-5, noting particularly the fact that Job is described as a man "perfect, and one that feared God and eschewed evil." The problem of the book, therefore, is not the question of suffering in general, but rather the question of the suffering of a righteous man. We are now in the field of the individual problem once more, continuing the line of thought started by Ezekiel. Read 1:6-12, noting that these proceedings in the heavenly court are of course unknown to Job and his friends. Observe the purpose of the test that is here proposed, namely, the desire to demonstrate whether or not Job's religion is unselfish and pure. Read 1:13-22, observing the avalanche of misfortune that descends upon Job with crushing force, and Job's acceptance of it all as coming from the hand of God, against whom he raises no syllable of protest.

Second day.—Read Job 2:1-6, noting that the heavenly decision is now made to push the test of Job to the last extreme short of taking his life. Does not Satan evidently expect that Job will be unable to stand the strain? Read 2:7-10, observing how Job stands unshaken in the presence of the most extreme personal suffering, and, in addition to that, is able to withstand the temptation coming from his wife from whom he had every right to expect supporting strength. Does

not the prologue offer one solution to the problem of suffering, namely this, that the presence of suffering in human experience is necessary in order to make possible the existence of a piety that is independent of material welfare? Could there be as high a grade of spirituality if the world were so organized that every good deed was unfailingly followed by a corresponding reward in the way of prosperity and happiness? Is not that type of piety more noble which is able to maintain itself and to grow even though there should seem to be no relation between inner character and outer fortune; yea, even if the fact of personal piety insures disaster and misfortune to the possessor of it?

Third day.—Read 2:11-13, in which Job's three friends are introduced. Is it not evident that these friends were kindly, pious men? Had they not come long distances to comfort their former friend? Had they anything to gain by such action? Do they not treat him with the most profound courtesy and sympathy by waiting until Job indicates his readiness to talk? Let us not forget the high character and the generous conduct of these men as we move on into the discussion itself.

Fourth day.—§ 33. Read chap. 3, noting the despair of spirit that has laid hold upon Job so that he is now desirous of death and wishes that he had never been born. What has produced this change in Job's attitude? Is it simply that he has broken down nervously under the long-continued strain of unmitigated pain? Or is the Job of this chapter and the following discussions a different person from the one presented to us in the prologue? That is to say, is it not possible that the prologue and the epilogue constituted an old story which has been greatly enriched by the addition of this magnificent discussion inserted in the middle of the old tale? If the prologue and the following discussion are from one and the same pen, we cannot fail to realize that the three friends of the prologue must have been deeply shocked by this new attitude on the part of Job. This was to them a new and inexplicable Job.

Fifth day.—§ 34. Read Job 4:1-9, observing the urbanity and courtesy of the speaker Eliphaz. Note particularly vss. 6-9, which constitute the substance of all that the friends have to say. These verses call to Job's attention the fact of his own personal integrity and ask him to bear in mind that no man of such unblemished character was ever destroyed. That was the teaching of experience and observation.

Sixth day.—Read 4:12-21, in which Eliphaz represents himself as having had a special revelation from God, the purport of which is that no man can be wholly sinless in the sight of God. It is therefore inevitable that all men should to some extent suffer. See how Eliphaz reasserts this thought in 5:6, 7.

Seventh day.—Read 5:17-27, observing that these beautiful words come from men whose whole point of view regarding suffering is to be shattered to fragments by the discussions which follow.

Eighth day.—§ 35. Read 6:8-13, noting Job's desire that his case might come before God even if it should result in his being destroyed, and how he here asserts unflinchingly his certainty that his past record has been above reproach. Read rapidly vss. 14-27, asking yourself if Job was really justified in making such charges against his friends. It would be well to remember these statements of Job when we find the friends retorting in kind.

Ninth day.—Read Job 7:17-22, in which Job calls in question the propriety and justice of God in dealing with him as he is doing.

Tenth day.—§ 36. Read Job 8:3-7, noting the certainty of Bildad that God acts in accordance with justice, and his suspicion that Job's sons were not as righteous as they might have been, and his daring assertion that Job himself is lacking in piety. Read Job 9:16-24, Job's answer, in which he does not hesitate to say that a righteous man has no chance with God; that the government of the world is not determined by moral considerations, and that God himself is the only one who in the last analysis can be held responsible for the chaotic situation. Read 10:3-7, in which Job again asserts the injustice of the divine dispensation in general, and in particular the fact that God is punishing him severely although he knows that Job is innocent.

Eleventh day.—§ 37. Read Job 11:5-9 and consider the fact that Zophar goes so far as to say that God is after all overlooking the sum of Job's sin and not punishing him as much as he deserves. Read Job's reply, 13:7-12, noting his profound insight, notwithstanding the stress and turmoil of his soul. Though he cannot understand the administration of God, he nevertheless feels certain that God will not look with the least degree of allowance upon one who approaches him in any other than a spirit of absolute honesty and sincerity. Read vss. 13-16, in which in this same spirit of confidence he asserts his determination to state his whole mind whatever the consequences may be, and at the same time his own conviction that his personal integrity will find recognition in the mind of God.

Twelfth day.—§ 38. The second cycle of the debate, as the first, is opened by Eliphaz. Read Job 15:1-13 and observe the difference of spirit on the part of Eliphaz as compared with his words on his first appearance in chap. 4.

Thirteenth day.—Read 15:22-35. Is there any significance in the fact that Eliphaz devotes the latter and greater part of his address to the fate of the wicked? Is he not, by implication at least, putting Job in that class and striving to frighten him into goodness?

Fourteenth day.—Read Job 16:14-22, observing that Job does not diminish his anger against God or his certainty of his own righteousness; but he passes from these thoughts to the higher and more daring thought that, after all, despite the appearance of things, which is against him, God will at length declare himself on his side.

Fifteenth day.—§ 39. Read 18:1-8, noting that Bildad now has nothing but words of reproach and terror for Job. Read 19:4-10, in which Job reasserts his conviction that God is the source of all his trouble. Read vss. 13-20, in which Job pathetically sets forth his wretched state, deserted by all his friends and kinsmen, and 21, 22, in which Job in the agony of his soul casts himself upon the mercy of his friends.

Sixteenth day.—Read vss. 23-27, observing how Job, longing for an enduring testimonial to his own integrity, passes from that thought to the conviction that he has such a guaranty in God himself, whom he is sure that he shall see ultimately as champion of his cause; and vss. 28, 29, in which he drops from this height of faith to a lower plane upon which he threatens the friends with the wrath of God.

Seventeenth Day.—§ 40. Read 20:4-6 and 26-29, in which Zophar again declares the fate of the wicked.

Eighteenth day.—§ 41. In chap. 21 Job closes the second cycle of the debate. Read vss. 5-10, noting that Job has reverted to his former state of dissatisfaction and cites facts showing that the government of the world on God's part is unjust. Read vss. 17-21, where he again challenges the correctness of the friend's interpretation of the world, declaring that things are exactly as they should not be. In vss. 29-34 Job pictures the end of the wicked man in a way exactly contrary to that in which the friends have been describing the wicked man's lot.

[*To be concluded*]

REVIEW QUESTIONS

1. What are the general divisions of the Book of Job?
2. What is the subject of the test represented in the prologue? How is the plan carried out?
3. What is Job's state of mind at the opening of the *poem*, and through what medium does the author represent the comfort of the religion of his contemporaries?
4. What theory have the friends of Job regarding suffering?
5. How do they try to explain Job's condition in view of his confidence in his own integrity?
6. Into what grouping do their speeches fall?
7. Name some distinguishing thought (a) of the Eliphaz speeches, (b) of those by Bildad, (c) of those by Zophar.
8. With what determination on the part of Job does the first cycle of speeches close?
9. What is the attempt of the friends in the second cycle of speeches?
10. What fact, supreme in the mind of Job, do they persistently ignore?
11. What has Job's experience led him to conclude concerning the lot of the wicked in this world?
12. What effect must such a belief have upon the theory of a just God?
13. Where does Job continually conclude that the responsibility for his suffering rests?
14. Why could not Job feign repentance?
15. What were the virtues to which Job rightfully laid claim, and which, if any, could the friends dispute?
16. What conclusion concerning all men was their only resource?
17. What element in contemporary thought does Elihu represent?
18. What is the purpose and effect of the Jehovah speeches with which the poem closes?
19. Does the book answer the question, "Why are the righteous permitted to suffer?"
20. Does it help the sufferer to bear his calamities then and now? If so, how?

SUGGESTIONS TO LEADERS OF CLASSES IN THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY GEORGIA L. CHAMBERLIN

The Book of Job has a more extended, direct, and powerful discussion of the problem of the suffering of the righteous than any of the books that we are to study. To a majority of Christian people, however, this is a sealed book. Comparatively few people have had an opportunity to study it under such guidance as to lead them to discover the profound purpose of the author, and to enable them to follow the progress of thought in the book and to appreciate the sublimity of its conclusion.

The matter of programs for class work should be exceedingly flexible. One of the greatest pieces of work that could be done would be to interest the group in a dramatic presentation of the book, using the very simplest stage equipment and letting all the emphasis come upon the wonderful speeches. The writer has seen this done in a church in Chicago by the older children and the young people in the Sunday school. The speeches were rendered with the greatest appreciation, the setting was effective, and all who participated in the play or who saw its presentation will have a permanent appreciation of the purpose and message of the book which could hardly be secured by non-professional Bible students in any other way.¹

If so elaborate a plan seems impossible, much can be done by simply reading some of the greatest speeches in dialogue at the meetings of the club. Of course, the reading should be assigned to people who can do it well, otherwise it is tedious. The purpose of all this is, of course, to make the characters in the drama seem real persons.

For those who prefer the ordinary type of program the following topics are suggested:

PROGRAM I

1. The epilogue and the prologue of the Book of Job; their scenes and their philosophy of God.

2. Job's lament, a reading.

3. First attempts of the friends to bring comfort, and the result upon Job.

4. The arguments of the second group of speeches.

Discussion: What element in the situation caused most suffering to Job?

PROGRAM II

1. Job's skeptical theory of God and the world, based upon his observation of life.

2. The part of Elihu in the development of this drama.

3. The closing Jehovah speeches considered as to purpose and effect.

¹ All Souls Church, Chicago, Illinois.

4. The greatest passage in the poem (opinions from all members of the group).

Discussion: Does the Book of Job give an answer to the question, "Why do the righteous suffer?" If not, did the writer of the book achieve his purpose?

REFERENCE READING

In addition to the Hastings' *Dictionary of the Bible* the following books are of great value in the study of the Book of Job: Strahan, *The Book of Job*; Davidson, *The Book of Job* (Cambridge Bible for Schools and Colleges); Cheyne, *Jewish Religious Life after the Exile*; Genung, *The Epic of the Inner Life*; Moulton, *The Literary Study of the Bible*; Peake, *Job* (The Century Bible); Driver, *The Book of Job*.

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THE CHURCH AND THE WAR

We are in war. That is now a determining fact in American life. Whether we regret it and bemoan it, or welcome it and rejoice in it, the situation is one of war. We must do business while at war, study while at war, pray and serve our world while at war. To act, think, worship, on any other assumption is madness.

The church must do its work in the midst of a nation at war. There is no alternative that does not smack of treason.



What then is the duty of the church?

First of all it is to remember that it is a church and not a military institution. Its pastors must remain spiritual leaders. Its members must be champions of the spiritual life.

To forget this fundamental duty is poor patriotism and poorer religion.



It is the duty of the church to fill men's hearts with confidence in spiritual things. Ministers are not medicine-men of civilization, beating the tom-toms of selfish nationalism, heralding an American God and an American gospel. The nation must be heartened in its sacrifices by interpretations of the divine will. We are on God's side so long as we fight to preserve the precious heritage of the spiritual forces in history, liberty, democracy, and human rights.

We dare not pray for victory were we fighting for land, or booty, or conquest, or national supremacy, or the enforcement of our political ideals upon unwilling people.

We fight to make the world safe for democracy, not for the subjugation of a world to democracy.

The church must see to it that hatred is not allowed to dim the nobility of our present purposes.

The church must resolutely refuse to class its expenditures for missions at home and abroad, for the welfare of society, and for the preservation of public morals with the luxuries in which we economize.

Its work must be increased, not curtailed. The times are too exigent for retrenchment. If the gospel was needed in times of peace, it is doubly needed in the time of war.

We must expand in ministering to the souls of men.



We must redouble our efforts to protect the soldier. Moral deterioration always waits upon war. The church must mobilize its forces to make soldiering safe for character.



So, too, must the church stimulate men to a larger sense of obligation to those whom the war will make its victims. This is the time to give money, not to make money. Beyond the cheerful submission to taxes and loans, there must be also the contributions to the Red Cross Society and to other agencies of helpfulness.



The church must teach repentance and prayer. Death is closer than ever before. Life is more serious. Why obscure these solemn facts?

And, if we are to face them as we should, the Christian leader must talk about something more vital than the fulfilment of prophecy in "tanks," aeroplanes, and Armageddon. He must bring men's souls to God. Sin and death call for a deliverer.

Let the church preach the good news of a God who works his loving will even through the hatreds of men and who fills with new courage and faith the hearts of those who through personal sacrifice and national repentance present themselves to him in service to their world.

TRANSIENT AND PERMANENT ELEMENTS IN THE CHRISTIAN OPPORTUNITY IN CHINA

KENNETH S. LATOURETTE

Formerly of the College of Yale in China

The present world-situation has given China new importance. The great republic will have a vast influence upon the future. Has Christianity anything to say? Will it seize the moment of opportunity? These questions are being raised, not merely by churchmen, but by those who look with anxiety on a world subject to the influence of vast nations among whom the ideals of Jesus are not definitely working.

What hope is there of the continuation of the present opportunity of the Christian church in China? What can the church do to insure for itself a growing and permanent future as a transforming influence? Many of us have been thrilled by the progress of the past few years. There has been an increase in membership of over 25 per cent in the five years since the revolution. There has been an eager receptiveness of mind more marked than the growth in numbers. The educated classes seem for the first time to be really open-minded. The meetings held by Dr. Mott and by Mr. Eddy, the evangelistic campaigns in various provinces and cities, and scores of movements and incidents too familiar to every student of contemporary missions to need repetition, all tell the one story of a nation, and especially the thoughtful men of a nation, ready as never before for the presentation of Christian truth. It is an opportunity such as the Christian church has not faced since the conversion of the peoples of Northern Europe. If the Christian church is to win China, however, it must

analyze the causes of its opportunity, and determine if possible which are transient and which are permanent. On the basis of such an analysis it can then perhaps tell what are its proper lines of endeavor if it is to contribute permanently and increasingly to the best life of the nation.

In the first place, there are elements in the situation which are evidently not to be permanent. The present opportunity has arisen largely from the transition stage in which China finds herself. Until the last two decades she was virtually oblivious of occidental civilization and peoples. Following the industrial revolution in the eighteenth and nineteenth centuries, Western peoples began an unprecedented expansion in population, wealth, and political power. They have gone with their commerce into all parts of the world, and today no nation or people of importance has not been partially Europeanized. China was the last great non-European nation to hold out against the West. The successive humiliations of the Chino-Japanese War, the Boxer year, and the Russo-Japanese War, and the growth

of intercourse with the West have profoundly convinced her that she must about-face. All the world knows the result. A passion for reform has swept the country from the port cities to the remotest hamlets. The Manchus and the monarchy have gone down before it. Change is everywhere. The nation is going to school to the West. It is trying to find the secret that has enabled Western nations and Westernized Japan to rob China of her autonomy. Why is the West physically stronger? Why has it been able to place China prostrate at its feet? Unless the secret can be found and utilized, thoughtful Chinese feel that further disintegration must result. Things Western have become the vogue, from foreign cigarettes and clothes to foreign learning and foreign guns. It is but natural that Christianity should share in the popularity. To the Chinese mind it is at present identified with the Occident. It is part of that culture of the West which must be examined and perhaps adopted. If so-called Christian nations are the strongest, perhaps it is Christianity that has made them so. To inquire into the foreigner's religion has become popular in certain quarters, although its acceptance may not follow. It is akin to the attitude of Japan in the eighteenthies.

Moreover, the popularity of Christianity has been increased by the fact that the missionaries have been the most accessible representatives of the West. There are more than seven thousand of them, Roman Catholic and Protestant, a very large proportion of the European population. They are in China primarily to help the Chinese.

They are seeking contact and are socially more approachable than the average merchant or consul. They are more widely scattered than any other group of foreigners. In very many small towns the missionary is the only foreign resident, and to millions he is the one foreigner they have seen or have come to know with any intimacy. What wonder then that when seized by the fever for modernization the Chinese should turn first of all to the missionary and should be open-minded to that which is uppermost in his mind, the message which has brought him to China.

This prominence of the missionary has been increased by the fact that he has aggressively pioneered many reform movements. He was the first to establish modern schools, and missionary schools are still on the whole the best in the land. He introduced Western medicine and so far has led in the creation of the modern medical profession. He has introduced new trees and new crops. He has been prominent in famine relief and has led the way in making it more scientific. In other and numerous ways he has been the pioneer of Western culture. This has given the church a hold on the nation which it would not otherwise have had.

Owing partly to the missionary's pioneer activities, Christians occupy a place of influence in the New China quite out of proportion to their numerical strength. Graduates of mission schools form a large proportion of those who have received an efficient training in the new learning, and are hence influential as officials and teachers. The prominence of St. John's men alone

is one of the outstanding features of the new age. Many of the leaders of the extreme wing of the reform party at Nanking, Peking, and in the provinces, including of course Sun Yat Sen himself, are products of mission schools and are either Christians or are favorable to Christianity. Many of the more conservative wing that surrounded Yuan are likewise products of missionary education. The prominence of all these has had no small part in obtaining the favorable hearing which the New China has given Christianity.

Moreover, there has been a real moral awakening. The humiliation of China's impotence among the Powers has burned deep into the hearts of the thoughtful. The newly awakened patriotism has led to some earnest heart-searchings. Opium has been grappled with and all but conquered. The moral delinquencies of the nation are being dragged forth and piloried. The teachings of all China's great sages have trained her to see that sin leads to national disintegration and that true prosperity can follow only righteousness. A Chinese scholar of the old school who was not a Christian was asked not many years ago what he felt to be the greatest need of his nation. He responded very earnestly with the two words, "Tao, Teh," which can perhaps be roughly translated as "righteousness." And the thoughtful Chinese has appreciated the strength of the chains which have bound the nation to its vices. The magnitude of the social evil, the official dishonesty, the lack of persistence of would-be reformers, have all appalled him. He has recognized the greatness of the moral task before China; he has felt the two natures

struggling within her; and consciously or unconsciously he has sought for her and for himself a source of strength. The older faiths are declining in popularity. They are associated with that past from which China is so zealously wishing to cut herself free. It is true that they are still strong and that earnest men, deploring the disintegration in morals which is likely to accompany any great social change, and frightened by the departure from the old customs, have galvanized them into a semblance of renewed life. The official sacrifices to heaven, to Confucius, and to the god of war have been reinstituted, for example, and here and there temples are being repaired; but this is chiefly the result of the action of a few alarmed conservatives and has no popular enthusiasm back of it. It is not strange that under these conditions thoughtful men should turn to Christianity to ask whether or not it has within it the power which can rid China of her sins, whether there is in the Christian church a dynamic which will give faith, courage, hope, and character to the New China and to its leaders. This explains in part the turning of many of the more thoughtful to the Christian Bible, and the large attendance at evangelistic meetings where the Christian message has been presented from this angle.

All of these elements in the popularity of Christianity are from their very nature relatively transient. No one can, of course, fix definitely a time at which they will cease to operate, but it seems fairly certain that that time will come. The transition of China will be accomplished sooner or later. Some time China will have ceased to go to

school to the West. She will have adopted what she feels she needs. She will become industrialized in occidental fashion. She will have reorganized her schools, her laws, her army, and navy, or will have had them reorganized for her. She will reach the stage where the new culture will have been firmly established and she will no longer need to sit as a learner at the feet of the West. The process may take longer than it took in Japan, but we have all recognized that it will some time be completed. Christianity will then cease to appeal as a part of that Western culture which China now so much desires to acquire.

Then, too, the missionary's prominence as a pioneer of Western culture will some time have an end. Eventually government and private schools will equal and possibly surpass missionary schools in efficiency. They will certainly have far greater funds behind them and will attract more students. Professional education will be too expensive for foreign missionary funds, and unless the Chinese church undertakes it on a larger scale than it now seems to give promise of doing, the future professional men of China will be trained in other than Christian schools. Christian institutions if rightly planned may hope to do permanently much of the secondary and college education and to be a useful adjunct of the government system, but they can scarcely hope to retain the predominant place they have so far held. Public sanitation, famine relief and prevention, and all charities will more and more pass out of the control of the church into the hands of the state. That at least is the tendency all through the modern world.

Furthermore, the moral awakening cannot but be transient, although its fruits both good and bad will long be with us. The slightest study of social psychology will show the impossibility of a nation or any large section of it long staying at the emotional pitch which is the companion of a moral revival. China will either relapse into her old ways or she will rest for a time after the exertion of reform. Such apathy follows all periods of unusual social exertion whether moral, military, or political. The new age may indeed even end in materialism. Should China, as seems likely, successfully reorganize herself, should she become an independent, industrialized state, given to armaments, factories, foreign trade, and to all the allurements of an age which has lost its head in the mad rush for the wealth which modern inventions have made possible, she may become a great materialistic power, a Tyre and Sidon, or a Carthage, and fail to make any lasting spiritual contribution to mankind.

The old faiths of China will not yield without a struggle. They are still deeply entrenched. The family life of China which is so outstanding a feature, especially of rural life, centers so largely around ancestor-worship and the ancestral hall; the temple has so important a place economically, socially, and politically in the village life, that one cannot expect the non-Christian customs and institutions to be abandoned suddenly. The change involves altering the very warp and woof of the social and even the economic and political side of Chinese life. The old religions will probably long persist, particularly in

the country. That at least was the experience of the church in Rome and in Northern Europe, as the etymology of the words "pagan" and "heathen" still reminds us. The new patriotism may turn to the native faiths as being Chinese and look askance at Christianity as foreign. Unless the church can make itself Chinese in leadership and thought during its years of opportunity, a generation hence it may find itself struggling under the odium of being non-Chinese and hence anathema.

There are, however, some permanent elements in the opportunity, some elements which if rightly strengthened augur well for the future. In the first place, the social message of Christianity is strikingly in accord with the best of Chinese tradition. The church of today is increasingly emphasizing that part of its message which has to do with transforming this world into the Kingdom of God. That has been part of its reaction to the new society which is the product of the industrial revolution. Christians are today attacking sin by trying to abolish poverty, ignorance, and disease. They see a new Jerusalem coming down from heaven among men without the necessity of waiting for translation to the heavenly city. Pursuant to this conception missionaries are emphasizing in China education, medical work, famine relief, and help for the unfortunate members of society. In all this they meet with a hearty response, for the Confucian school that has so dominated Chinese thought through the ages directs its energies largely toward making human society ideal. Its education was primarily designed to train scholar-officials who should give

their lives in the service of the state. The state was held to exist for the welfare of the people, and its success was to be estimated by the degree in which that result was attained. The church and the Chinese scholar are on common ground in their ultimate social object, however widely they may differ as to details and methods.

Moreover, the ethical precepts of Christianity awaken a hearty response in the Chinese at his best. His classics have trained him in moral principles of a very high type. The ideal society of which he dreams is to be realized, he believes, as a result of righteousness in ruler and in ruled. When once he understands them, he gives a cordial, although possibly a discouraged, assent to most of the ethical demands of the Christian message. There has seldom been a non-Christian people so well prepared by its past to accept the side of Christ's teaching which has to do with the duty of man to man. All who are at all familiar with the Confucian canon have been helped by its clear ethical insight and its insistence on individual and social morality. It is defective, especially in its reticence on the supernatural, a reticence which in the hands of many Chinese scholars has become full-fledged agnosticism.

And yet the mystical element in Christianity does not find in China a soil entirely unprepared. There were germs of mysticism in Confucianism. Taoism has more of it, although today it is sadly decayed and perverted. In Buddhism at its best we find a highly developed mysticism which is a preparation for much of the gospel of Christ. We have been reminded again in recent

years of the similarity of the message of esoteric Buddhism to that of Christianity, a similarity which in many points is nearly an identity, so nearly so that some have seen in Mahayana Buddhism Christianity in disguise. The free use by Christian missionaries of religious terms coined by Buddhism is but one instance of the many ways in which it has been a preparer of the road. Even some of the crass superstitions of the Chinese have not been without value. What are they but gropings, blind and often perverted it is true, but still gropings, for the True Light?

Then there has been the great appeal that Christianity has always had, its fruits in character. Many Christian converts, it is true, have sadly failed to show to the world evidence of transformed lives, and missionaries have by no means been without blemish, but there are transformed lives, and many, many of them, which silence opposition and criticism. The tribute paid by non-Christian Chinese to the memory of Dr. Jackson, who lost his life in Manchuria fighting the plague, is but one of the instances of the profound impression made by lives which are the products of Christian faith. There are few if any Christian communities in China where there are not to be found Chinese who can be pointed to as living examples of the power that is in Christ, and there are some such Christian Chinese who are national figures. It is such living epistles that have furnished in all ages and in all countries the greatest evidence and the most forceful appeal in behalf of Christianity. While the church retains a sufficient grip on the living God to enable it to present

to each generation such evidences of unique power it will continue to be a force in national life.

What must the church do if it is to insure the permanence and the growing influence of its power in China? First of all, as we have been so often and so forcibly reminded, it must take advantage of the opportunity that it now has. Before the transient elements in its popularity have disappeared, it must make a mighty effort in behalf of China. The very nature of the causes that have given us this opportunity forbid us to expect that they will ever operate again. Only once in long centuries does an alien civilization come to a nation with the appeal with which occidental civilization has come to China. As far as one can see, there will never be another time when the world will be Europeanized as it is being today. Never again may Christendom present so forcibly a culture for world acceptance. The church has not faced so great an opportunity since the time when it stood to the peoples of Northern Europe as the exponent and the vehicle of the coveted culture of the ancient world. Should we of the Western church fail in this crisis, no future generation may have the opportunity to retrieve our neglect. We must give to the missionary forces and to the church in China all the reinforcements and aid of which our resources are capable.

In doing this, we must take advantage of the permanent elements in the appeal of Christianity to the Chinese mind. We must continue to stress the social message of the church. We must give practical evidence in support of our claim that our faith has within it a

force which will regenerate China collectively and socially as well as individually. Education, medical work, social service in the cities and the country must continue to be developed.

We must, in addition, continue to dwell upon the ethical note. If the church were ever to subordinate its moral message to the discussion of ritual or dogma or forms of organization, its progress in China would be seriously threatened. The Chinese have been trained to judge the tree by its fruits, and if the church should ever confine its loyalty to its Lord to lip service, to the saying of creeds, and to outward form, and should neglect to do the things that he commands, its days of influence in China will be numbered.

Furthermore, if the church is to appeal to the thinking men of China, it must see that intellectually it presents its message in a way which will appeal to the modern mind as being rational. The mass of the people are yet uncritical intellectually and probably will be for some time to come. The trained minds of China, however, are by tradition agnostic in tendency. They give their attention to the scientific side of Western learning, to engineering, economics, history, government, and diplomacy. In contrast with the mystical Indian they are practical. They will insist that Christian truth as it is presented shall stand the test of modern science, that it be rational. They are already, as an interesting investigation of a few years ago showed, reading translations of Western books which prepare them to be critical of Christian theology. Missionaries and Chinese workers must avail themselves of all the new light

which the scientific, historical, and philosophical progress of the past century has shed on Christian truth if they are to present their message in an intellectual garb which will not seem to the newer Chinese student to be inconsistent with what he is learning in the schools. It follows that while there is still a large place among the uneducated for a consecrated ministry, Chinese and foreign, which has not had much formal education, there is increasing need for a ministry, equally consecrated, but possessed of the best training that modern schools can give, a ministry which, speaking from the vantage-point of full membership in the new age, can interpret to China the message of Christ in terms which will be consistent with its best thought.

Then the church must as rapidly as possible adapt itself to the new nationalism of China. The Chinese are becoming intensely patriotic and nationally self-conscious. If the church should continue to appeal to Chinese as something foreign, it is lost as far as any large influence on the nation is concerned. The leadership must increasingly be intrusted to the Chinese, and men must be developed to assume that leadership. The Young Men's Christian Association owes at least part of its remarkable success to the fact that it has so identified itself with the Chinese and has so nearly turned over the control of its organization to the Chinese. The problem is not as simple as it seems. It involves thorny questions of adequate salaries for the Chinese staff, of self-support, and of the control of funds raised abroad. But it must in some way be solved.

The church must as rapidly as possible make itself Chinese in thought and form as well as in leadership. Again we speak the words glibly and realize in general the truth of the principle, but the details baffle us. Will the time ever come when the church can take over and give Christian meaning to the great Chinese holidays, to the Ch'ing Ming festival, for instance, as it has to some of the great pre-Christian holidays of the Occident? Will it be able to utilize the best of the Chinese classics in its services and teachings, giving them an honorable place as scriptures whose deeper longings our Lord came to fulfil, scriptures which in a sense point the way to him? The foreign element cannot be eliminated. It has not been in the West, nor from Buddhism in China, but the apostles and prophets can and should be made to speak good Chinese as they have good English and good German. Christianity can become so identified with the life of China that its foreign origin will never discredit it with the patriotic.

Then the church must achieve greater unity. The past few years have brought progress, but there are still waste of energy and lack of efficiency wrought by divisions and needless duplications of effort. It is possible too that the awakened nationalism may demand a more nearly unified national church.

A divided church may save China, but it cannot do it as quickly or as effectively as though it were united. It can never bring to China the vision of Christ in his fulness.

Above all, however, the church must continue to conserve its life-giving faith, that dynamic so difficult to define accurately and yet the greatest fact which justifies its existence. If character continues to be transformed, if the morally weak are made strong, if the chains of appetite and passion continue to be broken, if characters are builded in the church into a strength and a beauty not known elsewhere, if from the church as a fountainhead of inspiration there continue to spring new movements for social regeneration, Christianity will continue to increase as a power which makes for righteousness. If the church can rightly interpret its great Master and can be true in heart and mind and life to him, it will be increasingly a source of power. Have we of the West come nearly enough to the perfect stature of the manhood of Christ to transmit his spirit and his power to our great neighbor? The question is one of the mighty challenges which is assaulting the ears of the church of today. We are being weighed in the balances, and future generations alone can tell whether we are to be found wanting.

CONCERNING IMMORTALITY

RUFUS M. JONES, LITT.D.

Professor of Philosophy in Haverford College, Haverford, Pennsylvania

We have heard very much of the problems concerning prayer during these years—how long they seem!—since the war broke in upon our old arrangements, and another problem has become perhaps still more pressing—that of immortality.

The awed spirit holds its breath
Blown over by a wind of death.

We have been living face to face with staggering conditions, and we have been closer neighbors to death than has ever been the case before since there were men. We have been forced to ask over again the immemorial questions of the human race and more urgently than ever before the question which sooner or later every man asks of himself, "Do my loved and lost still live in another sphere; shall we find each other again, and will there be a real fulfilment and consummation of this incomplete and fragmentary earthly career?" No absolute answer can yet be given to that palpitating human question, though some genuine illumination relieves the otherwise appalling darkness. For many—in fact, for multitudes—the Easter message of the gospel is all that is needed. It is a pillar of hope and a ground of faith. It closes the issue and settles all doubt.

But in a world which has proved to be in the main rationally ordered and marvelously susceptible to scientific treatment, we should expect to find in the natural order of things some sort of rational evidence that the highest moral

and spiritual values of life are conserved. Those of us who have been accustomed to knock at the doors of the universe for answers to our earnest questions can hardly help expecting nature to respond in some adequate way to this most urgent quest of ours. It is the rational quest of which I propose saying a few words.

There have been in the past, and there still are, two quite different ways of approaching the question of survival on rational grounds. We can pursue the method which is usually called empirical, or we can follow out the implications of the ethical life. The first method deals with the observable facts on which belief in survival rests. In the primitive and rudimentary stage of the race dream experiences had important influence on the formation of man's ideas about the unseen world. In his sleep he saw again those who had vanished from his sight. His dead father appeared to him, talked with him, and even joined him in the chase. It was, however, a world quite different from the world of his waking senses. It was not a world which he could show to his neighbor, nor did it have the same rigid, solid, verifiable characteristics as did his outer world. It was a ghostly world with shadelike inhabitants. It was not a radiant and sunlit realm; it was dull and unlovely. But in any case most races reacting on dreams, and probably on even more impressive psychic experiences, arrived at a settled conviction

that life of some sort went on in some kind of other world. The mythologies of the poetic races are full of pictures and stories expanded out of racial experiences. These psychic experiences have continued through all human history, and a large body of facts has slowly accumulated. In recent years the automatic writing and the automatic speaking of psychically endowed persons have furnished a mass of interesting material which can be dealt with systematically and scientifically.

It is too soon, however, to build any definite hopes on this empirical evidence. There can be no question that some of the reports which come from these "sensitives"—these psychically endowed persons—*appear*, to an unskeptically minded reader of them, to be real communications from real persons in another world or, at least, in another part of our world. This is nevertheless a hasty conclusion. It may be true, but it is not the only *possible* conclusion that can be drawn from the facts. It is a mistake at this stage of our knowledge to talk of "scientific" evidence of survival. All we are warranted in saying is that there are many cumulative facts which may eventually furnish solid empirical evidence that what we call death does not end personal life. But at its best the empirical approach seems to me an unsatisfactory way to deal with this problem. I should feel the same way about empirical tests of prayer. They do not meet the case. The real issue reaches deeper. We shall, of course, welcome everything which adds to our assurance, but I, for one, prefer to rest my faith on other grounds than these empirical ones.

Far back in the history of the race prophets appeared who inaugurated a new way of solving human problems. They discovered that man's life is vastly greater and richer than he usually knows. There is something in him which he cannot explain nor account for, something which overflows and transcends his practical, utilitarian needs and requirements. He feels himself allied with a greater than himself, and his thoughts range beyond all finite margins. Eternity seems to belong to his nature. He cannot adjust himself to limits either of time or of space. These prophets of the soul's deeper nature, especially those in Greece, Socrates and Plato for instance, insisted that there must be a world of transcending reality which fits this depth of life in us. The moral and spiritual nature of man is itself prophetic of a larger realm of life which *corresponds* with this inexhaustible creative inner life. With this moral insight, immortality took on new meaning and new value. The life after death was no longer thought of as a dim, shadowy, ghostlike thing, to be dreaded rather than desired. It was now thought of as *the real life* for which this life was only a preparatory stage. Steadily this view of the great ethical prophets has gained its place in the thought of men, and the mythology based on dreams and psychical experiences has in measure lost its hold on those who think deeply.

It seems impossible to consider life—life in its highest ranges in the form of ethical and spiritual personality—as a rational and significant affair unless it is an endlessly unfolding thing which conserves its gains and carries them cumulatively forward to ever-increasing issues.

A universe which squanders *persons*, who have hopes and faiths and aspirations like ours, as it squanders its midges and its sea-spawn cannot be an *ethical* universe, whatever else it may be. It must have some larger sphere for us, it must guard this most precious thing for which the rest of the universe seems to be made. The answer to the question rests in the last resort on a still deeper question. Is there a Person or a Superperson at the heart of things, who really cares, who is pledged to make the universe come out right, who wills forevermore the triumph of goodness—in short, who guards and guarantees the rationality and moral significance of the universe? If there is such a Person, immortality seems to me assured. If there is not—well, then the whole stupendous pile of atoms is “an insane sandheap.” That way madness lies. It simply is not thinkable.

But from the nature of the case these supreme truths of our spiritual life and of our deeper universe cannot be proved

as we prove the facts of sense or the mathematical relations of space. The moral and spiritual person must always go out to his life-issues as Abraham went out from Ur of the Chaldees, without “knowing” whither he is going. The moral discipline, the spiritual training of the soul, seems to demand venture, risk, the will to obey the lead of vision, faith in the prophetic nature of the inner self, confidence in “the soul’s invincible surmise.” I, for one, prefer the venture to empirical certainty. I should rather risk my soul on my inner faith than to have the kind of proof of survival that is available. What we have is so great, so precious, so loaded with prophecy of fulfilment, that I am ready to join the father of those who live by faith and to swing out on that last momentous voyage, not knowing altogether whither I am going, but sure of God and convinced that—

What is excellent, as God lives,
Is permanent.

RIVAL INTERPRETATIONS OF CHRISTIANITY

IV. RATIONALISM (*Concluded*)

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

2. The Principles and Dogmas of Rationalism

The vast range of the rationalistic movement and the great number of the works of its noted representatives have

given rationalism an exceedingly respectable place in the constitution of the modern Protestant religious mind. We shall now attempt to present an analysis and brief exposition of its fundamental

views by reviewing the positions of some of its representative thinkers.

We shall consider first the Socinians. Laelius and Faustus Socinus, uncle and nephew, came directly under the influence of Calvin, the first of the two being an intimate friend of the great theologian. Intellectually they were of the same type as he, as keen and relentless in their logic. They followed him in his idea of a revelation of God given to the reason of man through nature and also in his rational demonstration of the authority of Scripture, but significantly passed by that "secret testimony of the Spirit" to which he finally appealed. Like him, they viewed the Scriptures as a divinely given lawbook, but, unlike him, they distinguished thoroughly the New Testament from the Old Testament as the authority for Christian doctrine and, unlike him again, they found no place in the Scriptures for the great pillars of orthodox theology, the Trinity, the absolute deity of Christ, original sin, bondage of the will, foreordination, or atonement by penal substitution. To them the Christian religion was "the way of attaining to eternal life," that is, "the method of serving God which he has himself delivered through Jesus Christ." In short, Christianity was the revelation of the supreme law of life by obeying which men should be saved, a system of morality. The significant thing in Socinianism was not, however, the specific doctrines they held, but the ultimate basis for believing these doctrines. This, in short, they called "right reason." They said, "Without it we could neither perceive with certainty the authority of the sacred

writings, understand their contents, discriminate one thing from another, nor apply them to any practical purpose." Nothing was to be received "which is repugnant to the written word of God, or to sound reason." In the end, the Scriptures are to be believed because of their rationality. It mattered little, then, what particular doctrines they accepted or rejected, and it mattered little that their exegesis was often more accurate than the orthodox exegesis or that sometimes it was warped by their preferences, so long as the determinative factor in all religion was just this: that which it is rational to believe. Christianity was true because it was rational. Its teachings commended themselves to the human judgment and produced the "proper effects," that is, "a suitable and exemplary conduct." Christianity was practically a system of morality based on right reason.

The Socinians might be put down by force, but the leaven was working. When Hugo Grotius, the great Dutch jurist, attempted to vindicate the Protestant view of the atonement against them, he failed to hold to the strict orthodox teaching and himself fell back on a system of natural human law found in the laws of nations; he made that the basis of a theory of atonement, which he represented as a manifestation of rectoral or governmental justice, that is, such a kind of justice as appeals to the moral reason of humanity. Almost a generation before him, James Arminius, the famous theologian of Amsterdam, made his plea for a milder view of predestination in order to secure recognition of the worth of the human will and its freedom.

The spirit was infectious. Other Dutch thinkers sought to mediate between opposing schools of theology by seeking to formulate the views held by Christians in common as the essential Christian doctrines; all else being secondary. But how was this to be settled unless by the judgment of man? And this amounted to only an inkling of what was coming. Orthodoxy soon found itself fighting for its life, not against protests here or there, but against a great body of thought that seemed, at least, to be scientifically and philosophically grounded.

There were two great parallel movements of thought that held the attention of Europe for the greater part of the seventeenth and eighteenth centuries. The one was inaugurated in England by Bacon and Locke and culminated in the philosophic skepticism of Hume, on the one hand, and the philosophic faith of Butler on the other hand. The other movement was inaugurated on the Continent by Descartes and, passing through the crucible of Kant's *Critique*, issued in the Hegelian logic. The one was animated by the spirit of critical inquiry, the other by the spirit of speculation. Both were grounded in the Protestant confidence in the power of the human mind to know reality.

Bacon and Locke were most deeply concerned with moral and religious aims, and attempted the discovery of the relations between God, man, and nature, in order to the fulfilment of the duties of life. With this end in view both sought to formulate a method of knowledge—the one by allowing external nature to speak to the human mind through her facts independently of all

philosophical presuppositions or personal preferences, the other by a similar observation of the facts of inner experience. Both inaugurated movements that have continued to the present, and both arrived at a natural theology and sought to retain their traditional respect for revealed Christianity by maintaining a distinction between natural theology and supernatural theology, or revelation. But the followers of both carried their principles to conclusions that would have alarmed them. Men ever seek a unitary foundation for their faith and choose that which impresses them the most.

The great achievements of Sir Isaac Newton in his scientific study of the laws of nature gave an immense impetus to the desire to wrest from the objective universe a disclosure of the character of that Being from whose hand she came and of the relation in which he has willed that man should stand to himself. Such a doctrine would constitute a religion trustworthy, dignified, and permanent, in contrast with the vagaries, superstitions, and absurdities so characteristic of traditional faiths. Such a religion could not be dependent on those external and extraordinary occurrences which men call miracles or special revelations, or, if men still held to such special revelations, these must be brought into conformity with nature's universal "revelation." This religion of nature comes to noble utterance in Addison's great hymn, the first and last stanzas of which are here quoted:

The spacious firmament on high
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their great Original proclaim.

In reason's ear they all rejoice
 And utter forth a glorious voice,
 Forever singing, as they shine,
 "The hand that made us is divine."

Locke made out by his method of psychical introspection that the whole body of our knowledge arises from sensation and reflection and by the combinations we make of the ideas received in this way, and that it is not in any degree dependent on the falsely imagined "innate ideas" that are not subject to test or proof. The result is, on the one hand, the dependence of the mind for its ideas of God upon the impressions which the external world makes on our senses, and, on the other hand, a logical repudiation of miracles and reputed special revelations. The canons of the rational intelligence again become the touchstone of all professed revelations. Like Bacon, he sought to guard his followers against a rejection of Christianity by distinguishing between reason and faith. The former gives rational, fundamental truths: the latter supplies superrational truths to be received by faith. He regarded Christianity as embracing truths of the latter kind and wrote a work entitled *The Reasonableness of Christianity as Delivered in the Scriptures*, but his "Christianity" was an original, simple, rational faith whose revelations stood the test of reason. I quote his own words setting forth his views of the relation of this revelation to reason:

Reason is natural revelation, whereby the eternal Father of light and Fountain of all knowledge communicates to all mankind that portion of truth which he has laid within reach of their natural faculties; revelation is natural reason enlarged by a

new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God.

The principles of Bacon and Locke carried the majority of religious thinkers along with them. But a cleavage soon appeared. On the one side were those who sought to carry these principles to the logical conclusion by a rejection of all special revelation, and on the other side were those whose affection for the traditional faith led them to try to maintain, with Bacon and Locke, a faith in special revelation as seen in certain Christian doctrines. Both believed in the primacy of natural theology over rational religion, and both, for example, at least, claimed to be a Christian; but they differed as to the *quantum* of doctrine that is to be regarded as fundamentally Christian. The one side naturally attacked the miracles and the other side defended them as the stronghold of orthodoxy. The story of the progress of the criticism of the Christian Scripture need not delay us here. The stress of controversy drove the first class (who came to be known as Deists) toward a rejection of all belief in a religion of fellowship with God, while it drove the others to acknowledge, as Butler did, that Christianity is "a republication of the religion of nature," necessitated through the darkness caused by sin, *plus* certain other doctrines which were necessary in order to meet the needs of sinners. Both were rationalists at heart.

The parallel movement on the Continent began with Descartes' *Cogito, ergo sum*. Proceeding by eliminating, first of all, everything that could be doubted,

he found at last a limit to the possibility of doubt in the very laws of thought. Then he proceeded to find in thought the determination of the laws of real existence. That which is necessary to thought necessarily *is*. Arguing from the necessary connection between cause and effect, he posited God as the ultimate and only real cause or substance. From this substance flow the secondary substances of mind and body or thought and matter, whose phenomena correspond to each other. This makes our knowledge real. Spinoza carried Descartes' position farther and by the same necessity of thought predicated the one only, infinite, self-existent substance, which is God. By immanent

it expresses itself in two secondary substances, thought and extension, which are only two out of the infinite number of the divine attributes. Finite things are only temporary modes of the divine self-expression, and by the same necessity by which they flow from God they return to God again. The whole world becomes the expression of the divine perfection or goodness. When Hegel at a much later date sought to unfold a philosophy of religion, of history, and of all existence by the immanent necessity of thought, he was repeating Spinoza's achievement, though in a different way. He was developing the premises of rationalism to their inevitable conclusion. The whole of religion is dominated by the authority of the Idea. The Christian verities are transmuted into a system of logical concepts evolved by the inner necessity of thought.

Between these two great thinkers there occurred a large number of less

pretentious efforts to reduce the truths of the Christian religion to the terms of clear thinking. It was hoped to vindicate belief in the chief Christian doctrines by expounding them in the terms of the popular philosophy. It was the age of the Enlightenment. Clearness is the test and certificate of truth. Obscurity, confusion, is falsehood or error. All in Christianity that did not correspond with the current doctrine of the world was explained away or regarded as not essentially Christian. The Scriptures were subjected to a criticism like that which was in vogue in England. Revelation was identical in its essence with the impartation of true knowledge. The language of Lessing in his *Education of the Human Race* is pertinent here:

That which is education as respects the individual is revelation as respects the race. Education is revelation imparted to the individual and revelation is education which has been and is still being imparted to the human race. Education gives the man nothing which he could not also have of himself; only it gives more quickly and more easily that which he could have of himself. Similarly, revelation gives the human race nothing whereunto human reason, if left to itself, could not also attain, but gave and gives to it the most important of these things, only earlier.

The rationalism of the Continent agreed with the rationalism of England in reducing the essential doctrines of Christianity to the outlines of a "natural religion" or "rational theology." As the Deists of England made Christianity equivalent to a belief in the existence of a supreme rational Being whose will man must obey, the terms of a moral law in accord with "nature," with its rewards and punishments, and the

certainty of a future life, so Kant enunciated for Continental rationalism the doctrines of essential religion (Christianity) to which all other doctrines of religion are reducible. They are the three great postulates of the practical reason—God, freedom, and immortality.

Briefly, then, the position of modern Christian rationalism may be stated as follows: It is built upon the foundations of the orthodox Protestant apologetics. Christianity is to be believed because it is true. Its truth is its doctrines. Doctrines are products of thought. All true thinking corresponds with the laws of the universe, which have the same source. Those doctrines of religion are alone true that are consistent with the truths of reason or right thinking. The illogical is the false. True Christianity, then, is identical with a rational faith. All those features of traditional Christianity which conflict with nature's laws are only adventitious and are to be set aside as nonessential. All the duties which a true Christianity enjoins are such duties as arise from a rational interpretation of man's relation to the laws of nature which are the laws of God—Christianity is natural morality. The great edifice of traditional dogmas, sacraments, and institutions crumbles, and instead we have the simple faith that holds the existence of an infinite God, the eternal validity of the moral law, reward and punishment for obedience, and a life beyond the grave where these are given.

3. A Brief Estimate of Christian Rationalism

We shall first estimate it in relation to the rival interpretations of Christianity already expounded. As against Catholicism: While Catholicism is insti-

tutional, proclaims a universal external order, and rests its faith on official authority, rationalism is individualistic, tends to liberate men from institutional control, and is wanting in the power to create a firm bond of community life. While Catholicism, as respects its inner life, is emotional, loves the sensuous, the mysterious, and the symbolical, but is intellectually indifferent, rationalism is intellectual, plain, and matter-of-fact, and loves knowledge for its own sake. While the morality of Catholicism is ascetical, the morality of rationalism consists in loyalty to the dictates of the common conscience—the morality of "common-sense." In short, while Catholic Christianity is a religion of devotion to visions of another world beyond the present, rationalistic Christianity is devoted to the task of making the present world better.

As against mysticism: While both mysticism and rationalism seek for the simple essence of the Christian faith and endeavor to eliminate all adventitious forms or foreign accretions from whatever source, mysticism seeks its end in the realm of feeling, but rationalism in the realm of thought. Mysticism is receptive, almost passive, finds its good by the way of contemplation, and discovers the One and All by abandonment of the many; rationalism is intellectually active, inquisitive, analytical in temper, and finds the solution of its problems in a scientific study of the many. Mysticism is an aristocratic faith, while rationalism is, professedly at least, democratic. Mysticism tends toward a pessimistic view of the prospects of the human multitudes, rationalism toward an optimistic view.

As against Protestantism: Rationalism is Protestantism disrobed of its confidence in the accuracy of those marvelous traditions in which it trusted to have found its life. It is Protestantism shorn of its elaborate scheme of doctrines in exposition of a theory of divine government. It is Protestant intelligence, self-conscious, clear, and acute, disconnected with the yearning of Protestantism for a deeper sense of what it loved to call the grace of God and its sense of the value of a human soul. It is Protestant doctrinalism without the Protestant devout feeling of being the subject of a divine revelation. At the same time rationalism is Protestantism become intensely conscientious as respects its intellectual processes, made more sympathetic toward all seekers of truth, and made more fully aware that the world in which it lives here and now is a well-ordered and beneficent world. It is Protestantism freed from that dread of science which was the baneful inheritance received from Catholicism.

In the next place, rationalism is to be judged in its own right apart from these other types of professed Christianity. A few suggestions only can be offered in this article. Rationalism has the merit

of insisting that the universe is a unit—this world and the next, earth and heaven, are inseparable and are governed by the same laws. The truly moral life is truly natural to man, and the most truly natural is the only supernatural. The whole universe is as sacred as any part of it. Religion and morality are ultimately one. The universe is a field of moral discipline and science is a product of the moral imperative. If Christianity is true, it must be true to the universe.

But rationalism as a type of Christian theory is dependent on those historical forms of Christianity which it criticizes. It is critical rather than creative. It bases its interpretation of Christianity on assumptions derived from speculation and not from the Christian traditions. Hence these traditions are a problem rather than a source of comfort. Rationalism is accurate in aim, but is cold and forbidding to the tempted and tried. It may be free from hallucinations, but it lacks inspiration. It may be free from fanaticism, but it is lacking in the spirit of religious enterprise. While it seeks to satisfy the demands of intelligence it cannot arouse deep emotion or enthusiasm in the masses. It is ultimately aristocratic.

PREACHER AND DEMOCRACY

REV. GEORGE LAWRENCE PARKER
Somerville, Massachusetts

We hear much about democracy in these days, and we may well hear more. How does it concern the preacher? If we consider this relationship superficially, it may be simply a matter of rhetoric. If we consider it seriously, such a relationship is among the most vital conditions under which the preacher works.

De Tocqueville, that keenest of all critics of American life, gives expression to the thought that in a democracy religion must have far more influence over the people than in countries under monarchical rule; for, he asks, having no ruler on whom they may ultimately depend, where shall they find any dependence at all if they depend not on the Deity? Wiser, truer words were never spoken. Democracy may be said to be the ultimate test of man's religious consciousness. If of our own free choice we enthrone God, superior to our freedom and controlling our liberty, then the sense of God in the soul has conquered its last enemy. If in America, where everyone may do that which is right in his own eyes, we in our individual lives actually give supreme authority to God; if without law, without state church, without external push of any sort, we shall yet enthrone the spiritual Being as above all else, then, truly, religion as such has stood the acid test. And no further proof is needed that man can survive without religion as little as he can survive without food and air.

Somewhat of the same idea is suggested by Professor Peabody in that searching book of his, *The Christian Life in the Modern World*. He finds

that in all ages there has been a tendency in organized religion always to justify, in practice and preaching, the existing state of society. The church and the priesthood are more ready to declare that the *status quo* is exactly "after the pattern shown in the mount" than to publish the free and untrammelled truth for the spiritual sustenance of men's souls. The Vicar of Bray, with his "whatsoever King shall reign I'll still be Vicar of Bray, Sir," is not a very greatly exaggerated type of the church when at low ebb. The temptation is very strong; the enemy pulling in this direction is sometimes irresistible. All of this leads Professor Peabody to ask if, after all, religion, at least in its organized form, is not just "the transcendental reflection of our existing social order." We, in other words, wish to keep our life about as it is, and so we moralize it and cast over it the proclamation of God's approval. So evil becomes incrustated and safe.

Now, the one greatest foe to all of this, the chief enemy to the religious intrenchment of evil, is democracy. Its spirit of advance, its right of protest, its free speech, its emphasis on the individual, its aspiration that every man should stand at his true value—

these things make democracy to appear like the moving, stirring, living current in the stream which prevents the ice from imprisoning the water. Democracy never wishes things to remain just as they are. Even the party divisions and party control, as bad as they are, have this much to say for themselves—that they prevent at least about half of the people from thinking or saying that their souls are satisfied with the “transcendental reflection” of our present social condition! It might seem that the fact that a part of the people are always dissatisfied saves religion from the great danger that Professor Peabody points out. And the outlook is still more hopeful if we remember that though a part are always dissatisfied, yet, to use a paradox, they are contentedly dissatisfied. They are dissatisfied, as it were, by their own vote. And thus under the constant changes of democracy the true search for, and experience of, God continues. We have no “order” which is “in order” long enough to give us a transcendental reflection of itself as our religion.

Now it may seem a far cry from this introduction to the simple matter of a minister in his parish. It may seem a very long deduction to say that these suggestions are part and parcel of the problems which face every preacher in parishes large or small. But the connection is close and our logic holds. The vast majority of problems in the work of the whole church and in the single parish are problems that center about the workings of the democratic principle. The minister of today who has not penetrated to the basis of the democratic idea cannot be either mod-

erately contented in his personal experience, nor moderately successful in his contribution to the progress of the Kingdom of God.

The very first question between a church and the minister is that of influence. There is a constant play for the balance of power. It is not always a conscious contest, but it is always there, always real. The church is human, the minister is human. But the minister professedly stands for the divine principle in life. Can he make that divine principle prevail as the constant, common, ever-present standard in the church? That is the vital question. In former days he could impose this standard from above on the people. The monarchical ideal prevailed in government, and the people accepted it in religion and church. The word of priest or even of early Protestant preachers was a dictum of power. The language of Luther and Wesley is the language of men fresh from kings' courts. The germ of democracy is there; that is their glory. But the practice of democracy as we know it, a thing known of the pew as well as of the pulpit, was not there. And the same thing is seen in our early New England theologians. By the power of a monarchical conception they established a sort of theocracy, which in some degree still exists. And, though we cannot dwell on the point, we cannot fail to see that their ideas of parish government were the most potent of all in the formation of our democracy. Their theocracy was passed on to the people and became democracy.

Let us revert to our point, then. The question of chief importance in the

minister's life today is, "Can I really influence toward God these people committed to me; can I really be a factor in their lives? Can I, almost unconsciously, change their lives from evil to good, from goodness to greater goodness? Can I gradually bend this tree, as old as it is, toward new and higher ideals? Can I be of efficient power in their lives and thoughts?" And from this the question goes on in other directions, all very practical. Can the minister, just one man, stand, year after year, above and against the lower ideals of the community as represented in the church? Will he change the church, or will the church change him? Will he be able to hold up Christ's ideals no matter whether few or many follow them; or will he finally come to transcendentalize the existing parish and community life, and preach that as the evident will and purpose of God? It is the question of influence. It is today fundamentally a question of democracy. Every minister who reads the papers can trace his own experience in the experience of America's chief executive. Dissensions in the cabinet are duplicated in the standing committee of every parish. Contests between the President and the House, even while both seem striving for the best interests of the nation, are the minister's frequent and almost daily experience. Lack of lay leadership, again, is as evident in government as it is in churches, and vice versa. And all down the line of parish life the preacher must often appear to himself to be more like a president than a preacher. In a suburban church he often appears to be the president of a social club; in a country

church, the president of a grange; in an institutional church, the president of a manufacturing plant or a corporation. Under all forms the presidential ideal is ready to swallow up the prophetic passion, until the minister is ready to cry out with new anguish and new meaning, "Who is sufficient for these things?"

But there is some hope if the minister will more truly define this word "influence." The trouble is that we have wanted to exert a monarchical type of influence, remembering the authority of an older day of preachers. We have wanted to say, "Thus saith the Lord," and to hear the people immediately cry "Amen." We have forgotten that as everything else has suffered the sea-change of democracy, so has the subtle matter of personal influence undergone a transformation. Of course, influence is still influence, but the method and form of that great thing are far other now than they used to be. Influence has become democratized; and the hope that is left to us is that to influence anyone today in any good direction is a far more fundamental, even though a harder, thing than in former days. The preacher who today gains any real sway over his people does it not by any fiat of divine or dogmatic power; he is influencing free wills, not obedient servants. If he wins any authority at all, it is won by the democratic principles of persuasion, basic truth, appeal to life and heart and reason. He must win it by sacrifice of his own patience and almost his own soul. He cannot command from above; he must be admitted as a friend. His only arm of attack is the persuasiveness of the gospel rather

than its power, or rather its power clothed in the garments of persuasiveness. His is the hard, democratic task of shining like a lighthouse, radiant for small schooner and ocean greyhound alike. His the democratic task of speaking truth so that the high-school boy will understand and the learned jurist be won likewise to free, self-chosen obedience.

In winning his authority the parochial minister need not expect an easy time. After all, he must remember it is not authority but influence he wants. And he must remember that long before he came to his parish there was, and is, an influence of habit, of tradition, of social rating, or even of one man or a group of men, which was supreme. If the preacher is a true democrat, I believe that he will not directly attack such authority. His better way is to create in the parish a common, that is, a democratic, desire for greater ideals than this former influence or any wrong influence can supply. If he creates wants which he alone can supply, that is, which only Christ through him can supply, then the people will gradually and of their own accord turn to him to fulfil that need. And that is the crowning experience in a minister's work! Blessed and never to be forgotten! He has made the people choose the things of God of their own free will! He has been an influence among free souls in an age that calls itself democratic and brooks no word of exterior command!

In this path the preacher of today will meet democracy rampant. He will meet it in clothes of its own making, and he will meet it disguised, a wolf in sheep's

clothing. He will meet the committee who will halt and balk and kill progress because they do not yet think "the people in the church are ready for it," "they won't support it." Yet all the while he will know that the people will support it, for he has talked with them from house to house and the committee has not. Here is where the power of pastoral calling enters. Pastoral calling, personal acquaintance with the people and their needs, is the holy democratic principle which will come to the preacher's aid against the unholy democratic principle. If he has used it for high ends, it will come to his support when he seeks to make that high end the real law of his entire church. The man who neglects it has not penetrated to the democratic basis of influence.

The minister will, to repeat, meet democracy in all guises and disguises. The only cure for wrong democracy is real democracy, and the only cure for too much of it is more of it. Let him proceed along that line in spite of all, and the end is sure. He will meet the "church boss"; but let him give the "church boss" his due, convert that sway to high purposes if he can, but if not, then create a conversion among the church's ideals that will naturally unseat the "boss." It is a hard task; but all tasks of a real Christian democracy are hard. Full success may not always be won; but entire successes are not frequent in a democracy. They can be very frequent, however, in the life of any minister whose democracy is unflinchingly guided, controlled, and softened by the democratic type of influence that Jesus showed us. I say

"softened," for our constant danger is in making democracy as hard as any other kind of influence.

Other true forms of democratic opposition will meet the minister; the inertia of a large body of people, the difficulty of finding out what the people really can do or want to do, the uncertainty of a vote even after you have secured it (notice the Senate submarine vote in March on the Gore resolution!), and the practical changes of fact from day to day which render public opinion in the parish unstable—all of these are worthy and true displays of democracy. The minister can no more oppose them by dogmatic power than he can change the stars in their courses. His far more glorious and influential task is patiently to watch all these, but above all to pierce below them to the mind and heart of his people until they shall realize that in all changes, of fact, of possibilities, of parish opinion, he stands for one and only one thing, and that is the will of Christ for the community expressed through the church—the democracy of God.

Oppositions to democracy falsely so-called will also meet him. Some of these we may hurriedly name. Some people will like him; some will dislike him. This latter choice is a free choice in a democracy, and it will hinder the preacher's work undoubtedly. It is democracy in reaction instead of action; it is kicking instead of pulling. But the most un-Christian and undemocratic thing the minister can do is to kick back. He must as a true democrat give even kickers their right to kick. Many people, no, perhaps only a few, will feel

toward him as expressed in Wordsworth's classic type:

I do not like you, Dr. Fell,
The reason why I cannot tell;
I do not like you, Dr. Fell.

This is hard, but the minister of Christ must be as true a democrat as Mr. Lincoln was. Someone came to Mr. Lincoln one day and said, "Mr. President, Stanton says you are a fool." "Well," said Mr. Lincoln, "it must be so; Stanton is nearly always right." That was not only Christian and democratic, it was the only path to peace for any man engaged in great undertakings. It was magnificent homiletics! Just so must every minister bear the false attacks of an overdemocratic democracy. He must bear it when he finds that now and then the opposition of parents lessens even his influence with the children. Here true love will win for him a way out. He must bear it when he sees it in his Sunday congregation. Everywhere he must bear it, that is all. And if it be really a part of the yoke of Christ he will find at last that the yoke is easy and the burden light.

The hardest place in which the minister will meet modern democracy is in the appeal to individuals to accept personally the Christian standard of faith and living. In the eyes of young and old he will meet that look of surrender which our free training has taught us all; the look that says "I don't have to if I don't want to," "You really can't *make* my will yield to Christ." And the minister's heart will fairly break as he realizes his powerlessness. He will almost long

for the days to come back in which the terrors of visible flames of fire might be called in to aid his plea, or the monarchical authority that could say, "Thou shalt." But that day has gone. The preacher pleading for Christ knows that the eyes of citizens young and old will not now lower their lids in surrender even to Christ until He first wins their free consent. The lips of free voters will not acclaim Him as their king until, in democratic fashion, they "are fully persuaded in their own mind." At times, of course, there comes a splendid, quick surrender, under stress of emotion or quickening, but even there the longer process must be the cornerstone, or the surrender will lack moral stamina and character. We would not overstress our point here, but no pastor can fail to see that many times his appeal is rejected, not because the hearers do not believe, but simply because the habit of democracy has become so entirely their fixed habit of thought that they do not know how to yield; they do not, literally, know how to surrender their minds to any ideal or thought or purpose in any serious, permanent way. Our modern democracy emphasizes all things equally until a *supreme* claim is an unknown and unheard knocker at our door. "Wolf, wolf," is cried so often that we pay no attention. So many things claim supremacy that when Christ really claims it we cannot hear. "Lo, here is Christ; lo, there is Christ," is cried aloud when all the while he is knocking within. Ah, how truly he pictured the fascination and claims of modern democracy! Minds accustomed to rate as of equal importance all the

things seen on the front page of the newspaper are poor soil in which to plant the one and only important seed. Minds accustomed to rate the latest divorce or the newest moving-picture hero on the same level with the tragedy of the Marne and Verdun—these are dull hearers before whom to declare that Christ's claim is unique and supreme. It is not the fault of the mind, as such; it is the habit of democracy, on its darker side.

Yes, on its darker side! For, after all, and here we reach a truly great conclusion, these unyielding eyes and hearts of the spirits in a democracy are right! Think of it! They are right in their very obstinacy! They are right when they say, "Unless He wins me by compulsion, unless He wins me by a force of beauty that I cannot resist, His winning me amounts to little." They are right. The Master even in his earthly career asked for no obedience unwillingly given. He drove grudging loyalty far away from him. He let the beloved, rich young man turn away with his great refusal. He almost brusquely repelled the man who glibly said, "Lord, I will follow thee whithersoever thou goest." Wherever we look we find that Jesus worked solely on the democratic principle. He wanted only those who wanted him. Is it any wonder that he has become the cornerstone of modern democracy? Is it any wonder that men turn to him for freedom, but will not turn to him by any compulsion except their own? "Wist ye not that I could pray to my Father and He would send me ten legions of angels?" There spoke the great Universal Heart, giving up all power that he might gain real control.

"All this will I give thee if thou wilt fall down and worship me"; "Get thee behind me, Satan"; there spoke the kingly, compulsory, monarchical idea of God, vacating its throne that it might assume the higher throne of man's free consent. "He that cometh [of his own consent] I will in no wise cast out"; there spoke the world's first and only true democrat, the only true persuader of the will the universe has known.

If the minister is to exert any of his Master's real influence he must today

realize the democratic limitations of his work. But he must also realize that under no condition of life has the message of Christ had such fundamental opportunity as under our rough and ready democracy. We can no longer "transcendentalize our existing social status" and call it religion. We can no longer wield a scepter of authority. But more than ever we can proclaim the equality of all in Christ Jesus, and under many hindrances bend the free wills of men to fellowship with him.

ST. PAUL'S VIEW OF THE RESURRECTION BODY

REV. A. E. WHATHAM

Trinity Episcopal Church, Louisville, Kentucky

Discussions of the resurrection have not always been marked by sanity. It has been a field in which all forms of crude speculation have held sway. Strictly speaking, of course, a belief in some form of bodily resurrection is not confined to Christianity, but the Pauline view of such an existence surely is. Any thoughtful discussion of the matter is welcome.

In his work on *The Apostles' Creed*, Professor McGiffert asserts that St. Paul gives an "explicit denial that the flesh will rise again," since with this apostle "the resurrection is a spiritual, not a fleshly matter" (p. 166).

The same writer, in his work *The Apostolic Age*, says: "The resurrection of the body, of which Paul speaks at some length in the fifteenth chapter of First Corinthians, does not mean the resurrection of our present fleshly body . . . it means, on the contrary, the

resurrection of a spiritual body which is not merely the present fleshly body purified, but a body of an entirely different nature" (p. 134).

Preaching in Hereford Cathedral, Easter evening, 1915, Canon Streeter said, touching St. Paul's description of the resurrection in I Cor., chap. 15: "He tells us clearly that the body which we now have, that the body which is laid in the grave, is not that body which shall be but something else. Our earthly body perishes like the seed corn that is

sown, the body of the future is something new which God gives." He then explained the apostle's phrase, "spiritual body," as follows: "By spiritual, we usually understand the antithesis to bodily. It is almost as if he had said an unbodily body. At least he must mean an immaterial body."

In their commentary on Corinthians (ICC, p. 369), Robertson and Plummer say, "It seems clear that St. Paul did not believe that in the resurrection we shall be raised with a body consisting of material particles."

Other scholars might be quoted who give the same view of St. Paul's teaching on the resurrection, but the scholars named will suffice to show that the view given is definitely held by eminent writers. We shall now, however, quote the opinions of equally eminent writers who take a different opinion of St. Paul's view of the resurrection. Says Professor Milligan, in referring to I Cor. 15:44: "The words say nothing in either case of the material particles of the body. They do not describe them as being, on this side of the grave, gross, sluggish, ponderable, as on the other side, refined, quick, imponderable. For aught we know, the particles of the body in this dim spot of earth may be of the same nature as they shall be in the bright home of heaven. There is no need to imagine that they must differ in their essence; they may be only subject to a different law" (*The Resurrection of Our Lord*, pp. 19 f.).

In the "New Schaff-Herzog," we read, "The designation of the body as *pneumatical* does not mean that spirit forms its substance" ("Resurrection," IX, 496b); while the *International*

Standard Bible Encyclopaedia, on the same word says, "not spiritual in opposition to material" ("Resurrection").

On St. Paul's analogy of the seed sown, McClintock and Strong in their *Encyclopedia* say: "The apostle's figure was never intended to teach the precise mode of that transformation. The seed never really dies, nor any part of it. It is the germ atom that possesses vitality, and this simply expands and develops" ("Resurrection"). Thus Archbishop Bernard says on this figure: "We have an illustration which must not be pressed too closely. It does not imply that the writer believed that there really is, as it were, a seed in the dead body out of which the new body will be developed" ("Resurrection," *HDB*, IV, 235a).

Now of course this figure was never intended to teach that there is in the buried body a physical nucleus, something like the germ cell of the seed, which will form the link between the body buried and the body raised, although this is the view of Canon Bonney (*Christian Doctrines and Modern Thought*, pp. 110, 116). But Dr. Bonney is wrong, and consequently Dr. Bernard right, as the following fact tends to show. The Egyptians had, in a very practical manner, used this same figure which years later was adopted by St. Paul. In the tomb of Ma-her-pa-Ra, the fan bearer of Amenhotep II, it was found that grains of corn had been sown to signify the resurrection of the deceased. But the sole reason for which the Egyptians used this figure was to show that the life of a seed sown and destroyed yet lived again in the plant sprung from the said seed. They did not use it as illus-

trating the structure of the risen body, but only to show that an incorporated life apparently destroyed would yet appear again with a bodily, that is, physical, structure. That this is as far as they intended their analogy to go we see definitely in the fact that the Egyptians firmly believed in the "resuscitation" and "permanent survival" of the identical body buried (Breasted, *Religion and Thought in Ancient Egypt*, pp. 57, 61, 70; Sayce, *The Gifford Lectures*, pp. 167, 170).

As it was with the Egyptians, so it was with St. Paul. He too, as we shall soon fully prove, looked for a return of the same identical body buried, and his figure in question signifies nothing more than as used by the Egyptians, viz., that the same power that gives a physical body to the restored life of the seed can also give a physical body to the restored life of the deceased, since the one case proves the possibility of the other.

Now it seems to us that the reason which has prevented so many scholars from seeing St. Paul's figure in its true light lies in the expressions "a natural (*psuchikon*) body" and "a spiritual (*pneumatikon*) body," as used by him in I Cor. 15:44. Dr. Bernard characterizes these expressions as signifying respectively a body in which the soul is supreme and a body in which the spirit is supreme. Now this is true, but when he says that, in the first case, we have a body that "is adapted to be the organ of a personality in which . . . the soul . . . is supreme," while, in the second, we have a body "adapted to be the organ of a personality in which it is . . . the spirit which is supreme" (*ibid.*), this reconstruction of his words

being warranted in order to show their true sense, he, in our judgment, misrepresents the significance of these two expressions as used by St. Paul. The apostle is not emphasizing any thought connected with the structures of the respective bodies, that buried and that raised, but solely the thought of the ruling principle of either, on the one hand, the soul, and on the other, the spirit. Thus Bishop Ellicott explains this verse 14 as signifying that the body "is sown in a state in which the soul sustains the principal, and the spirit the subordinate, part, but that it is raised in a state where these conditions are exactly reversed" (*The Destiny of the Creature*, p. 112). So of this word "spirit," Laidlaw, referring to what he calls "the classic Pauline passages, I Cor. 2:11-16 and 15:42-47," says, "it is used as the antithesis, not to *sarkic* or *carnal*, as sometimes elsewhere, but to *psychic* or *soulish*" (*The Bible Doctrine of Man*, p. 93), by which he means, "a soulish man," otherwise, the unregenerate man.

From the evidence just produced we now see how very much astray are those scholars who, like Canon Streeter, explain St. Paul's expression, "a spiritual body," as this occurs in I Cor. 15:44, as signifying "an immaterial body."

But there is another reason which has led such scholars as Professor McGiffert, Canon Streeter, the Bishop of Exeter, Dr. Plummer, etc., to take the view of St. Paul's teaching of the resurrection body which we have shown they hold. This is the character of our Lord's risen body. Says Canon Simpson, "There was no difference here in the views of St. Paul and the evangelists" (*Illustrated Bible Dictionary*); while Professor Milli-

gan says, "Our Lord's Resurrection is the type and model of our own" (*op. cit.*, p. 18). Mr. Heard, however, denies that our Lord's resurrection is the type and model of our own, since our Lord rose with the same body that was laid in the tomb, "i.e., of the same identical particles of matter as the body laid in the sepulchre. . . . There is not any identity of particles in our case as in the case of the Lord's body" (*The Tripartite Nature of Man*, p. 294). Now upon what evidence does Mr. Heard come to these two conclusions, that is, (1) the character of our Lord's resurrected body, and (2) that of our resurrected body? With regard to our Lord he accepts the view that although our Lord rose with the same body which he took into the grave it was yet "transfigured and spiritualized in some way which at present is inconceivable to us." With regard to our resurrected body he says, "We shall hunger no more, neither thirst any more," and "We shall neither marry nor be given in marriage."

In the first place, however, it cannot too emphatically be stated that there was absolutely no difference whatever in either material or character of our Lord's resurrected body from what these had been before his death. Upon the ground that our Lord's resurrected body was "in some ways released from previous material conditions" (Bernard, *op. cit.*, p. 234a), it is the accepted general opinion that our Lord's resurrected body was changed from what it had previously been, in other words, that it was now spiritualized and glorified (Milligan, *op. cit.*, p. 14). But our Lord's body was in no way more released from material conditions *after* than it

had been *before* his resurrection, since, leaving out of the question the two occasions when he passed through crowds unseen (Luke 4:30; John 8:59), though there is no actual reason for our leaving them out (see Sadler's *Commentary*), we have the occasion of his walking on the water, and of his transfiguration (Matt. 14:25; 17:1 f.), two occasions when he was undoubtedly released from material conditions. But if so released *prior* to his death, there is no fresh evidence in such release *after* his death. When to this we add the fact that after our Lord's resurrection he still retained opened wounds in his flesh (John 20:27), wounds which were either in the process of healing or which would always remain as they were, either condition having no possible connection with a glorified body, we see that there is no adequate evidence for accepting as a fact the assumed change, but, on the contrary, much for dismissing it as a conclusion opposed to existing evidence. We maintain, therefore, that our Lord rose from the tomb with exactly the same body as that he took into it unchanged in any respect whatsoever.

We now come to the somewhat difficult matter of angels. Our Lord said that those who shall rise from the dead "neither marry, nor are given in marriage, but are as angels in heaven" (Mark 12:24). But what has this to do with the character of our resurrection? For, as Dr. Plummer rightly says on this statement, "Our Lord's utterance tells us nothing respecting the manner of the resurrection" (Mark 1:1, Cam. Bib.). It has, indeed, nothing to do with it, especially when an inquiry into the biblical conception of angels

shows us that they are not only viewed in Scripture as talking, eating, and sleeping like ordinary human beings, but also as marrying and having children, although this last was looked upon as a sin on their part (Gen. 6:1-4; cf. Jude 6; II Pet. 2:4; Gen. 18:2-18; 19:4; Driver, "Genesis," *WC*, p. 82; "Angel," *HDB*, I, 93).

We come finally to Mr. Heard's statement as to the children of the resurrection having neither hunger nor thirst, which he evidently sees in Rev. 7:16. But this passage gives no such assurance as Mr. Heard assumes, since it is taken from an Old Testament messianic prediction which speaks of there being plenty to eat and to drink for Israel, as Yahweh will then provide abundantly for them (Isa. 49:10 f.). We may compare with this our Lord's view of the establishment of the Kingdom of God on earth when he intimated that at that time he would once again sup with his disciples (Luke 22:18). This last point is connected with the New Testament conception of the Parousia, the Second Coming, which, as Schwartzkopff correctly says, is conceived of "as visible, that is, as essentially sensuous" ("The Prophecies of Jesus Christ"; "Parousia," *HDB*). We cannot enter into this subject here, as it would require a separate thesis for its adequate treatment. Suffice it to say that it represents that it is upon the present earth renewed (II Pet. 3:13), that the Kingdom of God will be set up, and that being here set up, its inhabitants will possess the same bodily form as we now possess, and take part in a similar economy to that which now exists, except that according to the statement of our Lord there will be neither marrying nor giving in marriage.

All such ideas, however, belong to an apocalyptic picture which has no foundation in fact, and therefore will never be realized ("Parousia," *HDBs*). In view of this, it undoubtedly seems strange that Mr. Heard should hold the idea that man's future body will be a spiritual body "which is embedded at present in the flesh, and inseparable from it, but which shall be recalled from the grave at the last day" (*op. cit.*, p. 335). We say "strange," because he assumes that this spiritual body is to have neither nutritive nor reproductive organs, and the angels of the Bible had both, as we have shown, although this fact seems to have escaped the mind of Mr. Heard (pp. 303, 309).

We have dealt so far with this scholar's views only as our criticism of them applies to these views as they are more or less held by other scholars. We must now leave Mr. Heard, however, with a reference to but one more of his statements. He evidently accepts Bonnet's theory that within our present body there is a spiritual organization invisibly pervading it, and he then says that this view "seems to be the first conception on the nature of the spiritual body which is at once philosophical and Christian" (p. 333). Dr. Budge, of the British Museum, however, seems to think that the Egyptians held a view of the resurrection body which appears to us to be somewhat similar to Bonnet's view as it is adopted by Mr. Heard.

We begin with Dr. Budge's statement, "It is hard to say why the Egyptians continued to mummify the dead since there is good reason for knowing that they did not expect the physical body to rise again." Immediately after this he attempts an explanation, concluding,

"The reason why the Egyptians continued to mummify their dead is thus apparent; they did not do so believing that their physical bodies would rise again, but because they wished the spiritual body to "sprout" or "germinate" from them, and, if possible—at least it seems so—to be in the form of the physical body" (*Books on Egypt and Chaldaea*, I, 170 f.). This spiritual body thus germinated from the physical body Dr. Budge calls the "sahu."

Now we believe that we can show that Dr. Budge is here absolutely astray as to what constituted this "sahu." If, however, we cannot do this, then here, in what Dr. Budge tells us of the idea of the later Egyptians with regard to the resurrection, we have an exactly similar conception to that which Professor McGiffert, Canon Streeter, Canon Bonney, etc., tell us was the view of St. Paul. This is a point of considerable importance. According to Sayce, the mummy itself is the "sahu," since he says, "The mummy or sahu has to be carefully distinguished from the Khat or natural body. The latter was a mere dead shell, seen by the soul, but not affording a resting-place for it. The mummy, on the other hand, contained within itself the seeds of growth and resurrection. It could be visited by the soul and inspired by it for a few moments with life, and the Egyptian looked forward to a time when it would once more be reunited with both its heart and its soul, and so rise again from the dead" (*ibid.*, p. 67).

Now we must confess that this explanation is not very illuminating, and we give it only because of the recognized position held by the writer. The mummy, we are told, is to be carefully

distinguished from the natural body. But the mummy is the natural body supposed to be preserved indefinitely by the process of mummification. It was the natural body swathed in bandages and doctored with certain medications to preserve it from decay. What then is the meaning of the statement that the natural body was seen by the soul without affording it a resting-place, while the mummy could be a temporary resting-place until risen from the dead, when it would be its final resting-place? The ambiguity of the whole passage is self-evident. Equally ambiguous, if not absolutely inaccurate, is another great scholar, the eminent Egyptologist Maspero in his statement, "The corpse was regarded as merely the larva, to be retained in its integrity in order to insure survival" (*The Struggle of the Nations*, p. 520). If the corpse was to be retained in its integrity in order to insure its survival, then it was not in any sense a larva, which is merely a temporary mask inclosing a future body, which elsewhere Maspero says is to be "made imperishable" (*The Dawn of Civilization*, p. 180). The mummy wrappings stiffened into the outline of the inclosed corpse by the medications represent the larva, and not the corpse itself. Equally unsatisfactory is the statement in the last edition of the *Encyclopaedia Britannica* (11th ed., XVIII, 967), that "the mummified corpse as a divine thing—not the mere Khat—was called sahu (an old word meaning 'noble') or ikh, which in the later period meant a spirit or demon." The Khat was the name of the natural body which, consequently, as enswathed in the mummy wrappings and medications, formed part of the mummy, and

so shared in the mummy's title of "noble."

Dr. Budge says definitely that according to the answer given by the Egyptian texts "the physical body did not rise again" (*op. cit.*, p. 167). But he is mistaken, that is, in our judgment, as this is based upon the statements of Professor Breasted (than whom as an Egyptologist there is no greater living authority), for the physical body *was* believed to rise again, and its mummification was the actual means of this resurrection. Says Mr. Hall, Dr. Budge's assistant, "In later times a theory was adopted according to which after three thousand years the several parts of man . . . rejoined his sahu, or noble and venerable mummy, which had been so long in solitary majesty in the tomb, and then the whole man rose again from the dead" ("The Dead," *ERE*, IV, 458*b*). But how was this rejuvenated but still enswathed body to rise? By the loosening and throwing off of its bandages, and other medications which had been used in the creation of the mummy (Breasted, *op. cit.*, p. 58), which shows that we were fully warranted in describing this incasing material as the "larva" in opposition to the corpse which Maspero describes as the "larva."

But Mr. Hall tells us that there was another theory in the making of the mummy, according to which "the sahu was not the actual mummy, but a sort of spiritual body which germinated in the Khat, or corruptible body, and sprang up out of it just as the wheat springs up out of the seed." This second theory as held by Mr. Hall is, as we saw, the sole theory of the mummy as held

by Dr. Budge. We do not think, however, that either Mr. Hall or Dr. Budge has any evidence whatever to warrant his assumption that the Egyptians held any such view of the mummy as this second theory indicates. The evidence produced by Dr. Budge for his conclusion he finds in two chapters of the Book of the Dead, the special passages of which he translated as follows: "I exist, I exist; I live, I live; I germinate, I germinate," and "I germinate like the plants" (*BEC*, *op. cit.*; *BD*, chaps. cliv, lxxxiii, secs. 18, 3, pp. 520, 268).

Now the conclusions of the first section as given by Budge himself reads, "I shall wake up in peace; I shall not putrefy; my intestines (?) shall not perish; I shall not suffer injury." The title of the first chapter as given by Budge runs, "The Chapter of Not Letting the Body Perish," and as given by Dr. Charles H. S. Davis, "A Chapter about Not Letting the Corpse Be Decomposed," and this last scholar renders this section as, "I exist, I live, I have vigor, I wake in peace. No putrefaction, no surprise" (p. 178), from which we see that both renderings of the original text show definitely that what will wake and arise is not a spiritualized body germinated from the physical corpse mummified, but this physical corpse itself revitalized.

The second passage is rendered by Dr. Davis as, "I fly away among those of divine essence, I become as Chepera, I spring up as a plant, I am mysterious as the mystery of the tortoise" (p. 115); and in full by Dr. Budge, "I flew into being from unformed matter. I came into existence like the god Khepera, I have germinated like the things which

germinate [i.e., the plants], and I have dressed myself like the tortoise." Despite the difference between these two renderings there is sufficient likeness to show that we have here no reference to any supposed spiritual body of a deceased human being assumed to spring out of a mummified corpse like a plant springs from a buried seed. The entire reference is to the fabulous Benu Bird or Phoenix, describing how it sprang into existence as mysteriously as the plants grow. By the use of magical texts the deceased is supposed to be transformed into this fabulous bird, or into some other creature, a heron, a swallow, a serpent, in fact any creature into which the mortuary priest was paid by the friends of the deceased to transform him, that he might avoid the enemies bent on his destruction (Breasted, *op. cit.*, p. 296). There is here, consequently, no reference to any spiritual body which Dr. Budge assumes was expected to germinate from the mummified corpse.

As for Mr. Hall, all the evidence he gives for the existence of his second theory is the seed corn planted in the tomb of the deceased, to which we have already referred. As we then said, however, all this figure was used for by the Egyptians was to show that as the life of the dead seed appeared again clothed in a physical body, so likewise the life of the corpse would again appear clothed with the old body rejuvenated, since the reappearance of this last was no more difficult to assume than the reappearance of the former. Says Breasted, "It is evident that the Egyptian never wholly dissociated a person from the body as an instrument or

vehicle of sensation, and they resorted to elaborate devices to restore to the body its various channels of sensibility" (*ibid.*, p. 56). The chief of these devices was the mummification of the corpse of the deceased, a custom which, as Professor Flinders Petrie tells us, belongs to the theory of "revivification" (*Religion and Conscience in Ancient Egypt*, p. 52). We have already quoted Breasted as referring to the throwing-off of the bandages or mummy wrappings that the revived corpse might have freedom to move. But the restored deceased was further bidden to throw off the sand from his face and to sit down and partake of the things provided, the bread, the beer, etc. (*op. cit.*, pp. 86, 132), which quite disposes of the idea that the deceased, upon his restoration to life, had a spiritual in place of a former physical body. The story of the resurrection of Osiris, as this is depicted on the walls of the temple of Dendera, a story reproduced by Budge with illustrations in his *Gods of the Egyptians* (II, 131 f.), should have been sufficient to show the impossibility of holding any such idea as this spiritual-body theory, since Osiris is first shown lying mummified upon his bier, and then without the mummy wrappings and ithyphallic, a characterization disposing of all ideas of a spiritual body, since here we see functions essentially human. As the temple of Dendera represents the latest of Egyptian architecture and ornamentation, we may dismiss the whole idea that the Egyptians had ever any other notion than that the resurrection body would be the identical body buried and now revived.

[To be concluded]

CURRENT OPINION

Has the War Discredited Christianity?

This question is used as the title of an interesting article by Patrick J. Healey in the *Ecclesiastical Review* for April. This writer regrets that at the outbreak of hostilities in Europe in the summer of 1914 calmness of judgment and moderation of speech on matters of public interest seem to have passed into abeyance. "The magnitude of the conflict was matched by the distortion of vision it produced," he says. In these early days the favorite theme among certain alarmists was the probable effect of the war on the Christian religion. Such phrases as the following were in common use: "Has Christianity broken down?" "A sign of the failure of Christian civilization," "Why we not only can, but must, continue to be Christians." The time was perilous, and it was not reassuring to find pilots deserting the sinking ship. Mr. Healey points out that the claim that the war spelled bankruptcy of Christianity implied that the war itself was to be without fruit. This was tantamount to taking a position in direct opposition to the view that the world would be enriched through the unprecedented sacrifices of the present, by a future of triumphant democracy, of extinct militarism, of an era of justice for the small and weak nations, and in the total elimination of secret diplomacy and caste rule. Another view of the author is that those timorous persons were in error in "thinking that the welfare of the Christian religion was bound up with the highly developed social and material civilization of the twentieth century." He says: "Christianity is not necessarily wedded to any form of historic civilization." Positively he maintains that the industrial and social and educational revolutions, the story of the conquest of space and time, of steam and

telephone and telegraph and aeroplane and electricity, should be read in the light of the revelations of social injustice and of poverty and crime and discrimination as disclosed in social statistics and surveys. As he says, "from the standpoint of Christianity a social system in which one-third of the population of the largest city in the world lived in constant poverty, and in which most industrial cities could show equally deplorable conditions, stood badly in need of reform and regeneration." The writer confidently expects that the sufferings of the fathers in this present war will mean that their children will have a freer and fuller field in which to do the will of the Father. But the most encouraging thing that is to be said from the viewpoint of Christianity is that it is not necessary to wait for the verdict of time, for already observers in all countries have reported that the war has revived the instincts of religion in the hearts of men, and the old saying that suffering brings humanity to the foot of the cross has been abundantly verified. He quotes Professor Eucken as having said:

Christianity will condemn as immoral a war which has its roots in covetousness, in love of conquest, or in envy, with the same resoluteness that it passes a favorable ethical judgment on a people that defends itself against injustice and protects its holy possessions.

The Eschatology of the Fourth Gospel

Edward Grubb, writing in the *Expository Times* for April, thinks that there has not been enough attention directed of late to the eschatology of the Fourth Gospel. He understands that this Gospel is an idealized picture of Jesus as the incarnate Logos, worked out on a basis of historic facts and intended to bring out what the author believed to be their inner and spiritual significance. He also understands that the author of the Fourth Gospel represents the

most enlightened section of Christian thought at the close of the first century. Mr. Grubb takes exception to the view frequently held—namely, that in the Fourth Gospel, apart from two passages (John 5:28, 29; 21:22, 23), the apocalyptic and eschatological element disappears. He thinks that it is more accurate to say that this element is transmuted by fusion with the great conceptions of the writer. Broadly speaking, this means that the inward and spiritual replaces the outward and spectacular. Eschatology is transfigured, and its terms revalued. He understands that the recognition of Jesus as the Messiah acts in the thought of the author as a stage toward belief in him as the Logos or Son of God. The Kingdom idea is preserved in its future significance, but emphasis is also placed upon the present Kingdom. Indeed, he thinks that the ideas of the synoptists have been transformed by virtue of being taken up into the great conceptions of the Fourth Gospel. This transformation of ideas he thinks is illustrated in the use of the terms “judgment” and “glory.” In the Synoptics the term “judgment” is used to convey the idea of a mighty event in the future, but in the Fourth Gospel the term is used to indicate an ever-present function of the Logos. The term “glory” no longer means merely something he is about to win when he is manifested as the Messiah; it is something he has temporarily abandoned “by descending out of heaven,” but which he is to regain. The “glory” of Jesus is the exaltation and victory that comes through humiliation and death for men. In other words, the real “glory” of Jesus is the manifestation in him of the divine character. Furthermore, the crude millennial splendors of the Synoptics are replaced by the coming of Christ by his living spirit into the hearts of his true followers; it is into this that the Parousia has been transformed. The amazing conclusion which the writer of this article

arrives at is that the earlier writers of the Synoptics did not fathom the depth of those sayings which they reported, while the Fourth Gospel gives a clue to what lay behind the imagery in which Jesus clothed his thoughts of the glory he was to win through death and of the victory he was to achieve by perfect obedience.

The Development of Christian Institutions and Beliefs

Under this caption Alfred Fawkes has written a credible article in the *Harvard Theological Review* for April. By way of introduction to the matter under discussion the writer makes clear the distinction existing between logical development and real development. The former is the explication of the content of a notion, and nothing new is added; it is the kind of development that is fostered by the theologians of Roman Catholicism. The latter supposes a change in us as well as in the notion, and the origin of the process is the unity of origin and direction, but not of content. Having attempted to make plain what real development means, Mr. Fawkes proceeds to show that the institutions and beliefs of the church are the product of real development. He takes pains to direct his readers to the fact that the development of the church has been unceasing, but that the development has not always been equally steady, for there have been times when the development has been catastrophic. In tracing the reconstruction that has accompanied this development the writer starts with the eschatology of the early Christians. He significantly remarks that the ethical interest of eschatology is as important as the theological. He says of present-day ethics: “The criticism of ethics is still in the making. It has to be thought out and to justify itself, to find its proper methods and form.” He credits the modern emphasis upon the eschatology in the New Testament with having taught an important lesson to

modern New Testament interpretation—namely, that it is hopeless to attempt to understand primitive Christianity till we have ceased to look at it from the standpoint of the Christianity of our own day. He thinks that primitive Christianity had three main features: (1) enthusiasm, (2) the belief in the Parousia, (3) the opposition between Palestinian and Pauline religion. This primitive Christianity was short-lived; before the middle of the second century it had disappeared so completely that it is difficult even to imagine it. The reconstruction which followed was radical, and Christianity ceased to be what it had been and became what it had not been. Mr. Fawkes holds the opinion that no later construction of Christianity can compare either in extent or in significance with that which took place when the New Testament community developed into the church of the Fathers. After tracing the development of the church through the Reformation and the illumination he reaches our own time, when the question of development has again become one of the first importance. He finds himself in the position where the old does not satisfy and the new has not yet come to be. He says: "The old stars are set; the new are not yet risen." In his discussion of the requirements of the new development he says: "What is essential in Christ is neither speculative subtlety nor historical detail, but the divine mediation." He thinks that for the new development the sense of the community will play an increasingly important part, for already it has become to us what the proof from miracles or prophecy was to former generations. He regrets, however, that Protestantism tends to lose sight of this important factor while Catholicism tends to emphasize it. Mr. Fawkes says that the religion of the future will differ widely from that of the present. The simultaneous movement of thought in all the churches is calculated to excite the attention of the observer as were

the signs which announced the shattering of the imposing fabric of European society which took place more than a century ago. He applies the words of Burke to the new situation:

If a great change is to be made in human affairs, the minds of men will be fitted for it; the general opinions and feelings will draw that way. Every fear, every hope will forward it; and then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of Providence itself than the mere designs of men. They will not be resolute and firm, but perverse and obstinate.

Thoughts on Infant Baptism

Professor H. R. MacIntosh, writing in the *Expositor* (London), for March, prefaces a discussion on infant baptism with the following: "The simplification of theology which began long before the present war is likely to proceed at an accelerated pace when the great struggle has died down, and men are remodeling their lives. Strong tendencies will then operate to expel from the creed or practice of the church every element which cannot be put in a direct relation to Christ and his redeeming influence." The remarkable thing is that after such an analysis of the trend of modern thinking the writer proceeds to say: "And if this should happen, one of the first doctrines to benefit by sharpened appreciation may well be infant baptism." A perusal of this article reveals the fact that Professor MacIntosh takes a frank, but unusual, position in respect to the doctrine of infant baptism. He grants that the main argument which has been commonly urged against the practice of infant baptism has the burden of evidence in its favor—namely, that infant baptism is not enjoined in the New Testament, nor is there any New Testament record of its prevalence. He does not admit, however, that infant baptism is discordant with the meaning of Christianity. Contrary to this objection he says: "Infant baptism is simply the form

of baptism to which the church was led by the progress of its experience illumined by the Spirit, and its justification consists in a complete harmony with the interior sense of the Christian Gospel." Professor MacIntosh says that one who has been reared in a Christian home can give account of his baptism as follows:

"God," he may say, "anticipated me with his goodness, placing me from the outset in the bosom of the Christian people, who look to Jesus in faith. He met me at Life's threshold and by the pledge of this sacrament declared me to have an interest in that love of his which Jesus represents, announcing that for me there was a great inheritance awaiting, which should be mine in proportion as I accepted it. He held forth to me, even then, the blessings that are in Christ, and this offer he confirmed and sealed by the appointed sign. I am able to look up and remember thankfully that I have never been a stranger to the love of God."

The Eschatology of the Second Century

Frederick C. Grant, the writer of an article in the *American Journal of Theology* for April, entitled "The Eschatology of the Second Century," has set himself the task of presenting the doctrines of eschatology as they are to be found in the writings of the second century and to suggest a solution to the question involved in the relation of second-century eschatology to primitive Christian eschatology. The writer of this article dwells upon the importance which is attached to the bearing which eschatology has upon the interpretation of New Testament literature, and favors the view that the eschatology of the second century throws light upon the history of such thought and feeling in the first century. He explains that the field of his investigation begins where the New Testament leaves off and ends with Irenaeus. The eschatology of the second century starts with the assumption that it was the purpose of God to foreshadow before men some of the secrets of the future.

Various conceptions of the end of the world were entertained, as, for example, that the world would gradually wax old as does a garment and fall into decay or that it would be consumed by fire. The conception of Anti-Christ, whose activities were to precede the Parousia and the last judgment, was present. The doctrine of the second advent of Christ was a permanent and indispensable element in the eschatology of the second century. It is stated that the fact of Christ's coming in glory to judge both the quick and the dead was nowhere questioned except among the Gnostics, and that to deny the "hope of his coming was to cease to be Christian," even as in the first century. The resurrection and the last judgment were similarly unquestioned elements, and the last judgment was to be pronounced upon the wicked demons as well as upon men. Following the last judgment was to come the final state of blessedness, which was understood to mean communion with God, company with Christ, and reigning with him in everlasting felicity. But it was not made clear what the relation of the millennium to the general judgment and to the final state of the blessed and the condemned was to be; it is difficult to know whether the dominant thought was with Barnabas in his view that this state of happiness merges into that of final bliss, or with Irenaeus in affirming that the promises of Christ require fulfilment upon earth. Mr. Grant is convinced that there is a confusion due to the combination of two conflicting eschatologies, one with a temporal Kingdom and the other with an eternal Kingdom, but this does not prevent him from thinking that the prevailing view of the final state of the condemned was one of punishment in fire and torment, and everlasting death. The intermediate state was not a universal belief. Thus it is held that the eschatology of the second century is definitely a continuation of the first-century eschatology, and without as much

change as is commonly supposed. The Christians of this period used the Old Testament as a norm for their theological thinking, and the New Testament writings were gradually being incorporated with them. Accordingly the writer concludes that Chiliasm is due, formally, to the twentieth chapter of the Apocalypse of John, but that essentially it is a continuation of the old apocalyptic speculations of Judaism.

Ritschl's Criterion of Religious Truth

Edgar S. Brighton, knowing that there has been no extended treatment of Ritschl's conception of the criterion of truth, has written such a treatment in the *American Journal of Theology* for April. At the outset the writer dispenses with two commonly accepted erroneous presuppositions: that the theological system of Ritschl was a closely knit, logical system in the strict sense, and that the center of Ritschl's thought is the value-judgment. The value-judgment was not the discovery of Ritschl, but was derived from Hermann Lotze. Mr. Brighton finds that there are three different criteria of truth implicit in Ritschl's thinking. The first is that which the community believes. Under this category it is argued that a Christian theologian must genuinely belong to a Christian community and must start from the presupposition of the truth of the community faith in Jesus. Theology, Ritschl understands, is disinterested objective science, the subject-matter of which is the faith of the Christian community, and the logical method of which is that of all the other sciences. This emphasis on the community faith is accompanied by a reduction of objective Christianity to a minimum. The writer says of Ritschl's appeal to the community faith: "Whatever is believed by the Christian community, expressing the social aspect of Christianity and its character as a historic movement founded by Jesus Christ, is true

and valuable for that community. Christian truth is not accessible to others. Such is Ritschl's outstanding attitude toward the problem of truth." The second criteria of truth may be stated thus: that is true which satisfies our active ethical nature. Ritschl rejects the traditional *testimonium* on the ground that it treated the self as passive. He rejects mysticism because it lacks ethical sanity. It is the pragmatic ethical criterion by which Ritschl is chiefly known, but this criterion, nevertheless, does not profoundly satisfy him. The third criterion is based on the view that what is given in experience is true. This shades into mysticism, and in spite of the rejection which Ritschl makes of it. The ultimate religious truth, as he understands it, is that which is given in the experience of immediacy and derives its value and its truth from that immediacy. In addition, there came to be a growing emphasis upon the feeling element in the highest experience. As Mr. Brighton says, "It seems clear that the general trend of his thinking as he grew older was away from the primacy of the will toward the primacy of the emotions, of what satisfies the heart." Ritschl rates experience above theory, content above form, and therefore the term "empiricist" is applied to him. But the writer of this article, while admitting that empiricism was Ritschl's strength and glory, argues that it was also his weakness. In this argument he mentions five directions in which he was limited thereby: first, it prevented him from understanding the only philosophers to whom he was willing to lend a hearing; secondly, it closed his eyes to the essential fact of the unity of self-consciousness and of truth as the expression of the attitude of a total personal life over against the world; thirdly, it led him to see the unity of the social group of the Christian community, which is much more hypothetical than the unity of the self; fourthly, it led him to a doctrine of deism, whereas

his Christian training led him to a doctrine of immanence; fifthly, it led him to a serious retrenchment of the missionary and evangelistic character of Christianity. In conclusion Mr. Brighton says: "Ritschl does not give us a satisfactory criterion of religious truth. But he has taught us, as his chief message, the fruitful principle that religious truth is primarily social."

**The Church and the New Democracy:
a Paradox**

Frances Evelyn Warwick has written in the *Bookman*, May, an article under the same title as that above. The writer lives in England and her brothers and relatives have gone to the trenches, some never to return. Under the press of the anxiety which is occasioned on behalf of her friends, added to her fear that exhaustion has overtaken many of the movements which were well under way in the direction of social reform, she has turned to find a haven of refuge in the church, but to her dismay and disappointment has not found it. She has discovered that the Anglican church has been turned into an agency of militarism and that the clergy have become recruiting agents. The effort of her article is to make it known that the Anglican church has missed its opportunity in this unparalleled national crisis to minister to the spiritual needs of the people and so fulfil the purpose of its existence. In her words:

Ministers of religion, even though they know it not, are on their trial just now, and in the near future a verdict will be given by those to whom they minister. In the memory of the living there has been no graver need for their services, never has the world held so many wounds that defy physical healing. It is a tragedy that with the vast increase of our spiritual needs there should be this sudden failure of spiritual solace, and the danger to the established church is a very real one.

The writer of this article pathetically describes the situation in England, when the men, upon whom the women and children and aged were accustomed to lean for support, were hurried to the fighting line in France. This was the time when the women could no longer turn to their husbands and sons for comfort and was therefore the supreme moment when the church should have revealed itself a light in the darkness and a comfort in distress, but, instead, on every hand it is acknowledged that the church has not fulfilled its primary function. In the face of this condemnation of the Anglican church the author states that nonconformity has proved the safety-valve and that the Church of England will be in the future, far more than in the immediate past, the asylum of a steadily dwindling minority. The writer is not advocating peace propaganda, but she craves for the spiritual lessons of the war and for some prevision of the conditions to follow. The complaint is also made that when the war started there were very definite signs that the time was not far hence when some of the social advances for which heroic souls have struggled would be realized. After the war had made its inroads and the spirit of the people was chastened, the church lacked the courage to assume the leadership in spiritual and moral reform. The writer of this article believes that religion has a function to perform that is of primary import, and, while acknowledging the importance of recruiting and other military services, she maintains that the duty of the minister is to respond to the high demands of his own particular calling. She speaks of herself as one of the countless multitude who came seeking the source of spiritual enforcement, but, like the others, has been baffled in her quest.

THE CHURCH AND THE WORLD

MISSIONS

India's Mass Movements in the Methodist Episcopal Church

The mass movements of India are built upon the caste system that has erected its impenetrable wall around particular groups of the Hindu people. Caste is observed by high-caste Hindus, and also among the millions who are underneath its terrible downward pressure and who are called outcastes by the orthodox Hindus. The caste system gives solidarity to the social groups of the lower classes and so binds the communities together that whatever affects part will ultimately affect all. It is precisely upon this sense of caste solidarity that the mass movement is established. Mass movement means the movement within a caste toward Christianity. In the *International Review of Missions* for April there is an account of the mass movement within the Methodist Episcopal church in India. In this article the writer, Bishop Frank W. Warne, states that the mission was established by his church in India in 1857. He describes six of the more important mass movements which have taken place during this period, with the result that there is now a baptized community of 386,000 and a waiting list of 150,000. The chaudhri movement is one of the significant movements among the Methodist missionary activities. It is a voluntary laymen's movement. The chaudhris are headmen in the caste communities of the Hindustani-speaking country. When they become Christians, they become leaders that they may teach their people. The chaudhris have proved to be much more efficient as native preachers than the paid mission workers. Furthermore, the people of the community give much more heed to the direction of the chaudhri than they would

give to a paid mission worker in their midst. A fundamental principle of this chaudhri movement is that the work is to be done voluntarily, and since this principle has been adopted, whereas heretofore voluntary workers were counted by the hundreds, now they are counted by the thousands. The method pursued in the chaudhri movement is practically the same as that pursued in other movements. But the mass movement presents problems that are not easy of solution. In the first place, the mass movement is found to be one of the best means of preserving the converts to Christianity against the persecution of their own caste within their own community. The object of the mass movement is to have the whole caste within a given community come to Christianity, and thus there is banded together a group whose interests are common and who are prepared to support each other in the common religious and social life. Nevertheless, the presence of a large number of new converts within the fold of the mission means that a serious problem has been confronted in the effort properly to educate them. This is attempted largely by the use of native mission workers. Again, the training of native mission workers presents its own problem. One of the significant things about the mass movement as described by Bishop Warne is the bearing it has upon group movement. They are nurtured in the hope that if the mass movements in the particular castes already affected are properly shepherded they will spread yet more rapidly among the many millions of the castes already touched, and then move up gradually through the great middle castes, until ultimately, along caste lines, they will reach the highest castes.

The Race Problem in South African Churches

An interesting discussion, over the name of E. Farmer, is to be found in *The East and the West* for April. The interest in the article centers about the problem which is confronted by the Anglican church owing to the presence of natives and Europeans in South Africa. The writer of this article points out that it is not long since the missionaries had to endure the opprobrium of both the native and the colonist, but that in more recent years this opprobrium has gradually been quenched until now the missionary in South Africa is given a place of popularity. The surprise in this observation is the judgment which the writer makes in saying that this change of attitude toward the missionary is due to a cause which we approve when we ought really to be ashamed. He has in mind the encouragement which is given the general social attitude in South Africa to make a thorough cleavage between the white and the colored races. He explains that theoretically this is not the policy of the church, at least among the higher officials. The fact remains, nevertheless, and finds expression in the very general tendency to build two churches side by side, one for the whites and one for the colored. Parish churches are built for the white people, and over and over again efforts have been made to have this set forth plainly in trust deeds. It is admitted that this method meets with popular approval and is the way of least resistance. It pleases the white people, it satisfies the native, and it simplifies the burden of the missionary. But the writer is strenuously opposed to this method of meeting the social problem as it presents itself in racial antipathy. His view of the matter is set forth in his own words:

Wherever we go, we tend to make racial churches. We pray for unity and deplore our unhappy divisions, and then proceed to make more on other lines. We are separated from

our Christian brethren on account of differences of doctrine and discipline, and then take our white Christianity, with all its schism, into other countries and there proceed to multiply them, intensified as they soon become by the factor of color.

The Progress of Christianity in India

As truly as India may be said to be a congeries of nations, it is today the confluence of many faiths. In the *Open Court* for March there appeared under the name of Chinmoy an informing article on the progress of Christianity in India. One of the creditable things about this article is that the progress of Christianity is given a setting relative to the progress of other religions which are in India. Prior to an intelligent appreciation of what progress of Christianity means in India it is necessary to know that before the advent of the British rule in India religious propaganda was part of the political administration of Hindustan and that coercion played a large part in conversion. Now every religious creed is free to propagate its particular ideas among the Indian people. Hinduism proper is characterized by cast-iron inflexibility and does not allow for any expansion from outside. This means that the Hindu is born and not made by conversion. It also means that numerically Hinduism fluctuates with the birth-rate. According to the census of India in 1911, the total population was 315,156,396, of which 217.3 millions, or more than two-thirds of the population, were Hindus. This represents an increase of 5 per cent in ten years. Buddhism, although it had its rise in India and is still the faith of more than half of Asia, claims in India proper only one-third of a million people; but there are ten millions in Burma and their numbers are increasing there. The followers of Mohammed number 66,700,000, or more than one-fifth of the total population of India, which is an increase of 6.7 per cent in ten years. Indian

Christians number about three and one-half millions, or 12 per cent of the population. This figure stands at 100 per cent increase in thirty years. The writer of the article regards the progress which has been made by Christianity as most remarkable, and he makes two observations—namely, that the Hindus have not been able to keep pace with the general rate of increase of population, and that the rate of increase of population is less than half that of the Teutonic races in Europe, but exceeds considerably that of the Latin races. Four reasons are given for the rapid progress of the Christian religion among the people of India: the

first is attributed to the devoted bands of missionaries, who have done their best to let in light where there was darkness before, and are always the true helpmates of the downtrodden people of the lower classes in their hour of misery and oppression; secondly, the Hindus have learned to regard Christianity without ill will and frequently display their sympathy; thirdly, the missionaries usually do not interfere with caste, but conversion means an accession of respectability; fourthly, the desire for material comforts is a strong motive leading many of the lower classes to embrace Christianity.

RELIGIOUS EDUCATION

Religious Education and General Education

The much-talked-of relationship between religious education and general education is discussed by Professor George A. Coe in the April issue of *Religious Education*. It is a commonplace among us that the processes and aims of religious education intertwine with those of so-called secular education. But what is the exact nature of this intertwining? At the outset the principle is laid down that the future supervisors of religious education, the authors, the editors, and, ultimately, the teachers must have at least as good a scientific, technical equipment for their duties as the corresponding members of the secular-school system. An everyday assertion of current educational theory is that the primary duty of the schools is to develop social attitudes, or, in other words, moral character. In spite of the fact that the main body of educational science has yet to gain a firm control of the process of moral control, religious education can profit from the advice that issues from the warnings against repressive discipline, and against the substitution of formal instruction in duties for moral experience and the training of the moral

will. But we are not to suppose that the business of the religious educationist is to transfer into the field of religious education precisely the methods of teaching or the standards of criticism that he finds in the university department of education. Rather are we to consider the extent to which general education erects the social-ethical purpose of education into scientific control of the teaching process, and to such extent the methods and standards may be transferred. Added to this transference there must be insistence upon reworking the methods and standards. As Professor Coe says, "we cannot be content to teach history less thoroughly than the public schools." There is danger that we may give place to the subtle temptation to substitute religiosity for command of scientific method. There are three branches of general religious education with which the supervisor in religious education particularly requires an acquaintance—philosophy of education, history of education, and the psychology of education. It would be desirable if religious education were co-ordinated with the larger interests of general education, but, inasmuch as religious education deals with original data and with

specific problems, we cannot reasonably demand at present that these departments of instruction should be sufficiently broad to compass the interests, data, and problems of religious education.

The Malden School of Religious Education

Some of the leaders of the Protestant community in Malden have responded to the challenge of modern religious conditions by forming a city board of religious education. The Malden Ministerial Association originated the scheme and named a city board. This board named the director and has general supervision of the work. Co-operating with this board there is a council of one hundred leading citizens, including all Sunday-school superintendents and leaders in education and civic betterment. The plan has been for this body to meet thrice a year to discuss the general program for community religious education. A city supervisor, in the person of Miss Grace Jones, has been appointed, and her services are given freely to any church or society wishing to standardize its religious instruction. Already a city school for the training of leaders has been established and is prospering. But the organization aims to make two more steps ahead in the near future, namely, the formulation of common educational standards for the guidance of the church schools, and the week-day religious school.

This city board of religious education co-operates with Boston University. The university provides aid on the directing and pedagogical side. Walter S. Athearn, who has recently been appointed professor of religious education in Boston University, and who has partly tested the scheme in Des Moines, is the man at the helm.

The weekly religious "night school" has been held in the parish house of the First Baptist Church on Tuesdays. The work commences at 7:30 sharp and lasts until

9:15, twenty minutes of this time being given for collective worship. Classes are conducted in the organization and administration of Sunday schools, in Old Testament history, in the life of Christ, in the Apostolic age, in elementary psychology, and in the history of moral and religious education. Enrolled in the classes there are 435 persons. These persons are drawn from 19 towns, from 50 churches of 10 denominations. The "atmosphere" of the classes resembles that of the best sort of schoolroom. There are examinations ahead and students completing three years' attested work are to receive diplomas.

Religious Education Association

The fourteenth annual convention of the Religious Education Association was held in Boston and comprised thirty meetings through the three days ending March 1. The theme announced, "Religious Education and the Coming World-Order," attracted widespread attention and drew out many striking statements from the speakers. Not only the focus of thought at the evening general sessions, but the programs of nearly all departmental meetings were based upon this theme. The evening meetings were held in Trinity Church, the new Old South Church, and Symphony Hall. All the evening addresses were of a very high order, while the impression which they made was greatly deepened by the dignity of the full service in Trinity and the splendid choruses sung by eight hundred voices in Symphony Hall. Many of the departmental sessions presented unusually strong programs, and the attendance was so large in some cases as to necessitate removal to larger auditoriums. Many present contrasted this convention with the one held in Boston twelve years earlier and spoke of the many evidences of the steady development of the Association's work and influence, especially in the development of its constituency and

the spread of its operations into every country in the world. Dr. Washington Gladden was elected president, succeeding Bishop Francis J. McConnell; Atlantic City was selected for the place of meeting in 1918. The addresses of this convention, practically all of which were of an unusual degree of interest and value, are to be published in the

magazine *Religious Education*. The customary Declaration of Principles expresses belief in a new and better social order based on confidence, good-will, and the spirit of service and co-operation, recognizing the will of God in the life and destiny of man and training its citizens to become members of an enduring friendship.

CHURCH EFFICIENCY

The Y.M.C.A. and the Soldiers

The Y.M.C.A. in the United States proposes to spend \$3,000,000 and to support five hundred men in the effort to render assistance to the soldiers who are to train themselves for military and naval service. The general plan of the Association is as follows: It is proposed that in every city and town where there is an Association there shall be organized a local Army and Naval Committee. Lists are rapidly being prepared of the Y.M.C.A. men, church members, and key-men in each regiment from which a nucleus will be formed for the work within each camp. Lists are being prepared of the names of available volunteers from which five hundred trained men may be chosen. At the present practically all Y.M.C.A. buildings have been thrown open to the troops. The uniform serves in lieu of a membership card. The permanent camps are to have, for each brigade, a wooden building of standard size, usually 40×100 feet and similar to those used on the Mexican border. In charge there will be a secretary, physical director, and moving-picture director with suitable equipment. The arrangements provide for religious services familiar to those acquainted with Y.M.C.A. work. The circuit services will be adapted for small groups of soldiers on guard duty. At larger centers the organization will become more elaborate. In connection with specifically religious work it is the policy of the Association to co-operate with the chaplain in charge. The

support which this heroic effort of the Y.M.C.A. is receiving is apparent from the response which was given the call in Chicago for \$150,000. At the present time something over \$183,000 has been provided for, and the City Park Commissioners have granted the use of Grant Park for military training. The students and faculty of the University of Chicago have contributed \$8,700, and Mr. Bickham, who has been in charge of the Y.M.C.A. work at the University of Chicago, has been chosen to organize the work of the Y.M.C.A. at Lake Bluff. The naval training station at Lake Bluff will be the largest training station in the world, comprising some twenty-one thousand men.

This work of the Y.M.C.A. is regarded as one of the important tasks which the war has thrust upon this country, inasmuch as it seeks to check the moral sagging that so frequently accompanies the soldiers' encampments and to guard against the vices that feed upon the army's vitals. The tremendous task which confronts those who seek to promote the religious and moral welfare of the soldiers commands the sympathy and support of all earnest folk. The recent exemption of the clergy from the President's draft measure bears testimony to the high importance with which the spiritual leadership of the people in time of stress is held. Major-General Bliss is quoted as saying: "I think that the work that is being done by the Association contributes more than any other single agency

to the contentment and good morals as well as good morale of the troops, and consequently to their good health." Major-General O'Ryan said: "If America goes to war, money can be turned over to the Y.M.C.A. with every confidence that it will be expended scientifically and along lines most acceptable to the soldiers."

Church Federation

An interesting illustration of a successful movement in church federation is to be found in a little pamphlet entitled, *The Federated Churches of Cleveland*, by Rev. E. R. Wright, executive secretary of the Federation of Churches of Cleveland. It is a résumé of the work of federation of five years. It is a really interesting and stimulating record of the power which churches can have when properly organized to bring the impact of their total force upon social and religious conditions. The experiment in Cleveland illustrates very clearly that church federation is rapidly ceasing to be an experiment and is becoming a fact.

Religious Attitudes and Church Efficiency

Ernest R. Groves has written a very suggestive article in the *American Journal of Sociology*, March, on the subject "An Unsocial Element in Religion." In this article the writer discusses two attitudes of religious life which issue in quite different kinds of action. He designates the one attitude with which he disapproves as narcotic. The other attitude, which he desires to foster, he speaks of as the moral engine of progress. He discusses these attitudes in their bearing upon oppressive inhibitions, the sense of limitation, disappointment, and sorrow and argues that the narcotic attitude regards religion as a refuge from the bitter facts of life. As he says of persons who adopt this attitude: "They look to religion for a removal of their keen sensitiveness to cruel fact, they drink into their souls a numbing spiritual potion as

other men for much the same purpose take physical poison . . . religion has for [these] defeated and distracted individuals the function that we know in these modern days belongs especially to neurosis." It is understood that the neurotic attitude accompanies other-worldliness and is productive of asceticism. There follows an interpretation of life which is morbid because of its indifference to the real facts of nature. He quotes Tolstoy as having said that there was a time in his experience when the aspiration of his whole being was to get out of life. It is worthy of consideration to note that the writer understands this narcotic attitude in religion to be alien to social service and to church efficiency. This is what he calls the unsocial element in religion. But the writer sees in religion something which is entirely different from this—namely, that social courage comes from the religious souls who get from their religion a love for the grapple with life, who attack that from which their sickly brother retreats. This approach is born of the effort to find spiritual enforcement, not to escape, but to face the defeats and setbacks of life. One's moral confidence depends upon the religious attitude one finds. Social progress comes from the religious attitude which provides a moral engine. The effort to promote church efficiency is the expression of this latter attitude in religion. As the writer says: "Modern life by a sense of the sanity of wholesome idealism seems more and more to be placing emphasis upon the productive type of religious experience."

Do the Rich Run the Churches?

It is charged often that the rich dominate the churches and that in this we find a great factor that makes for the inefficiency of the churches. In the *Watchman-Examiner*, April 26, Rev. Charles Stelzle discusses this briefly. He thinks this is a companion notion to the idea that the church stands for the present order of things, and that it is opposed to social and economic progress.

That the wealth of this country is owned by a comparatively small percentage of the people is generally known. Probably 1 per cent own 75 per cent of the wealth, while 70 per cent of the people own only 4 per cent of it. Along with this it is well to keep in mind that there are approximately forty millions of members in the churches of this country. The children who are too young to be members of the churches and the large number of friendly sympathizers who attend the services or assist the church would doubtless carry this number to seventy-five millions. Can it then be at all probable that the few who have great wealth are able to control this enormous company who are members or who are affiliated in some way with the church? The delegates to the great conventions and conferences of the churches are not dominated by the rich. That some legislation is occasionally passed that wealthy people can endorse does not mean necessarily that it is the product of their influence. When a poor man has qualifications that fit him for leadership in the church, he usually gets just as big a place as he can fill. The church is quick to use the man who is fit, just as is done in the commercial world.

The attitude of the Churches of Christ in America and of the individual national church bodies that compose this council is very clearly set forth in resolutions adopted by them in the interest of social and economic justice. They demand equal rights and complete justice for all men in all stations of life; the abatement and prevention of poverty; the conservation of health; a living wage for every industry, and the most equitable division in the production of industry that can be devised.

The churches are not supported by the rich mainly, but by men and women of small means. They are not maintained by the few large donations, conspicuous mention of which we see in the papers, but by the innumerable small offerings of the many.

Three delusions that relate to church efficiency should be corrected: that the church is run by the rich; that it stands for the present order of things; that it is supported primarily by the rich.

Factors Which Have to Do with the Decline of the Country Church

In the *American Journal of Sociology*, September, 1916, Anton T. Boisen gives a report of a special study of the country church made by him, covering five years and including five sections distributed in the states of Missouri, Tennessee, Kansas, New York, and Maine. About 12,000 persons are included in the study. Only those over fifteen years of age are considered. Church attendance is made the chief measure of interest in the church, but data are collected also on school training, financial standing, social activities, and other pertinent questions. We notice here only a few of the most striking facts and conclusions of this report.

The importance of the increase in tenancy as one of the chief causes of the decline in the interest in the church appears to be overemphasized generally. The influence of the church seems to vary inversely with the facilities for social intercourse outside of the church. The importance of the social factor must therefore be recognized. More than half of the men active in the church are also active in other organizations. Of those not active in the church, only 21 per cent are active in other organizations. The men upon whom the church has lost its hold are now, for the most part, outside of any organized social activity. So far, then, no other organization has taken the place of the church.

Church attendance was most general in the two sections in which the system of church management was least efficient. Apparently the influence of the country church is less where educational advancement is the greatest and where church management is most efficient. But in all of

these sections the better-educated classes were the most active in public affairs. Those of them who were engaged in social activity of any sort were also generally active in the church. Therefore the country church seems to be retaining its hold upon the more public-spirited and altruistic men of the community. The principal losses of the church were among those whose educational equipment was limited and whose social instincts were poorly developed. Among these no clearly defined reason could be given for not attending church. The reason was certainly not conscious skepticism, but generally indifference and disinclination, coupled often with moral laxity.

The most striking difference found in these five regions, and the factor that bears most directly upon the problem here considered, is the prevalent conception of religion. Where there was the least education, the conception of religion was "other-worldly" and church attendance was largest. While there existed along with this the social viewpoint, yet salvation was thought of chiefly as an escape from a future hell of fire and brimstone, and the church was looked upon as a mediator of a magical salvation rather than a generator of spiritual energy. Here also sectarianism was bitter and church federation very remote. Where education was the best and the socialized conception of religion was the most general, there was the least interest in the church. It would seem that in the process of liberalizing popular religious opinion the efficiency of the schools and of the churches themselves had worked, at least temporarily, to the disadvantage of the church. That the better-educated and the more public-spirited were still, for the most part, interested in the church, even if their numbers are not so great, constitutes a significant and hopeful fact. The old message of eternal punishment and a vicarious atonement had in it a powerful appeal. Cannot the hell of wrong habit, of diseased will, of misused

opportunity, and of guilty conscience be made just as real and just as vivid?

It should be kept in mind here that, while the facts set forth are illuminating and the conclusions of this study are of some value, the data upon which they are based are not sufficiently comprehensive to make them absolutely convincing.

Help in City Planning

The minister really cannot safely keep himself apart from the great movement in favor of the replanning of cities. The value of a "city plan" in the development of streets, parks, public buildings, zones, and transportation facilities is beyond question. Hundreds of cities are now considering the adopting of such plans. In view of this fact it is both practical and timely to develop other improvements which are dependent upon individual initiative and moral conviction. The city beautiful and the city efficient should become also the city filled with spiritual and social advance.

But such advance involves a program, and in this program are such essential matters as Americanization, child welfare, church co-operation, crime prevention, care of defectives and dependents, vocational guidance and education, civic music, city beautification, community housekeeping, housing, legal aid, public health, recreation, rural relations, social centers, social insurance, summer camps, unemployment. Recognizing this fact, the *Biblical World*, desirous of helping pastors who are concerned in aiding their communities, is establishing an informal department to which questions bearing upon this general subject can be addressed. This department will be under the general supervision of Rev. Myron E. Adams, who is already known as an expert in city planning. It might be added that Mr. Adams is just undertaking a program of city planning for Flint, Michigan. Questions should be addressed to him in care of the *Biblical World*.

BOOK NOTICES

New Wars for Old. By John Haynes Holmes. New York: Dodd, Mead & Co., 1916. Pp. xv+369. \$1.50.

This is a book of straight-out Pacifism, put with clearness of statement, deep earnestness, and profound confidence in it as the only permanent working theory for individuals and nations in their relations with one another. It commands attention and respect from the first page. The book contains ten chapters. The problem of Pacifism is clearly stated at the beginning. Then the logic and fallacies of the doctrines of force are taken up. Four chapters are devoted to "Non-Resistance." Then the author answers the questions, "Is War Ever Justifiable?" and, "Is Permanent and Universal Peace to Be Desired?" The final chapter is concerned with "The Duty and Opportunity of America To-day." Dr. Holmes does not hesitate to take extreme ground on the subject he is discussing. He says: "War is never justifiable at any time nor under any circumstances. No man is wise enough, no nation is important enough, no human interest is precious enough, to justify . . . war" (p. 282). There is no stronger expression of the unequivocal pacifist position than in this volume. Not the least interesting section of the book is the two chapters devoted to examples of non-resistance.

Christian Certainties of Belief. By Julian K. Smyth. New York: The New-Church Press, 1916. Pp. xi+123.

Four fundamental Christian doctrines, Christ, the Bible, salvation, and immortality, are stated here plainly and positively as they are held by the Swedenborgian or New-Church. In brief, there is one God fully contained in the divine-human Lord Jesus Christ (p. 12); the Bible is God's word, to be interpreted on the literal, intellectual, and spiritual planes (p. 51); salvation consists in making a person what God intended him to be through Christ (p. 57); immortality is a fact attested by the resurrection of Jesus, the conditions of which are best described by Swedenborg (p. 112). The author's attack upon the historical study of the Old Testament is poorly carried out. To call the earliest documents "Bibles" is absurd, as, for example, "there is not a word of direct testimony that any of the three alleged primitive Bibles (JEP) ever existed. They are nowhere named. Their existence is purely hypothetical" (p. 43). Of course, the "Scriptures are holy by virtue of the inner, divine meaning which they possess"; but "spiritual" interpretation is the mother of mischief in Bible study. The writer's style is clear and

interesting and he writes with the fervor of deep conviction. The book is attractively printed.

A History of the Family as a Social and Educational Institution. By Willystine Goodsell. New York: Macmillan, 1915. Pp. xiv+588. \$2.00.

This book is a genetic study of the family in its leading stages and by nationalities from its primitive forms to our own times. By "primitive" he means "such savage or barbarian groups as exist at the present time." Naturally the origin and meaning and forms of marriage, and the different theories connected therewith receive special attention at the beginning and appear all the way through.

Under the patriarchal family three leading types have each a separate chapter—the Hebrew, the Greek, the Roman. Then follows a chapter on the influence of early Christianity upon marriage and family customs in the Roman Empire. This leads up to the family in the Middle Ages, which in its turn is followed by the family during the Renaissance.

Then the treatment becomes more specific and takes up the English family in the seventeenth and eighteenth centuries, and, in the order of development, the family in the American colonies. The effect of the industrial revolution on the family now becomes an urgent subject. Thus we are led to a chapter on the English and American family during the nineteenth century.

In view of the entire history of the family what is our present situation? The answer to this question is given in a chapter of 38 pages.

That the present situation is satisfactory no one believes. What then shall we do? The concluding chapter gives the current theories of reform. The reader may take his choice, or in the light of history and present experience formulate a theory of his own.

The book comes under that class of writings known as Introductions, and it meets the requirements well.

Paradoxical Pain. By Robert Maxwell Harbin. Boston: Sherman, French & Co., 1916. Pp. xxi+212. \$1.25.

The technical use of terms in the title requires explanation. That kind of pain which in the end serves some beneficent purpose and makes a contribution to the constructive forces of life is called "paradoxical." The book is devoted to a discussion of this subject in three major sections which may be designated as

physical, intellectual, and spiritual. The third part occupies more than a half of the volume and is the most suggestive and clarifying. The author is a physician and has thought earnestly on the deeper aspects of the topic. He justifies the presence and function of pain in religion; he shows how temptation may be successfully met and made the source of strength and peace. This is not a theodicy; it does not attempt to make all suffering rational. But it is a stimulating discussion of the place of certain kinds of pain and struggle in the development of life and character; to this end it is useful in helping anyone who is trying to think his way through this complex and bewildering question. The work of the printer is well done.

The Mythical Interpretation of the Gospels: Critical Studies in the Historical Narratives. [The Bross Prize, 1915.] By T. J. Thorburn. New York: Scribner, 1916. Pp. xxiv + 356. \$1.50.

This book offers a detailed statement and an emphatic rejection of the views of those extremists who regard the gospel narratives as purely mythical. The writers chiefly considered are J. M. Robertson, W. B. Smith, and A. Drews. The material is not treated in its broader historical outlines, but atomistically, proceeding point by point through the gospels, beginning with the accounts of Jesus' birth and ending with the story of his ascension. In each instance the chief mythical view is stated, its absurdity is indicated, and the historicity of every item in the gospel narratives is as a rule stoutly affirmed. The author recognizes practically no middle ground between a wholly mythical interpretation on the one hand and a wholly historical one on the other. He makes no use of the results of modern critical study in the interpretation of the gospels.

How Christ Would Organize the World. By Ralph W. Nelson. Lawrence, Kan.: *University of Kansas News-Bulletin*, 1916. Vol. XVII, No. 10. Pp. 32.

Notice is here taken of this prize essay by a university student because of the subject and the sociological treatment given it. The title might better read: "Jesus and the Social Order"; or, "Jesus' Social Teaching Applied to the State." Jesus did not undertake to reorganize the world; nor did his teaching provide a program to that end. He did, however, enjoin certain fundamental principles of right living which, if put into practice by men generally, would bring about a new social order. Jesus made love the sum of his social teaching, which he interpreted to mean that all men were brothers together on a common plane, and

should be sympathetic, thoughtful, kind, forgiving, and helpful toward one another in all relations.

The writer shows by his point of view, his ideas, his language, and the literature he has used in the preparation of the essay, that he has received excellent sociological instruction at the University of Kansas. The science of sociology, when it can view Jesus' teaching historically and socially instead of dogmatically and homiletically, will find much meaning and power in the New Testament toward the cause of humanity, and a social order which makes for the total common welfare.

Quiet Talks with the Family. By Charles Edward Jefferson. New York: Crowell, 1916. Pp. 187. \$1.00.

Dr. Jefferson's "Talks" have won a place for themselves in the literature of modern Christian life by their clearness, insight, and practical character. He now adds another volume, quite the equal of the others, to this useful series. The nine subjects are: the family in general, fathers, mothers, boys and girls, grown-up sons, grown-up daughters, daughters-in-law, grandparents, and masters and servants. Dr. Jefferson's counsels and discussions are always sane and plain. He indulges in no false sense of human values. His ideal member of the family group always impresses one as a genuine human being in spite of his excellence; and the Jeffersonian virtues are attainable even if they are difficult to reach. Dr. Jefferson's crisp style is sometimes overworked until we are wearied by the tapping of his staccato accent. For example, p. 20 contains 16 complete sentences, in which 126 words are used, or an average of about 8 words to a sentence. Of these 126 words, no less than 98 are monosyllables. The high strings of the harp are overworked. We wondered why the first and last chapters were not broken by subheads. The book is well made.

The Gospel of Jesus. By Clayton R. Bowen. Boston: Beacon Press, 1916. Pp. 235. \$1.00.

We have here another highly interesting and useful attempt to gather from the first three Gospels a simple unitary picture of the life and teaching of Jesus. Professor Bowen occupies the chair of New Testament Interpretation at Meadville Theological School, and is an excellent New Testament scholar. A volume from him containing *The Gospel of Jesus, Critically Reconstructed from the Earliest Sources* awakens unusual expectations. He says that he has written the book to answer many inquiries as to what the scholars "make of the gospel of Jesus when their critical work is done." The

story of Jesus is told in ten chapters: (i) "The Beginning of the Gospel of Jesus the Messiah"; (ii) "Teaching the Disciples"; (iii) "Unbelief and Opposition"; (iv) "Healings and Parables"; (v) "Jesus' Way of Life"; (vi) "Thou Art the Messiah!"; (vii) "The Journey to Jerusalem"; (viii) "Teaching Daily in the Temple"; (ix) "The Last Words"; (x) "Jesus Lifted Up."

The method of the author is to consolidate the narrative of all three Gospels into a single account, keeping to the general Markan order, preserving in the main the archaic style of the A.V. and R.V., but shortening up the accounts considerably, and modernizing the diction in a small degree. An unsatisfactory chapter in the book is the second, where in only five pages the author puts together parts of the Sermon on the Mount with the two parables of the Unjust Judge and the Friend at Midnight, in an arbitrary miscellaneous arrangement of the sayings. A similar conglomerate is given in the fifth chapter. The miracle stories of the gospel are reduced to ordinary events by a thorough rationalizing process. But the birth and resurrection stories are put into an appendix, and called "the chief part of the more obviously legendary material." Indexes make it possible for the reader to locate in the book any particular gospel passage, and to observe what passages have not been used in the reconstructed narrative. Another part of the volume (pp. 134-210) contains "Notes" on the life of Jesus, as presented. Their purpose is to explain the author's selection and treatment of the canonical material, and to furnish a brief commentary upon the new text.

This kind of book and this interpretation of Jesus may be of considerable assistance to the general reader who is taking up the historical study of Jesus. There are fundamental historical problems of the Synoptic Gospels that go much deeper than this reconstruction suggests. And one doubts whether this detailed rationalizing of the miracles is the best way to explain them; certainly it takes the meaning and force out of them as understood by the first Christians.

The Book of Revelation. By John T. Dean. New York: Scribner, 1915. Pp. 191.

A new volume of the "Handbooks for Bible Classes," which has to its credit many useful manuals for the general reader. The Book of Revelation is no longer a mystery to the New Testament scholar, who now knows how to account for and to understand its dramatic ideas and expressions. Like many another book of Jewish religious thought, and like many a passage in the Gospels and the Letters of Paul, it sets forth the vivid eschatological faith of Judaism and primitive Christianity in the first century A.D. The intense dissatisfaction with human sin and world-evil led these people to believe ardently that God was about to inter-

vene by his divine power, to overthrow all imperfection, and once for all to establish perfection in a new age, when the Kingdom of God would fulfil righteousness upon a renewed earth free from sin and evil. The Book of Revelation gives this vivid, realistic expectation of the Christians a classic expression. The fierce condemnation of the Roman Empire by idealistic Christianity here burns hotly, and hopes blindly. We read the book but little, and we find its doctrinal and homiletical usefulness quite limited.

But some will wish to study out the historical origin, meaning, and function of this striking book. To them the present volume may be a competent guide. A full and excellent introduction describes the political situation which exasperated the Christians and drove them to eschatological vision, the Jewish type of literature to which this apocalyptic writing belongs, and the purpose which the Book of Revelation was designed to serve. In the developing conflict between the Empire and the Church, which had already brought severe persecution and martyrdom upon the Christians, they must be encouraged to stand fast for their new faith, and to find assurance in the belief that God was about to overwhelm the Empire by his might, in order to give the Church victory, peace, and bliss. After the introduction, the author furnishes a brief running commentary upon the English text of Revelation; his comments represent the best interpretation that is now being given to this New Testament book. A valuable volume to use in conjunction with this one by Mr. Dean is that of Professor Porter, *The Messages of the Apocalyptic Writers* (Scribner, 1905, \$1.25).

The Westminster Version of the Sacred Scriptures. The New Testament, Vol. I, Part II, The Gospel According to St. Mark. By Joseph Dean. New York: Longmans, 1915. Pp. xvii+73. \$0.50. Vol. IV, Part III, The Apocalypse of St. John. By Francis Gigot. New York: Longmans, 1915. Pp. xxiv+54. \$0.50.

The name "Westminster" suggests Protestant Christianity, but as a matter of fact this series represents Roman Catholic Christianity, and carries the official *imprimatur* of the church. The particular volume that contains the announcement of the purpose and method of the series being as yet unpublished, we judge from these volumes themselves what is being undertaken. The New Testament is here presented to the reader book by book, in small volumes with pasteboard covers in excellent type, with a brief account of the author, date, purpose, and style of the work, and with the English text of the book analytically outlined and openly

printed. At the foot of the page, in small type, is a commentary. The purpose of this publication is no doubt to make the Bible more readable, and it certainly accomplishes that. It also makes the Bible more intelligible, with its outline of the book's contents and its helpful notes on the meaning of the text. We have represented here the best biblical scholarship of the Catholic church, and to Catholics these volumes are to be highly recommended.

The Social Teachings of the Jewish Prophets.

By William Bennett Bizzell. Boston: Sherman, French & Co., 1916. Pp. 237. \$1.25.

Sociology is a term used to cover a multitude of sins nowadays. The preface of this "study in biblical sociology" reads well. We are almost led to expect from the author what has thus far not been given us by anyone, namely, a reasoned statement, scientifically oriented, of the sociological significance of the biblical literature. However, upon taking up the text itself, we are sadly disappointed. We are almost led to doubt whether the author knows anything about either biblical or sociological science. When we read for example, on p. 14, "The many public addresses found in Deuteronomy are explained with least difficulty by accepting them as being Mosaic deliverances," we can scarcely believe our eyes. Again, on p. 19, we are told that Israel never had a mythology.

What we have here is an uncritical use of critical tools. On top of the lamentable deficiency in scientific method the book is swamped beneath a host of inexcusable errors in spelling and the like. One wonders how the text ever got past a proofreader of ordinary intelligence, let alone the author. For example, Ahijah everywhere appears as "Abijah." *The Living Messages* of G. Campbell Morgan, who is soberly cited as an authority on biblical interpretation, at times appear in chameleon-like fashion as *Morgan G. Campbell's "Living Messages."* We are confidently assured, on p. 104, that an Assyrian inscription confirms the biblical statement that "an angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand." Would that Mr. Bizzell would publish that inscription.

The Religion of Power. By Harris E. Kirk.

New York: Doran, 1916. Pp. 317. \$1.50.

The contents of this book composed the James Sprunt Lectures delivered in 1916 at Union Theological Seminary, Richmond, Virginia. The author is the pastor of the Franklin Street Presbyterian Church, Baltimore. The subtitle of the book is: "A Study of Christianity in Relation to the Quest for Salvation in the

Graeco-Roman World, and Its Significance for the Present Age." The definition of religion which is basal to the author's argument is "the effective desire to be in right relation to the Power manifesting itself in the universe" (p. 50). The permanent religious need of mankind includes four elements: a sense of dependence, a sense of alienation, a desire to atone for the wrong, and the craving for a human expression of God. This is summed up in the expression, "a quest for safe conduct." In the Graeco-Roman world various experiments were made in that quest. First, there was the experiment of ritual observances illustrated by the various mystery cults. Secondly, there were the various ethical speculations of the Greeks and the Romans, and here the author gives a fine summary of ethical theories contemporary with early Christianity. Thirdly, there was the experiment of legal obedience on the part of the Jews to the law which they regarded as revealed. The author asserts that these attempts all failed to bring satisfaction to the religious needs because they lacked in moral dynamic. The age was rich in ideas, but lacked power. *Gnosis* needed to be translated into *dynamis*. The reason for the success of Christianity was that it brought satisfaction for the religious needs in a person, Jesus, whose bodily resurrection was the proof that he possessed the needed dynamic. The latter portion of the book consists of an argument that the need of today is precisely the same as was the need of the Graeco-Roman world—for a religion of power—which the author interprets in terms of a theology which is decidedly Calvinistic.

Leavening the Levant. By Joseph K. Greene.

Boston: Pilgrim Press, 1916. Pp. xii+353. \$1.50.

Among urgent world-problems are those pertaining to the Near East. The average intelligent reader wants condensed, luminous, trustworthy statement. This can come only from those who know the entire field in detail. Such a book is Dr. Greene's *Leavening of the Levant*. The author was fifty-one years a resident in Turkey. He knows the languages, he saw the passing events, he experienced the trials and bitterness of missionary life in those days of severe testing. Dr. Greene begins with a general survey of Turkey—land, people, Armenian question, Young Turks, Mohammed. He then surveys American missions, pioneers, their attitude toward oriental churches, leading factors, the necessity of forming a Protestant community. Then follows a review of the educational system—high schools and colleges for girls and boys, colleges for men, theological schools. The volume closes with matters miscellaneous and personal. There are thirty-four illustrations and two maps.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY IV

THE DRAMATIZATION OF RELIGIOUS IDEALS

Required Books

Henke, *A Study in the Psychology of Ritualism*.

Sears, *The Drama of the Spiritual Life*.

Strong, *Prayer from the Standpoint of Social Psychology*.

A broad survey of the literature of the history of religion in all stages from the most primitive to the most civilized peoples gives the student a vivid realization of the prominence of ceremonials. The modern, voluntaristic, functional psychology recognizes the importance of this fact and has employed it with great fruitfulness in the interpretation of religion. The ceremonial is the natural and gradually developed reflex of the fundamental life-processes of the group. The essential character of it may be seen in a company of youth returning from an athletic contest, recounting and re-enacting the strategic situations of the games. It may also be observed in the reports of hunters just in from their sport and in the adventures narrated by soldiers back from the scenes of battle. In our society the pageants frequently presented on national holidays to commemorate historical events are more seriously and directly of the character of ceremonials.

Churches differ vastly in the extent of their ritualism, but in the Greek and Roman Catholic services the dramatic events of Christian history are preserved in vivid and picturesque manner. All communions, even the plainest, at the Christmas and Easter festivals portray more or less fully the joyous experiences of those epoch-making days. The dramatization may be wholly through the imagination by means of the stories, music, and interpretation, or it may be staged with scenery, costumes, and impersonation. What one sees in full dramatic expression in the *Passion Play* at Oberammergau is what moves with varying degrees of vividness through the imagination of Christendom week by week in the services of the churches.

In the highest religions the ceremonials are thoroughly idealized. They are not merely reproductions of the past, but carry a forward look as well. The types

of character and achievement which they celebrate are those which are desired for the future also. The ultimate triumph of virtue is forecast in the visions of saintly armies with banners and in the dreams of the new Jerusalem. Worship, therefore, may be better understood as this dramatization of the struggle and victory of humanity in the pursuit of ideals than as it is conventionally conceived. Worship as obeisance, or as the bringing of gifts, or as petition, appears formal and empty compared with the view of it as social participation in the idealization and fulfilment of actual life-processes. It is necessary, therefore, to realize that in the ceremonial real work is done. It is work which involves a mental process. Deliberation has been called "dramatic rehearsal." Thought is not radically separate from action, but rather is incipient action. If worship is anything more than sentimentalism, then it must be continuous with life. It is reflection in terms of conduct and for purposes of conduct. It is dynamic and functional or else abnormal.

Dr. Henke has elaborated this view in his *Psychology of Ritualism*. He says: "The thesis which we shall defend is that the type of reaction designated as ritualism is always social, that it is performed to mediate practical control, and that it has a natural history in accordance with well-known psychological laws." Thus the ceremonies of the Central Australians are for the purpose of increasing the food supply, controlling the growth of the youth, and exerting other influences over nature. The ceremonies are felt to be powerful means of getting results. They are, in fact, the channels of the most powerful magic to primitive man. To modern psychology they are also vital performances, but the scientific assessment of them discriminates and separates more adequately the genuine from the superstitious factors.

The occasions of the ceremonials or "worship" are related to the seasons of hunting and fishing, and have to do with propitious planting of crops, the birth of the "firstlings" of the flock, the harvesting of the grain, securing of rain, preparing for war and celebrating its victories, and other crucial events. Peoples living in widely different environments proceed in the same general way, that is, they develop ceremonies out of the central interests of their group life. The tensions which are most acute and which involve the whole tribe are the originating centers of the rites. It is possible to trace the causes of the changes in the rituals of advanced peoples, as among the Hebrews. While the Passover feast comes down from the earliest nomadic days, it is transformed by the migrations and the newer forms of life in cities and in more advanced cultural conditions. It becomes more symbolic in the prophetic period and almost wholly so in Christianity. The mass and the participation in the Eucharist descend from the original ceremony of the ancient worship. It is interesting to see how in the course of time "the simple meal instituted by Jesus in commemoration of his death and celebrated as such by the early Christian church became an elaborate rite with Semitic, Greek, Mithraic, and doubtless other elements in it."

The relation of aesthetic interest to the ritual in modern religion is discussed briefly by Dr. Henke. He concludes that while the aesthetic factor is of increasing importance it is not primary. "The aesthetic may strengthen the appreciation of the practical, but the energizing impulses are as of old the instinctive tendencies to maintain life." The persistence of ritual furnishes also an interesting illustration

of the force of habit. This is seen particularly in the free churches which have endeavored to rid themselves of formal ritual. In spite of themselves, one might say, their extemporaneous orders of worship take on set routine. This may be noted in camp meetings and in the simplest types of devotional meetings. The ceremonials are of fundamental importance, too, in developing group consciousness and solidarity. They give the sense of identity to the whole body and help to set it off against other groups. It is largely through the ceremonials that continuity with ancestors is kept vivid and the bonds are extended to the coming generation. Often the most elaborate rites have to do with the initiation of the youth into this living being which we call the tribe, and which is felt to be an actual consolidation of the ancestors and the present members.

Miss Sears, in *The Drama of the Spiritual Life*, deals with the drama of the inner world. Her fundamental thesis is the ideality of religion, by which she means that religion is an experience of setting up ideals in the imagination and then striving to realize them in the actual world. It is a natural and essential characteristic of human nature to project these ideals and to live, therefore, in part in the unseen world. "Out of his vague longings, his sense of limitation and lack, he builds a better world." This dream and vision of a better and more ideal life creates a certain dissatisfaction with real life, but it also urges man on to nobler achievements. In a sense it is man's conception of the ideal which makes him conscious of sin. If he had no vision of something better he could not regard his actions as bad, and when they appear evil to him he is already on the way to transform them. This, then, is the essential nature of the "spiritual drama." It consists of the continual projection in the imagination of more ideal conditions and the struggle to fashion life nearer to these ideals. In early peoples this idealization of life was slight, but as the race has progressed the utopias have become more elaborate. Over every kingdom of men hovers a kingdom of better men, which the prophets have called the Kingdom of God.

Religion not only expresses the struggle to realize the ideal in the actual, but it also lives in that world of the imagination as if it were already real. "Religious experience claims that this ideal world is also actual and real. It believes the unseen eternally *is*." Miss Sears gives numerous quotations from the literature of the great religions, showing that they not only set up spiritual goals, but that they feel these to be immediately realized in imagination. Hence they provide the sense of the eternal in the present experience. This is the secret of the "peace which passeth understanding." The Shepherd Psalm and the Pilgrim hymns reveal at once the stress of danger and wayfaring toil, and a foretaste of victory. Thus in the hymn, "O Paradise, O Paradise," the aspiring soul sees the vision of the "spotless shore where loyal hearts and true stand ever in the light."

This opposition of the infinite ideal good and man's present sinful state is resolved in different ways by different types of religious experience. The opposition itself is formulated in a variety of forms. One is seen in the mystical experience, as opposed to the ethical or practical experience. The tendency is for the mystic to overcome this conflict by escaping, so far as possible, from the real world. He seeks to dwell in the inner realm of the spirit and seeks to do so by visions, meditations, and complete self-surrender. It does not seem to him a rational or a communicable experience. He speaks of the "vast darkness of the

Godhead into which the soul sinks." There is over against this mystical way the practical or ethical approach. Here the ideal shines like some star, pure and serene, on a far horizon which is never reached, but must always be sought. It calls to a life of high adventure. This type of consciousness is likely to be always restless and dissatisfied. Many hymns are quoted which breathe this note. Browning illustrates it in "Paracelsus," "Rabbi Ben Ezra," "Prospice," and "Epilogue." Tennyson and Stevenson are also quoted in this connection.

Oppositions are found, too, between the individual and the social types of religion. The reader will sometimes feel that the author has been zealous in finding these contrasts and may occasionally have forced the facts, but, whether the specific and minor classifications are justifiable or not in every instance, they help to emphasize the main thesis of the book.

There are numerous contrasts likewise in the conceptions of the sources of salvation. "How does one, in truth, find the Way of Life? What is its source? For instance, is the individual saved by divine grace or by personal merit?" Augustine held to the doctrine of grace. The doctrine of merit is a more stoical idea. It is well phrased in Henley's lines.

It matters not how strait the gate,
How fraught with punishment the scroll.
I am the master of my fate,
I am the captain of my soul.

Closely related to this interpretation of the "Way" in terms of grace and merit are the oppositions of necessity and freedom, original sin and individual responsibility, established authority and individual judgment. Still another set of contrasts is found in the conflict between social authority and individual judgment. Authority appears in dogmas, creeds, sacraments, and other fixed forms, while individual judgment is represented by the rationalists in religion. This antinomy is solved by showing that the individual and the social judgments interact and condition each other, indeed, grow out of each other.

Two hundred pages are devoted to the forms of the "Way of Life." They are discussed under the three headings: the temporal and the eternal, the dynamic and the static, the many and the one. These are philosophical categories, and there is brought under review a wide range of speculative doctrines relating to them. The standpoint of the author is that of absolute idealism as represented by the late Professor Josiah Royce, who wrote the Introduction for the book. In treating of the static and the dynamic forms a discussion of prayer is introduced. Three types of prayer are distinguished—magical, petitional, and mystical. Extensive citations are given here as in all sections of the book, and they cover various religions in their different stages of development. Prayers of the first and second types are found to have two characteristics: they are felt to have a constraining power, and they are practical. Prayers of communion which constitute the third type are illustrated from the prayers of Augustine, Thomas à Kempis, Christina Rossetti, James Martineau, and many others. These prayers are found to have a joyous quality, as in prayers of thanksgiving and adoration, or the note of stress and sorrow. The former may be regarded as closely akin to hymns, and they often take that form. The cry of anguish and pain is more common and may be considered more typical. The conclusion is that prayer is a complex

experience at once mystical and practical, individual and social, static and dynamic.

In every aspect religious experience presents deep conflicts which man strives ceaselessly to overcome. At times the drama seems hopelessly confused by the cross-purposes which play through it. Miss Sears does not clarify the process by the kind of use she makes of the Hegelian dialectic. If she had followed the outline of the first chapters and had written a book of half the size, it would have been more valuable to most of her readers. That outline described man's experience in terms of an inner dramatic struggle, consisting of his natural tendency to fashion ideals beyond his actual circumstances and his endeavor to make over the actual in accordance with those ideals. Out of every achievement spring plans for further improvement, and therefore the quest is in a sense endless. But, at the same time, in imagination man already participates in the ideal toward which he moves. Paradise and heavenly bliss are shared here and now by the aspiring heart. The infinite meaning of existence which is sought is revealed in a sense of immediate possession. This is not a permanent state, however, for the life of man continues to unfold new experiments, new needs, new visions, which constantly upset the equilibrium and summon the race to further effort. The present tendency toward a religion of efficiency cannot therefore be permanently adequate. It will have to meet the call of stern duty and of tragic reverses. Instead of saying, as the author does, that there is a side of man's nature which demands mystery, would it not be truer and less confusing to say that his restless, growing, aspiring spirit always sets over and beyond the conquered territory other realms which allure him to adventure? This lure of the ideal is not usually a dream of merely selfish and material boons. It is quite universally social and spiritual. The degree to which it is such depends upon the level of intelligence and culture already achieved. In all ideals there is the charm of novelty, of uncertainty, and therefore there is mystery. They demand faith. They are matters of volition rather than of clear knowledge. Consequently the truly religious view of life is fascinating and profoundly exciting. It is in this respect like the plan of a business man or a civil engineer, only the vision of the religious prophet concerns a larger and far more complex problem. All of them realize the experimental character of their ventures and derive great emotional stimulation from them, the prophet most of all, because the stakes of his enterprise are vaster. It is not necessary to regard the religious man as concerned with "another world" or with an absolute good, except in the sense that every ideal rises above the actual and is felt, at the moment of its pursuit, as final. The distinction frequently made in these pages between morality and religion seems also overdrawn. The ideal has moral quality and demands satisfaction for the ethical sense of justice, but this is not something separate. It is true also that the ideal is aesthetic and the vision of beauty is integral with the whole of life. Religion cannot be successfully contrasted with these except provisionally and by a process of abstraction. It really includes them and is involved in them as it essentially is in all idealizations of life. In some passages the author recognizes this, as when she says, "The practical, the moral, the aesthetic, and the emotional are all elements in the structure of the religious unit" (p. 463). The failure of the religion of science is

due in large part to its one-sidedness, to its tendency to ignore the complexity of the ideal which man craves.

Miss Strong's book, *Prayer from the Standpoint of Social Psychology*, is a new and extremely suggestive treatment of the subject. She has utilized the point of view characteristic of the works of Cooley, Dewey, Baldwin, and Mead. The chapter on the self in James' *Psychology* is an important statement of the fundamental conception. It is shown there that the self of an individual person is not simple, but is surprisingly complex. It is really made up of different selves or sets of habits and interests. The material, bodily, social, and spiritual selves are a few of these. The suggestion can easily be elaborated. One may think of his professional self, his family self, his musical self, his patriotic self, and his selves of recreation, of business, of philanthropy, of religion. Over against the actual self is one's ideal self, which we call also the higher or the better self. This larger self is likely to reflect the social standards of the group to which one belongs, the judgments of parents and teachers. It is a common experience to have these selves of desire and duty engage in dialogue. The individual in his solitude still carries in himself this complex social world of his various selves and is, in fact, a kind of replica of the many-sided society to which he has belonged.

It is through the conflict of individuals with each other and with natural objects that they come to consciousness of themselves. "The self lives and grows only through this continual incorporation into itself of new selves." Prayer is the conversation of the lower with the higher self and the endeavor to overcome the conflict by reaching a larger social self. "This self has arisen, as all selves arise, out of a social relation between me and an alter, the me representing a need and a desire, and the alter the means to its satisfaction." The alter of the religious consciousness is God. He is variously conceived according to the state of the individual and the development he has reached. This relation between one's self and another is characteristic of man from primitive life up and from childhood to maturity. There are two primary attitudes found in prayer. One is that of contemplation in which prayer may be said to be an end in itself. The other is that in which action is involved and the prayer is a quest for aid and guidance. The former is an experience of communion without ulterior interests. It is aesthetic and immediately satisfying. The mystic's prayer is frequently of this type. Adoration, self-surrender, and peace are marks of it. In the prayer of action practical ends are more in evidence. These may be of a personal sort or they may be ritualistic, group petitions. As to the effect of prayer, the author holds that it may give greater efficiency in the accomplishment of moral ends in two ways: "first, by the reorganization of the conflicting aims of consciousness in accordance with the highest moral ideal, and second, through the additional ease of action which comes from giving up the worry of conscious striving and relying on the habitual life-activities to carry out the course in which they have once been started."

The three works upon which this study is based should be grasped together and made to supplement one another. Miss Strong employs a fruitful psychological analysis, showing that man comes to consciousness of himself and of the different selves within him through the practical conflicts of his experience, and that

he is always striving to realize a larger self. The very tension and momentary defeat aid in defining the larger self. It is this movement of the mental life which Miss Sears finds at the basis of the drama of the spiritual life, but she does not set forth so clearly or so simply its psychology. However, her materials from literature and the history of religion are much richer and fuller. If the citations used by Miss Sears could be organized upon the psychological framework employed by Miss Strong, the result would be a gain over the two works as they stand. To this might well be added the dynamic and more objective quality suggested in the study by Mr. Henke. It is in the movement of symbolism representing the ideal aspirations of religion that one gains the more living and realistic sense of the power and resources of religious experience. It is in the ceremonials of the spiritual life with their full sweep of social idealism that one sees their meaning and power.

Books for Further Reading

Stanton Coit, *The Soul of America*. John P. Hylan, *Public Worship*.
 R. R. Marett, Articles on "Prayer" and G. A. Coe, *Psychology of Religion*.
 "Ritual" in *Encyclopaedia Britannica*.

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

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STUDY III

THE TRIAL AND TRIUMPH OF FAITH (*Concluded*)

Nineteenth day.—§ 42. The opening of the third and last cycle of the debate in the Book of Job finds the friends unchanged in their opinion regarding the relation of suffering to sin, but in their judgment of Job they have undergone a radical change. They started with the presupposition that Job was a righteous man upon whom such suffering as is common to man had fallen. They had urged him to make confession to God of his sinfulness, and had assured him that upon such confession his property and health would be restored. Job, however, has steadfastly and repeatedly refused to make confession of sins of which he knows himself to be innocent. The friends therefore conclude both from the terrific suffering which has been inflicted upon Job and from Job's attitude, which to them seemed little short of blasphemous, that they have been mistaken in supposing Job to be a righteous man. He must be thoroughly wicked. This opinion colors all of their

statements in this last round of the debate. Read 22:5-11, comparing the unsparring denunciations of these words with the sympathy and kindness of the first speech of Eliphaz. Did Eliphaz have any facts upon which to base these charges or is he merely inferring these things from what his eyes now see and his ears hear? Read 22:21-30, in which Eliphaz resumes the kindly tone of his earlier attitude. Observe, however, that he presupposes even here the presence of wickedness in Job's heart. Notice vs. 30, in which Eliphaz declares that if Job should turn from his evil way his righteousness would be of avail in God's sight for others less righteous than himself. (Is not this in direct variance with the point of view expressed in Ezek. 14:13-20?)

Twentieth day.—Read 23:3-9, in which Job longs for a vision of God and pathetically elaborates the thought of his inability to find God or to come in contact with him in spite of all his searching. Read vs. 10-12, in which Job boldly declares his certainty that notwithstanding all appearances God does know him and will vindicate him. Job feels absolutely certain of his own innocence and is willing to defend it before the bar of the most high God. Read vs. 13-17, in which doubts as to the possibility of affecting the purpose of God in any way are once more expressed. Job feels convinced that God's purpose regarding him involves the sending upon him of many more such afflictions as those he is now bearing, but in 24:1 he expresses a longing for some manifestation of the judgment of God upon the wickedness of the world. If this be God's world, and if God be good and just, why does he allow wickedness to go unpunished, to triumph with impunity over righteousness?

Twenty-first day.—Read Job 24:2-4, 9-16, 23-25, in which Job in detail denies the goodness and the just moral government of the universe and challenges his friends to deny the truth of his charges.¹

Twenty-second day.—Read 25:2-6, noting how Bildad restates the proposition that mankind as such is necessarily sinful in the sight of God, and therefore, of course, deserving of punishment. Read Job 27:1-4, in which Job not only reasserts his conviction that it is God and God alone who is responsible for his suffering, but also with splendid sincerity refuses to be untrue to himself. Read Job 27:5, 6, in which Job indignantly repudiates the suggestion that he should acknowledge the justice of the friends' charges and abjure his own claims to integrity. Job is in doubt about almost everything else in the universe; but of one thing he is absolutely certain, and that is his own essential righteousness. He will not be untrue to the best that is in him.

Twenty-third day.—§ 43. Read Job 27:13-23, in which Zophar, as it would seem, holds before Job's eyes the picture of the fate of the wicked man and his offspring. Will Job take warning?

¹ It must be noted at this point that in chaps. 24 ff. there has been considerable displacement of materials; for example, it will be noticed that in chap. 25 Bildad's speech is reduced to five verses and that there is no speech of Zophar whatsoever. On the other hand, in chap. 24 there are placed upon the lips of Job sentiments which are absolutely incompatible with his attitude everywhere else. These passages are 24:5-8, 17-22, 24. It has long been suspected that in reality they belong to the speech of Bildad to be added after 25:6. They are in close accord with the spirit and content of Bildad's utterances. Likewise, in chap. 27 in the speech of Job it would seem that all of the chapter, aside from vs. 12, belongs to one of the friends. It is probable that this represents the missing speech of Zophar.

Twenty-fourth day.—§ 44. Read 29:2-10, in which Job's mind reverts to the joys of his past life and calls before our eyes a beautiful picture of the high esteem and reverence in which he was held in the community. Read vss. 12-25, which give in detail the kind of life that Job had lived, as an explanation of his high repute among his people. Read 30:9-15, in which, in sad and striking contrast, Job pictures his desolate condition at the present time when everybody, including God, has turned against him.

Twenty-fifth day.—Read 31:1-6, in which Job, beginning his self-vindication, starts out with a reaffirmation of the sense of his own integrity. Read vss. 7-12, in which Job asserts his innocence of even impure and unworthy thoughts. Note in vss. 3-22 the practical nature of Job's religion. Observe particularly his feeling of brotherhood with all his fellows (vs. 15) and his feeling of responsibility for those less fortunate than himself. Read vss. 24-30, observing his proper appreciation of the altogether secondary value of wealth, and the high ideal he claims to have attained in his feelings toward his foes. In vss. 35-40 he represents himself as challenging the Almighty to find any fault in him, and asserts that he has been absolutely just toward his tenants.

The debate is now ended. Strictly speaking, it has not been a debate so much as a series of monologues alternating between the friends and Job; nor has there been any marked logical development of thought; rather each one laid down his great fundamental principles early in the discussion and spent the remainder of the time restating them, enlarging upon them, and explaining them in various ways. The progress of the debate, therefore, was not so much a development of thought as an intensification of feelings. The friends, who started in a frame of mind friendly and sympathetic toward Job, being driven to choose between their friend and their theology, unhesitatingly clung to the latter, gradually becoming more bitter and denunciatory in their incriminations and recriminations until the relations between them and Job were strained to the point of breaking. Job's attitude toward his friends is contemptuous and most exasperating. He characterizes their efforts to comfort him and to diagnose the situation as futile and childish, worse than useless. In despair he turns to God, his whole being torn by a very whirlwind of conflicting emotions. At times his attitude has been that of a suppliant for mercy; again it has been that of one mystified almost beyond endurance by his troubles, but nevertheless triumphantly confident of his final vindication at God's hands. More often it has been that of one overwhelmed by his misfortunes, and frequently it has been that of a man firm in the conviction of his own righteousness who leaps from that vantage-ground to the conclusion that the God of the universe must be an unmoral, irresponsible, almighty tyrant. Such a God he dares to denounce even though the heavens fall. The problem with which they have been dealing is the suffering of the righteous man. The friends propose to settle it by saying that there is no absolutely righteous man. All men are by nature sinful and the suffering is God's method for either (1) punishing the confirmed sinner or (2) warning the fundamentally righteous man from the error of his ways before he goes too far. Job has never for a moment faltered in the conviction of his own integrity. He has continued equally certain that his suffering comes from God. These two facts he is unable to reconcile except through the hypothesis that God cares nothing for righteousness and sends his punishments upon the just and the unjust alike. The great grief of Job is not

in his physical affliction as such; otherwise we should pity him as a peevish, fretful child, lacking patience to endure physical pain. It lies rather in what the physical suffering signifies—namely, that God has failed him. That the fellowship which was the sustaining joy of his life, that this should be turned into hostility—that is the unbearable thing.

Twenty-sixth day.—§ 45. In chaps. 32-37 we have a long discourse from Elihu, a relatively young man, who represents himself in chap. 36 as having listened eagerly and expectantly to the arguments of the friends only to be bitterly disappointed. They have shown their utter inability to refute the arguments of Job, consequently they have left God in the lurch. Job's charges against God must be met successfully for God's sake. Elihu, therefore, confidently undertakes the task himself. The argument of Elihu is directed against three main charges. Job has said that God unjustly refuses to answer his pleas for a hearing. Elihu declares that this is not true, for God has sent him himself to answer Job as God's representative. (Read Job 33:1-7.) He further maintains that God answers the cry of man in a threefold way: first, through dreams; secondly, through sickness, which is one of God's messengers; thirdly, through angels. (Read 33:13-18 and following.) If God at times fails to answer the cry of man, it is simply because that cry is nothing more than the animal cry for the relief from pain and has no religious content. It is an impious cry (35:13). God makes effort in these various ways to keep men out of sin and to bring them to repentance for sins committed; and so he cannot properly be called hostile or unjust.

Twenty-seventh day.—§ 46. Another charge of Job against which Elihu sets himself was to the effect that God's government of the universe was unjust. To this Elihu says that if God were cruel and unjust he would bring the world to an end arbitrarily, but he does not do so; therefore he is good (34:12-15). In addition to this, God has no motive to be unjust. What would he gain thereby (35:4-8)? Still further, in the very nature of the case government cannot endure if based upon injustice. God's government does endure; therefore it is just (34:17). As a matter of fact, God's policy is one of exact retribution for sins and rewards for righteousness. Finally, the omniscience of God renders it impossible for him to be mistaken on any subject and so to act unjustly.

Twenty-eighth day.—§ 47. The third proposition taken up by Elihu is Job's charge that righteousness is not profitable for man: it makes no difference whether man is just or unjust, he suffers just the same (9:20-24). To this Elihu retorts two things: First, that man's righteousness or unrighteousness does not affect God. He is too exalted to be influenced by the character of a mere man. Man's influence is confined to his fellow-man. God therefore cannot be swerved from the thought of right by any earthly consideration. Secondly, Job is wholly wrong in his premises. Righteousness *is* profitable. As a general answer to Job's point of view Elihu maintains that if there be any phase of the problem of suffering which he has not satisfactorily explained it must be remembered that God is inexplicably great; that he far transcends any possibility of our understanding. If we are absolutely unable to explain the wonderful mystery of God's physical universe, how can we expect to enter into the sacred mysteries of the spiritual world? We must therefore fall back upon our conviction that God is righteous and realize that if we should know all we should recognize at once the justice of all.

Twenty-ninth day.—§ 48. At the close of the Elihu speeches God himself appears upon the scene. The speeches placed in the mouth of God have been declared to be "a sustained effort of the highest genius unsurpassed in the world's literature." We now expect the author's last word upon the great question under discussion. If anybody may be expected to solve the riddle, surely it must be God. No author would dream of introducing God as a spokesman in his drama in any subordinate position. We must therefore look to the speeches of God as containing the most profound thought that the author of the Book of Job had upon the subject of the suffering of the righteous.

Thirtieth day.—Read chaps. 38, 39, in which Jehovah himself speaks and addresses Job. Note how Jehovah overwhelms Job with question after question calculated to impress upon Job the greatness of God and his own insignificance.

Thirty-first day.—Read chaps. 40, 41, in which Jehovah's address is continued. Note that there is no essential change in the character and purpose of the address from beginning to end. It has just one aim, and it pursues that aim relentlessly, namely, the reduction of Job to a proper state of humility. The speeches of Jehovah set forth in most wonderful imagery the two thoughts of the power and wisdom of God as seen in the marvelous mystery of inanimate nature and the animal world. Observe that God does here exactly that which Job protested against in 12:20-21, namely, overwhelms Job with his power and majesty. Have not the speeches of the friends and of Elihu, yea, even of Job himself, said enough about the power and majesty of God? What need then of introducing Jehovah himself to restate these things, even if it be done more splendidly and effectively? What then is the function of the speeches of Jehovah? First, to bring home to Job a realization of God's greatness (see 43:3). Job has had an intellectual and theoretical appreciation of the majesty of God, but now his whole being is submerged in, and interpenetrated by, the feeling of the divine power and glory of Jehovah. Job has been longing for a vision of God more than for any other single thing. His whole nature cried out for God, and it was his greatest grief that he was unable to find him. The craving is now satisfied (see Job 42:5). We see that the most important function of the speeches of Jehovah, after all, was to bring Job into a right attitude of mind and heart. Job had insisted upon understanding everything. He had been unwilling, so to speak, to let God out of his sight. He had felt that God must be held to account for all of his actions. He now is brought to the place where he is willing to trust his God even when he cannot understand him. He has come to the realization that, after all, faith is the very heart of religion. It is thus an attitude of mind rather than a solution of the problem which the author of the Book of Job presents to us. It is the frame of mind of the devout worshiper. The very infinitude of God's mind and wisdom contributes to our feeling of adoration. We should soon cease to worship a being whom it was possible to comprehend fully. There must be vast unexplored spaces in the divine character. It is an old saying that familiarity breeds contempt. There is no exception to this principle even in the field of religion. Job has been brought to understand the insolvability of the problem of suffering and to appreciate something that is far more than the understanding of that problem, namely, the necessity of unfaltering trust in the divine wisdom and love no matter how disturbing may be the perplexing phenomena of life. Communion with God is the highest good. Having that, what matters it if we lose all else?

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THE BIBLICAL WORLD

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CHRISTIANIZING PATRIOTISM

Patriotism has generally been regarded as a belligerent virtue. Men have been ready to fight for their country when they dodged taxes for its support. It has been easier to go to war than to go to meetings of reformers. Men have decorated the graves of dead soldiers while they were growing rich by underpaying soldiers' children.

But patriotism is outgrowing its past.

Nations are less important than humanity, but only super-idealists can believe that patriotism is necessarily hostile to universal brotherhood. A man loves ultimate ideals unwisely when he refuses to take a first step in their direction. We shall not reach Utopia by a miraculous leap. We shall walk to it. Pictures of terminal stations are of small value to people who refuse to travel.

Whatever may be the world of a thousand years hence, the road to universal brotherhood lies through the establishment of an international morality.

In the present crisis we are patriots at war. But patriotism can be made co-operative as well as belligerent.



Christian patriots can render many services to their country these days, but none is more important than the evangelization of patriotism. As we are learning to make denominations a basis for interdenominationalism, can we hold nations to be elements of internationalism. We must make patriotism a consecration of our country to service in the world. We must prevent war from deadening the sense of high mission with which we enter upon war.

We must make patriotism a devotion of our country to God, not a demand that God shall always do our country's bidding.

In time of war we must prepare for peace by instilling into loyalty to our nation a sense of the nation's responsibility for morality in foreign commerce.

Christians must help patriots to see that their nation has a right to exist only as it ministers to universal human weal.



Morality grows by injecting higher ideals into existing conditions, customs, and institutions.

Sometimes these new ideals are destructive antitoxins. So it was when ideals of human brotherhood entered a world of slaveholders. Such we hope will be the case when they fully enter nations that wage war.

Sometimes they are transforming. So it was in the days when nationalities replaced feudal fiefs.

So will it be as a truly Christian public opinion fixes the relation of nations with each other.

Patriotism will then consist in loyalty to one's country as an agent in establishing international friendship within which human brotherhood can be safe.

Democracy is one step toward this brotherhood.

Defense of democracy is another.

National co-operation in the defense of international law will be another.

For a world unsafe for democracy is a world unsafe for fraternity.

HOW OLD WERE CHRIST'S DISCIPLES?

OTIS AND FRANK CARY

Kyoto, Japan

This article is interesting if for no other reason than that it is the work of father and son. But it is more interesting in the fact that it shapes up and answers questions which must have occurred to every thoughtful student of the Scriptures. It is hard indeed to realize how much biblical thought has been misled by the painters of unhistorical pictures. It is hardly likely that all of our readers will agree with the conclusions which this article reaches, but that the disciples of Jesus were young seems well established.

Our mental pictures of the scenes described in the Gospels are greatly influenced by impressions that were received from the illustrated books of our childhood and by the way those scenes have been depicted by the great artists. Painters have been inclined to represent most of the Twelve Disciples as heavily bearded men, apparently in middle life if not beyond it, Peter and some of the others being bald-headed—a condition, it may be incidentally remarked, that would be strange in a fisherman accustomed to an outdoor life unless he was far advanced in years. John, indeed, is represented as being younger than the others; but even he, as usually portrayed, appears to be well over twenty.

Are such pictures true to the facts? How old were these men? In examining the Gospels for answers to such inquiries we need not trouble ourselves much over questions of criticism. Even if a book was not written by the one whose name it bears, and even though a particular passage may be an interpolation, all with which we have to

deal are of early date and show what was believed by those who, either by personal acquaintance with the disciples or through what was still remembered about them, were likely to have right opinions on a matter of this kind.

I

It might help our study of this subject if we could be sure what was the fundamental nature of that group of persons about Christ, what object they had in view when they joined it, and what was the relation that he and they considered to be existing between them. Did these men at first think that they were joining a revolutionary party whose aim was the restoration of national independence? Was it the thought that Jesus was possibly the Messiah that *first* attracted them to him—a supposition which, with the current ideas, would mean very much the same as the preceding one? Rather shall we not assent to what Harnack says: "The relation of Jesus to his disciples during his lifetime was determined, not by the conception of Messiah, but by that of teacher"¹?

¹ *Expansion of Christianity*, Moffatt's trans., II, 1.

Teacher! Did the disciples think of themselves as entering what was literally a school—a school that, whatever were its peculiarities, was somewhat like others of its time? Certainly the words used to express the relations between Jesus and the Twelve are almost without exception the same as those that were commonly used in connection with education. This is somewhat obscured in our translations, and even persons acquainted with the Greek Language are likely to have their thoughts largely governed by the impressions they received in childhood from the English version. Probably few children when they read in the Authorized Version the word "Master" as a name for Jesus think of "School-master," a rendering that would show more clearly the meaning of the Greek διδάσκαλος, though evidently less desirable than "Teacher," which has been adopted in the American Revision. The word "disciple" early came to have a special meaning, so that we are almost unmindful that in the Gospels it signifies "learner" or "pupil." "Rabbi," according to Thayer's *Lexicon*, means "my great one" or "my honorable sir," and is there explained as "a title with which the Jews were wont to address their teachers and also to honor them when not addressing them." Our English words "professor" and "doctor" do not start from the same thought, but in some connections they have a similar use. According to Schürer, the addresses κύριε, διδάσκαλε, and ἐπιστάτα represent the Hebrew title "Rabbi."¹ If from childhood we had read a trans-

lation that used such terms as are usual in speaking of educational matters, many passages would have made a different and perhaps a clearer impression on our minds. Read some familiar verses in this way: "A pupil is not above his teacher" (Matt. 10:24); "His pupils asked him . . ." (Matt. 17:10 f.); "Privately to his own pupils he expounded all things" (Mark 4:34); "He taught his pupils and said unto them" (Mark 9:31); "His students said unto him, 'Professor, teach us to pray, even as John also taught his students'" (Luke 11:1); "These things his pupils did not understand" (John 12:16); "The Pharisees sent their students, with the Herodians, saying, 'Teacher, we know that thou art true and teachest the way of God in truth'" (Matt. 22:16); "Doctor, we know that thou art a teacher come from God" (John 3:2); "The Pharisees said, 'Teacher, rebuke your pupils'" (Luke 19:39). The Old Syriac text in the Sinai Palimpsest adds to this last verse the clause "that they shout not." How much this resembles a complaint to the head of a modern school when his pupils have been noisy on the street!

Edersheim, in speaking of the call of the early disciples, says: "The expression 'follow me' would be readily understood as implying a call to become the *permanent* disciple of a teacher. Similarly, it was not only the practice of the rabbis, but regarded as one of the most sacred duties for a master to gather around him a circle of disciples."²

Many are the passages that describe Christ as teaching. In some of

¹ *The Jewish People in the Time of Jesus Christ*, II, § 25.

² *Life of Christ*, I, 474.

them we are told of his "preaching and teaching" as though there were a distinction between the two acts. He taught in the synagogues, buildings that were commonly used on week days as schoolrooms. It may be that in his long sojourn at Capernaum he had a class similar to those that were common among his people.

We thus see that the language used concerning Christ's relations with the Twelve and the larger number of persons who for a longer or shorter time came to him for instruction is almost uniformly such as is common in speaking of education. The bearing of this on our subject is evident. Schools are primarily for the young. Many of our encyclopedias quote the words of a Jewish writer who a little later than the time of Christ described the duties of different ages as follows: "At five, reading the Bible; at ten, learning the Mishna; at thirteen, bound to the Commandments; at fifteen, the study of the Talmud; at eighteen, marriage; at twenty, the pursuit of business. . . ." The *Jewish Encyclopedia* (s.v. "Education"), in speaking of "the last century of the Jewish state," says that schools for boys six or seven years old were held in all cities, and then describes what it calls "district schools." These were "intended only for youths sixteen or seventeen years of age who could provide for themselves away from home."

Not only are childhood and youth the natural times for seeking an education, but family cares and the claims of business make it more difficult for older persons to give themselves to study, even when there is the inclina-

tion to do so. We are told, indeed, that Peter was married. Perhaps the marriage of some of the other disciples may be inferred from Christ's words about those that had left children for his sake (Matt. 19:29; Mark 10:29; Luke 18:29); and in speaking to the multitude he mentions wives and children, as well as parents, brothers, and sisters, among those that must be hated by persons who would be his disciples (Luke 14:26). Also in speaking to the disciples he says, "Of which of you that is a father shall his son ask a loaf . . ." (Luke 11:11). It might, however, be argued, on the other hand, that this last verse implies that some of the disciples were not fathers, which would be somewhat unusual among adult Jews. The fact of marriage does not prove very advanced age, for, as shown in a quotation already given, eighteen was considered the proper time for this. McClintock and Strong's *Cyclopedia* (s.v. "Marriage") says of the period after the Exile: "Though, for the sake of preserving morality, puberty was regarded as the desirable age, yet men generally married when they were seventeen. The Talmudists forbade marriage in the case of a man under thirteen years and a day." Throughout our study it is to be remembered that the Jews matured early.

Matthew held some position in a tax-office, but without further particulars this tells little about his age, for we do not know how old a person would need to be for such duties. Matthew's making a feast in his house (if it was his and not that occupied by Christ) seems to indicate a person having a home of his own, though possibly the

phrase might be used if the house was that of his father or widowed mother.

If Simon the Zealot was connected with the earlier activity of the party from which his title seems to have been derived, he was a man in middle life; but the party was not wholly quiescent at the time of Christ's ministry. The designation may have been a sort of nickname suggested by his character.¹

II

Leaving for later consideration some possibly direct indications of the ages of other individuals, let us turn back to think again of the school, if such it was. Evidently it must have been very different from our modern educational institutions and unlike any Jewish schools of which we have clear information. One peculiarity was that for the most part it had no fixed abode. It may for a time have had its regular sessions in the synagogue at Capernaum. We might translate John 6:59, "These things he said in a synagogue when he was teaching in Capernaum," and so make it suggestive of a time when he was acting as a recognized teacher in that city. The incident of which the evangelist writes might easily be described in terms such as are used in telling of what sometimes occurs in

modern educational institutions—a division of sentiment among students, helped on by outsiders who have come to hear and criticize the instruction that is being given; growing opposition on the part of the educational authorities, who are troubled by the loss of students and by the reputation the school is getting as a hotbed of dangerous doctrines; the dismissal or the voluntary withdrawal of the teacher and the clinging to him of some of the students. In the verse immediately following the narrative we read, "And after these things Jesus walked in Galilee." Does this mark the time when Christ no longer had a fixed place for giving instruction? The Greek word *περιπατέω*, though used before, seems very appropriate here, as the school now became *peripatetic* to a greater extent than that of Aristotle, the students receiving instruction as with their Teacher they walked beside the lake, traversed the plains, climbed the mountains, or entered the courts of the temple. Sometimes the students were sent off without their Teacher that they might impart to others what they had learned. This combination of instruction and practical work was not wholly unlike what is now common in theological schools, especially in those of mission fields.

¹ Is it too fanciful to suggest that something student-like may be seen in the extra names borne by several of the disciples? In American colleges some men are better known to their mates by nicknames than they are by their proper designations. The present fashion is to give appellations supposed to be humorous; but a hundred years ago, when French skepticism was popular in Yale College, the students called each other by such names as Voltaire, Rousseau, etc. In the universities of the Middle Ages and among the Greeks we find a similar custom, the new name being sometimes given by the teacher. In the little company of the disciples we find Cephas, Didymus, Zealot, Boanerges, Thaddaeus, and perhaps other "surnames." Some of these are known to us by only single incidental references; it is therefore not unlikely that some names were used that are not mentioned.

So much absence from home would have been difficult for those having families to support, unless they were in fairly easy circumstances. We know that some of the disciples belonged to families having boats, nets, and hired servants, so that, if parents were ready to do without their help and to make other necessary sacrifices in order that their sons might be educated, it would be possible for the latter to leave home. If all of the Twelve or if all of the Seventy were adults having wives and children, the probability that so many persons could take up the wandering life is lessened. Even where life is comparatively simple, men cannot fulfil their duties to those dependent on them unless they are diligent in business. Though circumstances might justify a few individuals in absence from home, is it likely that Christ would call so many adults away from their families? Youths in their teens would find it easier to leave home, as did those that came from distant villages to the "district schools" of which the *Jewish Encyclopedia* speaks.

Acts 4:13, in which rulers, elders, scribes, and priests are said to have perceived that Peter and John were "unlearned and ignorant men," must be allowed to have some weight as an argument against the supposition that these disciples had such an education as we have described; but, just as the graduates of old and famous universities are inclined to sneer at those who have been educated in less noted institutions, the wise men of the capital would be likely to regard with contempt the learning of those whose education was so different from that

given in recognized schools of high grade.

Is it thought unlikely that persons under twenty years of age would be given the responsibility of going out to instruct others? Those who have knowledge of the opening of missionary work in non-Christian lands are not likely to be troubled by such doubts, for the first converts and the first preachers to their own countrymen are likely to be very young persons. Such are more ready than the older ones to listen to new doctrines and are likely to be the most enthusiastic in carrying the message to others. Among the earliest converts in Japan were some students who had been led by an American teacher to study the Bible and had thus become the objects of severe persecution. In 1876 thirty-five of them drew up a paper in which they pledged themselves "to enlighten the darkness of the empire of Japan by preaching the gospel, even at the sacrifice of life." Some of them were cast out from their homes and formed the first class of the first school that was organized to train men for the Christian ministry. While still in that school they engaged in evangelistic work and laid the foundations of what are now strong Kumiai (Congregational) churches. Three of these men are today among the most prominent Christian workers in Japan. The names of these three and of five others of the band are given in *Who's Who in Japan*. The dates of birth for seven of these are given, showing that at the time of signing the pledge one of them was nineteen years old, two were eighteen, and the others were, respectively, seventeen,

sixteen, fifteen, and thirteen years old. All who signed were under twenty years of age and some were not over twelve.

Even if it is thought unlikely that the disciples regarded Christ somewhat in the light of a school teacher, the instances that have just been cited and others to be found in the history of religion show how probable it is that comparatively young people would be the ones most readily attracted to him as a religious reformer or as a proclaimer of new doctrines. It is hard for such a person to gain the approval or even the respectful attention of those older than himself. It is almost certain that the first adherents will be younger than he is. As Christ began his public ministry when thirty years of age, his early followers would probably be some years younger.

III

Another consideration may have a little weight. As constantly exemplified in the history of the church, a large proportion of religious geniuses are men who as children were precocious and early manifested a special interest in religion: Melancthon, Calvin, Wesley, Jonathan Edwards—the list might be greatly extended with the names of religious leaders who were intellectually and religiously precocious. If any of those just mentioned had been boys living in Capernaum nineteen centuries ago, would they not have been among the most eager to receive Christ's instruction, and would he have rejected them? It is certainly not impossible that among the youths actually living in Galilee were some like these. Those who hold to the disciple John's

authorship of the writings bearing his name will at once think of him as such a religious genius who might well for that reason be attracted to Jesus.

Let us now examine a few biblical passages that possibly indicate youth on the part of some of the disciples.

In the chapter where Matthew tells of the appointment of the Twelve he also gives Christ's words: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward" (Matt. 10:42). Commentators seem to be puzzled by the words "these little ones." Some think there is an allusion to the future low and despised condition of the disciples; others, that the allusion is to their littleness in the eyes of the world. Alford thinks that some children may have been present. Mark, however, makes the words refer to the disciples, "Whosoever shall give you a cup of water to drink because ye are Christ's," and adds the verse beginning, "And whosoever shall cause one of these little ones that believe on me to stumble" (Mark 9:41, 42). May it be that, as often happens in a school, there were two or three pupils considerably younger than the others so that Jesus might speak of them much as we do of "the little boys"? If so, our fancy might paint the scene somewhat as follows: Jesus, as he is speaking to a group of youths, throws his arms about two of them, lads perhaps thirteen or fourteen years old, as he says in familiar, affectionate, half-playful words what might be paraphrased in our English colloquial language as, "If anybody gives even a drink of water to one of you little

fellows because you are my pupils, his kindness will be rewarded; but if anybody trips up one of these little chaps, it would be better for that man if somebody had hung a millstone to his neck and flung him into the sea."

But who, according to this view, would be the little ones of the company? Tradition has always considered John one of the youngest of the Twelve. Some of the church fathers speak of his comparative youth, and even the word "boy" (*puer*) is used of him.¹ His name usually comes after that of James, implying that he was the younger of the brothers. The frequent use of the phrase "sons of Zebedee" may possibly (though we should not give much weight to the suggestion) be much like the way in which we speak of two brothers as "the Smith boys" or "the Brown boys"—designations that sometimes continue to be applied to adults by those who had known them in early life, but are more likely to be used only while the persons are still young.

There is another disciple to whom is applied the very same Greek adjective that we have in the passage about "the little ones." Many commentators think that James the Less (Mark 15:40) was so called as being small of stature. This in itself might be because of youth. Others prefer the rendering "James the Younger," supposing the comparison to be with James the son of Zebedee. This would probably make him about the same age as John. Since, however, the Greek adjective is not in the comparative degree of comparison, why should we not translate more

literally? Then the title "Little James" would remind us of the way in which Jesus spoke of some of his disciples as "little ones."

Another saying of Christ may be worthy of study in this connection: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Matt. 11:25; Luke 10:21). The reference seems to be either to the Twelve or, as favored by the context in Luke, to the Seventy. The expression was probably influenced by remembrance of Ps. 8:2, "Out of the mouths of babes and sucklings thou hast perfected praise"—a passage which Jesus quoted directly when the children (certainly beyond literal babyhood) praised him in the temple (Matt. 21:16). There was hyperbole then in such use of the words, and there was here in Jesus' speaking of any of his disciples as babes; but the term seems ludicrously inappropriate if applied by a man little over thirty years of age to the bald-headed veterans by whom the artists would surround him, but not so inappropriate if some of the group were not far along in their teens.

In John 13:33 Jesus addresses the disciples as "little children." The same term is used for those to whom the First Epistle of John was addressed, most of whom were probably adults; but, if as generally supposed, the writer was an aged man, he might well use it for those who were nearly all much younger than himself. It seems less appropriate for Jesus to use it if speaking

¹ Farrar in *The Early Days of Christianity*, II, 111, gives as references Paulin. Nol. *Ep.* 51; Ambros. *Offic.* ii. 20, §101; Aug. *Contra. Faust.* xxx. 4; Jer. *Adv. Jovin.* i. 26.

to persons nearly or quite as old as himself.

Another verse to be considered is John 21:5, where Jesus using the word *παιδιά* called to his disciples in the boat, asking, "Children, have ye aught to eat?" If we again use familiar language, it is as though Jesus called out in a cheery way, "Boys, have you caught any fish yet?" Here again we find an expression that seems more appropriate if addressed to persons younger than the speaker.

Jesus loved the young. He took the children in his arms. He placed a child before those who asked who would be greatest in the coming Kingdom. He welcomed the praise of children in the temple. He loved the rich young man. Do we not find another marked instance in his friendship for the family in Bethany? If Lazarus was married, it is strange that his wife does not appear in the narrative, and we get the impression that the sisters had no husbands. It would, however, be unusual (unless it was because of leprosy in the family) for so many in one household to remain single after reaching the usual age for marriage, which we have seen to be seventeen or eighteen years in the case of men and therefore younger in that of women. Should we not think of the sisters as girls under fifteen years of age? A young girl would be more likely than an adult to make such a complaint to a visitor as Martha did about her sister. When we read that Jesus loved Mary, Martha, and Lazarus, we see another example of the affectionate delight that he took in the young. This could be without the restraint that Jewish sentiment would have imposed

if the sisters were adult women. Though the same verb is used of Christ's feelings toward all of the disciples, may we not think that where it is used with special emphasis concerning the one who leaned on his breast at the Last Supper it has reference to that peculiar kind of affection that is more likely to be called out by a young person than by an adult? The important point, however, in connection with our present subject is that, as Jesus was so attracted toward the young, they must have been strongly attracted to him, and it would have been strange if among those most earnest to receive his teaching there were not some as young as those who in modern mission fields are likely to be among the earliest to become his followers.

What was just said about Martha's complaint being such as was more likely to come from a young girl may lead us to ask whether in what is recorded about the acts of the Twelve there is anything suggestive of youth. We will not press the points that it was very boylike to forget to take bread when going out on the lake, and that young people would be more likely than older ones to have an *open* quarrel over seats at the table, adults, while as eager to have the best place, being more likely to seek it in ways not making such an evident display of selfishness. Perhaps we should not make much of their fright when the squall burst on their boat as they crossed the Sea of Galilee. Dr. George Matheson, marveling at their abject trepidation, says: "Fancy a company of English sailors overtaken by a sudden gale and giving vent to their feelings in a simultaneous shriek of terror—'Save us, we perish!'" and he says that

this fancy "explains the mystery, for these men are not English." That explanation may be pleasing to British pride; but, apart from the fact that not all of the company were sailors, may not the youthfulness of even the fisher-boys have made them more timid than older persons would have been?

There is one scene that seems more natural if the sons of Zebedee were young. In Mark's Gospel we read that they came to Jesus asking to be given places on his right hand and left at the time of his glory (Mark 10:35); and Matthew writes that their mother came with them and acted as their spokesman (Matt. 20:20). It does not seem likely that adult office-seekers would go with their mother to ask appointment and then put her forward to do the talking for them. How much more natural is it to think of the mother as going with two lads for whom she has high ambitions. If it is objected that she could not expect boys to hold high office, it may be replied that we do not know just what the desired positions were,² that Salome could hardly suppose that the Kingdom would be established until some time had elapsed, and that the mother of precocious children is likely to have exaggerated opinions of their capability. Some critics think that the addition in Matthew's Gospel to what is contained in Mark's was made from a desire to protect the reputation of James and John by transferring to the

mother the blame for presenting such a request. If so, the attempt to clear the disciples was not very successful; few readers have seen the brothers in a better light, for they are represented as falling in with their mother's desire and as bringing upon themselves the indignation of the other disciples. Even if the clause is interpolated, it is of early date, and the one who inserted it shows that his thoughts of the two brothers, whether received by tradition or otherwise, were of persons so young that it would not seem unnatural for their mother to take the lead in seeking official positions for them.

A painter then could find some reasons to justify a picture of the "Calling of the Twelve" different from those that we are accustomed to see. As we imagine it, Peter is the eldest of the group about Christ and is evidently taking a prominent place in it, as the oldest pupil in a school is very likely to do. He and Matthew are portrayed as being nearly of the same age, but each of them considerably younger than their Teacher — nearer twenty than twenty-five. With them are several persons of about the usual age of students in the "district schools" of that time — that is, not far from sixteen or seventeen — while still younger (how much younger shall we in defiance of our earlier conceptions venture to portray them?) are John and Little James. They are a band of students eager to

¹ *Representative Men of the New Testament*, p. 95.

² Is it possible that the places sought were those of cup-bearers or something similar? Such an office would seem appropriate for youths, but it was one that in some courts was held as very honorable. Xenophon in the *Cyropaedia* (i. 38) tells us that it was sometimes required of a cup-bearer that he should taste of the cup before presenting it. "Are ye able to drink the cup that I am about to drink?"

receive instruction from the wonderful Teacher who has aroused their enthusiasm and won their hearts. They are rejoicing because out of the many who for a while had been attracted to Jesus they have been chosen as the ones to receive further instruction and to be intrusted with the work of carrying his words to others. If such a portrayal of this scene could be proved correct, our mental pictures of other incidents and our thoughts concerning their significance would be affected.

In connection with this subject we may be led to ask whether there has not sometimes been expressed too much wonder that the responsibility for laying the foundations of the Christian church was committed to a band of obscure men whose most prominent members were "rude and unlettered fishermen." It may be a mistake to suppose that the occupation of the families from which they came necessarily implied low standards of life and thought. However that may be, we know that from humble homes and lowly occupations there have often come youths eager for an education who in spite of early disadvantages have attained a high degree of culture. Among the

Jews, indeed, they might as rabbis continue to carry on their former trades. The *Jewish Encyclopedia* (s.v. "Rabbi") mentions a laundryman, a shoemaker, a water-carrier, a sandal-maker, and other men of similar trades who were noted rabbis. It says that the elder Hillel once worked as a wood-chopper. In such a school as we have pictured, the intellectual powers of those Galilean youths would be quickened, their thoughts refined, and their desire for self-improvement so stimulated that the fact of their having been fisher-boys need not make it incredible that they should become intellectually fitted to move men's hearts by their eloquence, to convince men by their arguments, and to have a part in the production of the world's greatest literature either by direct authorship or by transmission to others of what they had received from their Teacher.

Many Christian ministers believe that work for the young is that which is most likely to give abiding results and those that are far-reaching in their influence. In this belief do they not have the same mind that was shown by Jesus when he chose the persons who were to be his chief disciples?

IS FEAR ESSENTIAL TO WELL-BEING?

FREDERICA BEARD

Boston, Massachusetts

In this article MISS BEARD writes upon a subject which is immensely practical, but about which we do not often seriously think. Fear involves fundamental questions in education as well as in the upbringing of children. It is certainly interesting to notice that the more we study religion psychologically the more we see it is grounded in the very nature of man.

A strange contradiction on this question presents itself today in the world of thought. On the one hand, the most prominent of the modern cults hold as their creed that fear is a destructive tendency, an error from which human nature must be freed. A fundamental tenet of their faith is the possible elimination of fear from the spirit of man. The Holy Scriptures of the Christian faith are found to verify this assertion, until Christians of many denominations believe that they have failed to emphasize and to utilize this apparent truth and possibility. When a comparison is made between the religious training of a century ago and that of today, an observer finds the element of fear now generally buried. He finds also a note of satisfaction expressed as to its decease.

On the other hand is heard the voice of science. Seeing man as he is, observing him as he has been through the ages, science puts forward an interrogation point. And the seeker after truth must raise the question: Is fear essential or harmful to well-being? He must search for an answer that shall be a guide to him in his own development, and that shall be an aid to his educa-

tional influence on the generation of young people about him—an influence of which none can say, "I leave that to the pedagogues."

Looked at from one point of view, fear is seen as a disabling force, paralyzing body and mind. A person under its control is found cringing, trembling—a physical wreck for the time being. Seen in moral relations, fear calls forth from others the exclamation, "a coward." And there is nothing that a man despises more than a coward. From another point of view, a mental picture rises of a man without fear. It is hardly possible to imagine such a one—a person in whom there is *no* fear, absolutely none. Let the imagination go as far as it will, and there comes an image of carelessness, recklessness, daredeviltry, without reverence for man or God.

The question returns: Is fear beneficial or harmful? Is it to be banished or conserved? Banish it, and what will be the result? Conserve it, and what will be the outcome? Answers to these considerations depend in part on the answer to another, namely: What is fear? Immediately there come mental visions of timidity, fright, terror,

awe, respect, reverence, but not one of these is unmixed fear, for, while no one will deny that fear is an element of all, each is very different from the others.

Fear is an instinct primary in time and universality; its bases form part of the constitution of both animals and men; it is an emotion rooted in the very fiber of the race. That fear is original in each individual and is not simply acquired through reason or through learning from others has been too well experienced from early childhood to need illustration. This fact must be reckoned with, for it raises a "why?" as to the presence of fear. It indicates that sometime, somewhere, fear had its good; for modern science has generally made certain that every persistent trait in every living creature is, or has been, of service to the race to which that creature belongs. But the fact that fear has always existed cannot prove it a necessity to human good *under present conditions*. Nature is not an equivalent of good. The original characteristics of the savage are not all desirable for today; the acquisitions of the ages are not *all* to be conserved. Nature, in the God-given sense, is a progressive development, and, if once a tendency was needed, it may not still be needed. In deciding, however, whether fear has any value today, it will be worth while to note its service in the past.

A study of primitive man shows the so-called "repelling emotions" to be protective. Fear tended to self-preservation; without it man in his ignorance would have been overcome. It served as a defensive impulse and

proved a conserving, rather than a destructive, force, for it developed both care and prudence. "Primitive man feared greatly because he held to life tenaciously; in the firmness of that grip lay hidden the germ of his future mastery."

Fear led man to struggle. And by way of struggle a larger life is always obtained. Thus the suggestion of fear becomes a motive power. This is said to be a low motive, and undoubtedly it is low in some relations and under some conditions. But, if fear pushed forward primitive man to struggle, it was worth while. It is evident that fear of a power outside of that of the visible group led to efforts at control. At first control was sought over environment. As man gained this control more and more, appreciation of unseen forces increased, and awesomeness, rooted in fear of mighty personalities, followed. Thus it was that fear was one of the chief origins of worship. A desire to ward off evil, to gain protection and prosperity for the sustaining of life, led to the early ceremonials. Later, as the god-idea developed, offerings to appease and placate anger became customary. The fear of the gods and the fear of man implanted the beginnings of a moral sense. Distinctions were first made as a human being found advantage or disadvantage to himself through certain actions; then he feared the disapproval of the unseen spirit, or the retaliation of his fellow-man, and a right and a wrong were established in his consciousness by consequences known or imagined. So, also, man was held back from yielding to all his desires for fear of impending evil from some mighty Being, and

it is of no importance in this connection whether the motive was low or high, so long as self-control was born. Again, man's fear was "the cohesive force which bound him to his fellows. If our ancestors had been able to paddle each his own canoe, we should never have gotten past the canoe stage—if indeed so far. Fears have driven him to his own kind for aid and comfort. Human weakness and human fear bred the group life." Solitude favors timidity. In fact, it has been said that the social nature of children is little more than the reverse side of their timidity.

Careful investigation shows, therefore, that in the early days fear was of value (1) for the preservation of life; (2) for a progressive, enlarging life; (3) in the development of care and wise caution; (4) in the development of a God-consciousness through worship; (5) in the development of moral sense and control.

Is fear needed for the same ends today? The race has not progressed so far, nor any individual belonging to it, as for these ends to be no longer sought. But should fear, considering its often baneful effects, be set aside and these results be otherwise obtained? Self-preservation does not depend on the safeguard of fear as it once did. Ignorance and superstition, which grows from ignorance, were, and are, the causes of fear—one might say, the necessity to some extent of its being. Man's increase of knowledge tends toward the preservation of life. With a better understanding of things, and with the power to control natural

forces, he does not need to fear them. On the other hand, it is a witless child who is afraid of nothing. Experience teaches fear: "A burnt child dreads the fire"; an electrician fears "a live wire" more than a child who knows nothing of the current. "Educated men fear only what is worthy of fear; they fear many things that lower minds do not, and do not fear many things they do."¹ It would seem that civilization still requires fear to act as a balance-wheel for the preservation of life. In the words of M. Richet, of the Academy of Medicine, "Fear is, *en dernière analyse*, a protection against death." A mother of little education but of much practical sense was heard to say of her three-year-old boy, "I was glad he was a bit afraid, because he will learn to be careful that way." And even the founder of Christian Science has said, "Children, like adults, ought to fear a reality which can harm them and which they do not understand; for at any moment they may become its helpless victims."²

To our way of thinking, a contradiction to this statement appears in the words, "To fear sin is to misunderstand the power of Love." For "sin," bearing a name, must be a "reality"; surnamed "error," it is still found to be weakening, consequently it must be harmful. If a "reality which can harm ought to be feared," then it would seem that sin, being harmful in its effects, should be feared. The growth of the moral sense in a young child, leading him to discriminate between right and wrong, involves, on the one hand, desire

¹ H. M. Stanley, *Evolutionary Psychology of Feeling*, p. 106.

² Mary Baker Eddy, *Science and Health*, p. 298.

for approbation and, on the other, fear of disapprobation or of any unpleasant consequence that may follow an act. As this fear holds him back from what is considered wrong by his social group, his standard of right grows, and the inner "ought" and "ought not" have increasing influence over him. It would be hard to find today an advocate for the fear of Deity in the development of a God-consciousness to the extent common to children of a century ago, but it is a question whether *all* omission of fear in the representation of the God-idea has not led to an irreverence of both the divine and the human. "We have lost the fear of hell and have not yet attained the deeper fear that attends the contemplation of the beauty of holiness." The first conception should be undoubtedly of a fatherhood of love, but the highest ideal of a father includes an element that is to be revered as well as loved, and the greatness of his power and the grandeur of his might may well bring an awesomeness at the age when a boy needs most a recognition of law personified. "Perfect love casteth out fear," we are told, but, with an emphasis on "perfect," an evolutionary process is suggested. It is only in the attainment of perfection that fear can be set aside. The more careful the analysis, the more true it seems that in any and all life fear is a preliminary essential to a development of awe, reverence and admiration, and without these there can be no perfect love. To quote again from H. M. Stanley: "The latest and culminating

differentiation of fear is awe, and the highest, most refined development of awe is in the feeling of the sublime. . . . A consciousness which has had no common fear stage could never arrive at awe."¹

James Leuba points out that "the striking development of religious life is the gradual substitution of love for fear in worship."² But he says also: "Love has not only cast out fear, but also reverence, veneration, and respect."³ In the progressive development of moral life pictured in the Bible, "fear is the beginning of wisdom," veneration for the majesty of God as seen in the Old Testament reaches its climax in the reverence and love of the Christ for the Father in the New Testament. Another and more direct relation between fear and love is suggested through the interplay of these two emotions. In the highest emotions of love there is an accompanying element of fear. The young man who is courting is controlled by a mingling of both. Fear seems the necessary, though painful, stimulus to love, for through its very overcoming love gains in force and energy.

In a discussion by men of science a few years since, M. Fernande Mazade raised the question: "Is there a difference between fear *and* fear?" Differentiation is needed as fear is seen in various manifestations. In itself it is a "simple" emotion, irreducible by analysis to any other emotion; as such it may issue to a higher good, or it may be the beginning of what is alto-

¹ *Op. cit.*, pp. 119, 120.

² "Fear and Awe in Religion," *American Journal of Religious Psychology*, II, 15.

³ *Psychological Origin and Nature of Religion*.

gether bad. "The function of many an impulse is to stimulate the next higher power that can only thus be provoked to development, in order to direct, repress, or supersede it" (Stanley Hall).

Self-respect necessitates a fear of the unclean; when *that* is gone, respect is gone. Without fear valor would be impossible, but in every act of valor fear is overcome. "A coward is he," said General Ney, "who boasts that he never was afraid." Grenfell, noted for his heroic Labrador work, has pointed out that a hero is not one who is unafraid, but he who, *being afraid, goes forward*. Ribot, the French psychologist of note, says: "In many persons the absence of fear only amounts to the absence of imagination."

With the foregoing considerations as a basis for action, will the questions follow: Shall fear in a child be encouraged and cultivated? Shall it be approved and emphasized in adult life? No great observation will be required for a negative answer. Fear has a tendency to function to excess. It needs *control and direction*. As touching childhood, the strong words of Angelo Moss need to be heeded: "Every ugly thing told to the child (to excite fear), every shock, every fright, will remain, like minute splinters in the flesh, to torture him all his life long." A man or woman full of fears is a constant creator of unhappiness. That this emotion under some conditions is a dangerous tendency needs no emphasis.

The final worth of such a study as the present is to emphasize that fear has its good; *that it is educable; that*

it may be transmuted into something better which without it could never be; that fear is modifiable, so that it shall prove a strength rather than a weakness in the development of human character. Speaking of original tendencies of this type, Edward L. Thorndike says: "The problem of whether to cherish the tendency as it is, to inhibit it altogether, or to modify it in part, and in the last case the problem of just what modification to make, may occasionally be solved easily, but oftener demand elaborate study, rare freedom from superstition, and both care and insight in balancing goods."

As regards this emotion, the great task of education is to control it, that it may issue in the right direction. "The pedagogical problem is not to eliminate fear, but to *gauge it to the power of proper reaction*" (Hall).¹ Science and religion both are seeking the balance of Aristotle's "How to fear aright." They have not advanced beyond his mean of the brave between the coward and the rash. "There are things which to fear is right and noble and not to fear is base. . . . He is brave then who withstands, and fears, and is bold in respect of right objects, from a right motive, in right manner, and at right times."²

The climax of the thought comes in the words of a later thinker: "No man can choose not to fear. He can choose only between two fears—a fear which is the way of death, and a fear which is a hero's gateway through a thousand deaths unto life."

Non timeo timere.

¹ "A Study of Fears," *American Journal of Psychology*, VIII, 2.

² *Ethics*, p. 82.

RIVAL INTERPRETATIONS OF CHRISTIANITY

V. EVANGELICISM OR MODERNIZED PROTESTANT CHRISTIANITY

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

The term "evangelicism" is here used to designate the character of a development of the Christian religion which is distinctly modern, but which has roots reaching far back into the past. It is not meant thereby that a new religious denomination has arisen or that even a new school of thought deserves a name for itself. We do not seem to be suffering particularly from a dearth of organizations or new theories. But recent times have witnessed the emergence of a new type of Christian life and thought which seems to be so charged with a message of good to the world that a term which carries with it the idea of loyalty to such a message may be fitly applied to it. The aim of the present article is to trace the influences formative of it and to indicate its main features.

I. Some Constructive Religious Forces in Modern Christianity

The period of the ecclesiastico-political revolution we call the Protestant Reformation virtually came to a close with the execution of King Charles the First of England and the signing of the Peace of Westphalia about two hundred and seventy years ago. With the cessa-

tion of the "wars of religion" and the reaction against intolerance and violence, there ensued a period of indifference and general skepticism lasting about a century more. Notwithstanding the fact that there were fertile oases here and there amid the general dearth, religious faith suffered from widespread sterility. Then, suddenly and unexpectedly, there came a change. The principal factors contributing to it are worthy of special mention.

First in the order of merit is the eighteenth-century religious revival in America and Britain. There were many faithful men who labored in quiet and obscurity to keep the smoldering fire of faith from going out in those trying days when men were shaking themselves clear of the external forms of ritual or order or doctrine which earlier ages had supposed to be necessary to salvation. To them must be traced the revival of the consciousness of an indisputable personal participation in the higher moral and religious life apart from outward forms, but it was not until men like Jonathan Edwards, George Whitefield, and John Wesley brought to it the needed zeal, intelligence, and skill united that it burst into a fiery flame. There came an outbreak of religious feeling

that defied the intellectual canons of rationalism and of orthodoxy alike and swept on through the whole Anglo-Saxon world with irresistible force. As all great revivals, it gained its first impetus by winning the hearts of the working-people, the poor, the neglected, and the defeated, but, despite scoffing and ridicule, it gradually conquered the respect of the prosperous and intelligent. Instead of wasting away in emotionalism, the revival, under the statesman-like leadership of Wesley and his faithful coadjutors in various communions, kept adding to its initial impulse and became a permanent force of great importance in modern Protestantism. Since those earlier days of revivalism there have been considerable intervals of dearth, and sometimes it has degenerated into selfish professionalism or hypocritical sentimentalism, but the yearning for the conversion of men from their sins and the effort to better their whole condition by the ministries of religion continue unabated.

The revival was characterized by the union of deep feeling with moral resolution. There was a return of Puritanism on its moral side. The danger of fanaticism was balanced by the insistence on inner and outer purity of life. For the "judicial righteousness" of earlier Calvinism was substituted the actual righteousness of positive personal goodness. If the preachers in their denunciation of sins condemned sometimes the innocent with the guilty, they succeeded at least in rousing the consciences of men to action and doomed to death the antinomianism that had been eating out the heart of orthodoxy. Personal purity was a demand for the

present life and was not to be postponed to the day of the soul's separation from the body. This is probably the import of John Wesley's doctrine of Christian perfection or perfect love in this life. The Christian salvation was to be a present reality, the conscious possession of an enlightened heart.

The spirit of philanthropy was quickened and broadened. The great public wrongs under which men were suffering began to call loudly for remedy. John Howard's crusade on behalf of the prisoners in the jails of Europe, efforts for the improvement of the criminal law in the direction of equity and humanity in penalties, the extinction of the slave trade, intervention on behalf of the "factory hands," the fight against the evils of strong drink, were all in part fruits of the revival. Notwithstanding the emphasis placed on the hope of heaven, men were evidently learning the worth of the earthly life as the sphere for the realization of the heavenly. A Protestant principle that had been half forgotten in the controversies and persecutions of earlier days was coming to vigorous renewal, namely, the unspeakable worth of the man.

The progress of the revival was sustained throughout by the conviction that religion has its home in the soul of the individual. Its value and its truth are self-attesting, for God speaks to man directly. This was but a renewal of the Protestant view expressed in the oft-quoted affirmation of Calvin that the truth of God's word was certified to men by "the secret testimony of the Spirit." Only it was universalized. Every man was competent to enjoy this immediate certainty. The center of gravity in

religion was shifted from objective facts, doctrines, or rites, to the inner life—faith. Experience is the ultimate fact in the life of religion. Men who had “the witness of the Spirit” that they were forgiven, renewed, saved, possessed a basis of certainty that made the Calvinist doctrines of election and predestination unnecessary for many people and even a stumbling-block to the free personal faith of others. For when the common man gains a “heart conviction” of the favor of God, he becomes independent of the artificial supports of fixed systems of any kind and resents their interference with his liberty.

The tide of feeling swept over ecclesiastical and doctrinal bounds. In the long run it mattered little that John Wesley, a faithful priest of the Church of England, strove to keep his “societies” within the order established by law. His followers swung loose and organized the various Methodist “churches.” It mattered little that he and Whitefield, with their followers, split on issues between Calvinists and Arminians. For both sides shared alike in the movement of grace, and after a time it became plain that the controversies between them were mostly side issues. All existing Protestant bodies shared the blessing, and new denominations of Christians were constantly arising as the movement spread. Many of these bodies have had a fairly fabulous growth. Hence, while the leaders and their followers professed conservative views, on the whole, in matters of theology, an era of ecclesiastical and theological freedom was being unconsciously ushered in and a stimulus given to reconstruction along all lines of life and thought.

Equally significant of the new freedom was the spontaneous outburst of Christian song. The Christian church has reason to be proud of its hymnody in almost all the periods of its history, despite much doggerel. There were noble Protestant hymnists in the days preceding the revival. But the ritual of the Church of England, being stereotyped, was a sedative rather than an inspiration of religious action, and the public services of nonconformists and Presbyterians both in America and in Britain were rather barren on the liturgical side. There was even controversy over the propriety of using “uninspired” productions in worship. Now all was changed. The new faith was sung into the hearts of the multitudes. The era of modern hymnody and religious music was ushered in. Charles Wesley alone composed over six thousand hymns. There were many other sweet singers in those days, though none so prolific as he. The bulk of these hymns have disappeared, but many remain as a permanent asset of the Christian faith. The religious fruitage remains even after the hymns perish. Revivals of religion are always marked now by the presence of the singing evangelist. The new faith is strongly emotional everywhere. The range of emotions has widened, while the expression is more restrained. The main point in this connection is that the emphasis has been shifted from the forms of order or of doctrines to the feelings, and the theology that would expound the new faith must take cognizance of the change.

The reawakening of the spirit of love for all men issued in the birth of the

modern Protestant foreign missionary movement. When the far vision of William Carey gave to the churches the inspiration for ambitions and undertakings undreamed of before, the pent-up energies of Protestant religion, hitherto confined to narrow bits of territory, comparatively speaking, and barely holding its own in the long struggle for existence, were released from their bonds and developed enterprises whose story reads like a fairy tale, so wonderful was their success. Christianity has truly become a world-religion. Its frontiers are now in every land. The work was urged at first as a means of universally rescuing men from guilt and condemnation, but it has now become an attempt to build the Christian faith into the social, industrial, and civil fabric of the life of the peoples. The variety and magnitude of the labors involved, the new acquaintance with the multitudinous faiths of mankind, the necessity of interpreting the Christian faith in the presence of these faiths, the inevitable co-operation of Christians who in the homeland belonged to rival churches, and the association of the missionary with the work of the statesman and the man of commerce have produced a reaction upon the quality of the religious life of the churches at home and have forced upon them the task of reinterpreting their faith to themselves. A new consciousness of the inherent universality of the Christian faith and a new sense of the reality of the inner communion of all Christians are among the beneficent results. The doctrinal outcome will be referred to later.

The increase of general intelligence in Protestant Christendom is equally

noteworthy. The astounding educational advance of modern times is directly traceable to religious impulses. The evangelist is followed by the teacher. The missionary becomes an educationist. The great systems of public schools, high schools, colleges, and universities, of which modern states are so justly proud, have mostly grown up from the voluntary schools founded by religious men and maintained by private funds in pursuance of the purpose to promote the spiritual good of the young. Although it may be true that in many cases the original founders of these schools were seeking particularly to guard the young believing mind from the assaults of a secularized intellect, nevertheless the evidence remains clear that to the modern Protestant the religious life cannot be truly fostered except by the increase of intelligence. Moreover, in addition to the schools of Christendom there is the tremendous educational influence of the press. The unlimited circulation of newspapers and periodicals of all kinds and the prodigious output of books, taken in conjunction with the free intermingling of millions of men by means of wide travel and the use of the telegraph and telephone, have produced a sense of the dignity and power of the human spirit and a consciousness of human solidarity scarcely dreamed of before. The religious life of such a people must be vastly different in its content and utterance from any earlier type. There is a modernized Protestant Christianity. The modern evangel has obtained a wider range of appeal and an increase of power to impress its convictions on men. It has appropriated the language of modern

culture and has gained a broader outlook. All the pursuits of intelligence are now reckoned within the pale of the religious life. Christians are conscious of a larger vocation. In order that this vocation may be fulfilled a reinterpretation of Christianity is demanded.

2. Some Secular Forces Contributing to the Formation of a New Type of Christianity

It is not to be supposed for a moment that the religious life of our times takes its character wholly from those influences which are ordinarily acknowledged as religious. For the religious life of any people at any period of time is constituted by the whole complex of forces which, in their unity, go to make up the character of the people in question. Everything about them heads up in their religion. This is seen particularly in Protestant life. For Protestantism, by breaking away from the ideals of the cloister and sallying forth to the task of mastering and sanctifying the natural, exposed itself from the very first to the molding influence of industry and trade as well as to the currents of social and political life.

It is surely a significant thing that the intensification and expansion of the religious life of Protestantism in the last century and a half is fairly paralleled by a similar growth in the production and exchange of material wealth. The spirit of enterprise inherent in Protestantism, which had suffered a check through the internal strifes of Europe, reawoke at the very time when "the Spirit of the Lord began to move mightily" upon John Wesley and George

Whitefield. Beginning in the eighteenth century and continuing through the nineteenth, there was an economic awakening like that which occurred when mediaeval Europe was roused from her intellectual sloth, her moral coarseness, and her religious passivity. Only the new change was on a tremendous scale. Mechanical invention has produced a revolution in nearly all human industries. Production, manufacture, and transportation proceed on a scale impossible to imagine one hundred and fifty years ago. The factory and not the home is now the seat of industry. The town has been robbing the country of its peasantry. New vast centers of population have been created. Cities number their inhabitants by the hundreds of thousands and by the millions. New sources of wealth have been sought out and forces long concealed from human ken have been recruited for man's service. Lands far separated geographically have realized a close community of interest. Railroads have made them neighbors. Great ships of high speed in ever-growing numbers plow the seas. The production of wealth has become fabulous, and its exchange is now so complicated that only the few understand its processes. Geographical boundaries and national distinctions have been mostly overcome for the purposes of trade. Steam, steel, and electricity have belted far-separated communities together as one vast industrial body. The problems of adjustment which, in consequence, confront the economist, the statesman, and the moralist are simply appalling. Not less serious are the problems which confront the religious thinker, as we shall see.

Be it noted that the Protestant nations have been the leaders in these enterprises. Where Protestant religion enters, there too comes material prosperity and comfort. It is surely a far cry from the natural poverty of the primitive Christian and his longing for the Lord's return, as well as from the voluntary poverty of the mediaeval saint and his longing for heaven, to the acquisition of incalculable wealth by modern Protestant Christians and their devotion of it to the enterprises of religious faith. There seems to be a natural association between Protestant religion and Protestant industry. The concurrence of the two revivals in time and space implies their dependence upon a common impulse. Surely some new sense of freedom, of initiative, of creative power, had come to men and was manifesting its character in the parallel conquests of things material and things spiritual. That it was so in the spiritual realm we have already seen. It was the same in the realm of physical industry, we must conclude, if we rely on the enunciation of its controlling principle by Adam Smith in his famous *Wealth of Nations*. He says: "The patrimony of a poor man lies in the strength and dexterity of his hands, and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of this most sacred property. It is a manifest encroachment upon the just liberty of both the workman and of those who might be disposed to employ him." If we change the reference in these words from man's outer powers to his inner powers and the application from external acts to

inward acts, we detect the inner harmony between Protestant industrialism and Protestant religion. We shall see, however, that neither is an instance of pure individualism.

Far more significant than the mere creation and accumulation of wealth or the new distribution and grouping of population, with the accompanying social changes, is the manner (alluded to above) in which the activities and interests of all the peoples concerned have become interlocked. An economic disturbance in one quarter of the world is rapidly transmitted to almost every part of it. A feeling of economic interdependence pervades the world, overriding hostile tariffs and other artificial restrictions. Economic insularity is becoming a thing of the past. The industries of the world are more than competitive; they are complementary. There is an increasing sensitiveness with regard to business happenings everywhere. The time seems near when the many economic kingdoms of the world shall become one kingdom.

Changes in the political realm during the period under review have been equally startling, and their bearing on the religious life of men is important. It has been a time of political revolution, partly peaceful and partly violent. In this the Anglo-Saxon and French peoples have been the leaders. The democratic self-affirmation that broke out in the American Revolution and culminated in the founding of the republic of the United States was just the revival and reinforcement of the ancient British contention that the people must be self-governing. It reawoke in the mother-country the conviction of the supreme

worth of this principle and the determination to enforce it. The loss of a portion of the British Empire was followed by a wonderful extension of it in other directions, and with this extension of political power went a gradual extension of democratic self-government to more than four hundred millions of people. The revolutionary spirit that wrought successfully in America spread to France and roused that magnificent though long-suffering people to the consciousness of powers and rights that had smoldered for generations. With the watchwords "Liberty, equality, fraternity" upon their lips the French people pressed on toward the fondly cherished task of bringing all nations to share in their own newly discovered destiny. The outcome was seen in the turmoils that came to a climax in the Napoleonic wars. Though a powerful reaction followed, it was not permanent except in a few quarters. The nineteenth century was pre-eminently revolutionary in politics. There were repeated revolutions in France, culminating in the firm establishment of the republic. Spanish and Portuguese colonies revolted and succeeded in forming independent governments, mostly republican. Revolution in the Italian peninsula issued in a truly national government. A peaceable revolution was accomplished in Britain by the passing of electoral reform bills, emancipation acts, and the repeal of the Corn Laws. Minor revolutions occurred elsewhere. Attempted revolutions in Spain, Poland, Prussia, and Russia mostly failed because of the want of deep popular conviction or because of the supremacy of the military power. Almost with the turn of the twentieth

century the ancient Manchu dynasty was overthrown and a republic was formed in China. And at the very moment of my writing these words there comes the startling news that the Romanoff Czar of Russia has been forced by the popular Duma to abdicate, and that this mysterious country has started on a new career. Other thrones, no doubt, are soon to crumble.

A profound spiritual significance in these changes is further suggested by the intimacy of their connection with the achievements of scientific investigation. Were one to confine his attention to the progress of "natural science" alone, the effect would be sufficient. The man of science, armed with a splendid technique, has been reconquering old realms and conquering realms hitherto unknown. Scientific research has been prolific, not only in discovery, but also in the creation of new problems for the thinker. Consider a single pertinent fact in this connection—the dependence of modern industrialism and modern civil government upon the labors of science. Agriculture, manufacture, building, and transportation look for guidance to the scientific laboratory where, unseen by the great world around him, the explorer of nature's secrets makes his discoveries of the dark continents of reality which others are to exploit for human good. In that same quiet chamber also are being forged implements of government by which the citizens of a nation are enabled to live and move together and the different nations to work out their fearful problems in alliance or opposition. In the present war the issues are as much determined by the man who

holds the weapons of scientific experiment as by the soldier who wields the weapons which these other weapons have made.

When the religious thinker contemplates these recent developments, he is likely to be impressed with the following:

In the first place, these different tides of influence have been synchronous, concurrent, and operative upon the life of about the same peoples. The awakening of the religious consciousness, the commitment to new religious and ecclesiastical enterprise, the uprising of the Christian intelligence, the growing mastery of the secrets of nature and the control and utilization of her forces for man's purposes, the progress of democratic revolution in political and civil life, the weaving of the web of international relations from which no civilized nation can extricate itself—these constitute a great mass movement that seems to operate in obedience to a new consciousness of the meaning of human life and to a new interpretation of its destiny.

In the second place, there is manifest in all this the power of individual personal initiative. Conventional beliefs, social customs, industrial methods, political establishments, have all been challenged by daring reformers and innovators. The experimenter, the speculator, the discoverer, the inventor, and the creator have done new things, and the world has been following, sometimes "afar off," and trying to appropriate the results. No matter how fast society seeks to institutionalize and force the individual's activity into regular

grooves, he breaks away and pushes on still faster. He cannot perish. There never was such another age of individualism as the present.

In the third place, by this very development of the free individual personality, the true universality of man has come to light. The breaking of the old bonds of union among men has led the way to a higher unity. This is attained by the normal unfolding of his powers in their unity and not by the method of artificial restraint. The consciousness of the essential inner unity of all mankind, of the facts and forces of nature, and of man and nature—even though the character of this latter unity may be indefinable as yet—is gradually forcing itself upon the human spirit. Thus by the common progress of men under a guidance, higher, let us believe, than the human, a fundamental principle of the Reformation is finding recognition: namely, life is a unit, the separation of the secular activity of man from the holy is being annulled, heaven and earth are coming together, the world in which we live is our Father's house of "many mansions."

If, therefore, all these various regions of human experience belong to one another and if in their unity they constitute the proper sphere of religion; then, if the Christian faith is to permeate them all with its spirit, if it is destined to become the universal faith, this must be because it reveals the ultimate meaning of them all. A new attempt at an interpretation of its meaning becomes indispensable to the believer.

[To be concluded]

MODERN CREED-BUILDING

W. HARVEY-JELLIE, DR. ÉS LET.

Montreal, Canada

It has become customary for students of church history to speak about the first four centuries of our era as the age of creed-building. It was the age in which Christian men who had experienced the power of divine grace and had pondered deeply upon the truths which had come to them through the early pioneers and preachers of the evangel brought forth their cherished conceptions of the Christ and his gospel into the stormy atmosphere of dialectics. Their earnest desire was to come to a general agreement regarding the interpretation of the great Christian facts and to find an acceptable verbal expression of the common belief. These objects were practically attained at Nicaea and at Chalcedon in the greatest of the ecumenical councils. The result was the production of the Creed. As a general rule, the churches of today hold that the Creed then compiled expresses a correct interpretation of the faith; and a man is held to be orthodox or heterodox according to his acceptance or rejection of this traditional Christian creed.

But we have all come to recognize that it is quite possible for a man to be orthodox in head and heterodox in heart. He may profess a complete agreement with every article in the Creed and may at the same time reject every one of them in his practical daily life. And in this case what is called the Creed is not in any sense his own. He

merely proposes, and he fails to practice. So we arrive at the conclusion that a man's creed, as a matter of fact, contains just what has been made his very own in deep personal conviction—nothing more, nothing less. Hence no man can really accept a ready-made creed, no matter how venerable and how impressive may be the authorities who compiled it. He must build his own creed in living experience, line upon line, until he can say from out of a sincere heart, "*This* is what I believe, and I believe it because I have found it true in my own experience and have discovered that it can stand every test of heart and intellect." The debates which rent the early church must be fought out again in the heart of the individual believer. Only when the finished product of his thought upon the facts of the faith harmonizes with the Creed which was produced at Nicaea can he call the Creed his own. Many a time I have been tempted to take the words which Tennyson applied to human life and apply them to the intellectual content of our belief and say that creeds are

not as idle ore

But iron dug from central gloom
And heated hot with burning fears
And plunged in baths of hissing tears
And battered with the shocks of doom
For shape and use.

This is what I have found, and I give my personal experience for what it is

worth, believing that it may prove suggestive to many a believer and to many a preacher in these days when very few of us escape the experience of intellectual doubts and difficulties regarding the faith. A man's creed, if it is to stand the terrible testing to which it will assuredly be subjected in the twentieth century, must be thrice built. The present writer has had to build his creed thrice before he reached his present crowning conviction of the fact that the evangel is in very truth the power of God, working for salvation. Twice has he been compelled to pull down the whole structure and to rebuild, stone by stone. But the final product is more of a living, potent reality, more fraught with ardent thought, more instinct with the vital energy of genuine experience, than the beliefs of earlier years. In this he is surely experiencing a common experience in the formation of a creed.

We build our creed first of all in the gracious atmosphere of a Christian home or in Sabbath school. With all the simplicity of a child's receptive mind, we learn the stories of the Bible and wonderingly trace the footsteps of the Prophet of Nazareth from Bethlehem to Calvary. Sometimes strange questionings arise in the mind as to the reason and the justice of these far-off acts of God in the dawning days of revelation. But as a rule we find little difficulty in accepting the facts of the gospel and their traditional evangelical interpretation. What was the belief of our mothers and fathers or of some kindly teacher or revered minister we accept as a divinely given faith which lies beyond the pale of doubt or rejection.

This early faith is, indeed, a simple, beautiful thing. It touches the heart and changes the life and eventually may fire him who holds it with a hallowed zeal for the proclamation of the gospel and the quest of souls. It was this simple creed, learned in the home and the class, that appealed to many of us with a power so resistless that we determined to renounce the prospects of gain and fame offered by many a secular calling in order to devote ourselves to the onerous, and sometimes thankless, calling of the Christian ministry. And we went to our chosen task with something of a combative assurance in our beliefs which defied opposition and despised doubt.

But very soon there came the discipline of a keen intellectual testing. And this comes to almost every man who becomes acquainted with modern thought in modern journalism. But it is peculiarly the experience of the man who plunges into university life or who graduates in the classes of a theological college. He is compelled to test his belief in the light of philosophic thought. He is called upon to examine the arguments of the numerous thinkers who have denied the faith and to defend his own position against the champions of unbelief. Every article in his early creed has to be tested in the crucible in the laboratory of modern critical thought. The discipline is stern and often cruel. Very frequently a man finds that, when he has to state the grounds of his faith in controversial manner, it will not hold, and the whole fabric of his belief comes crashing down about him in utter ruin. The despair of a great disillusioning, the loneliness

of the heart that has lost its idol, overwhelms him, and he can only talk in accents of hopeless regret of the "hallowed glory of that faith which once was mine." This is precisely what many of us have experienced. But it was not the whole experience, or never should we have gone forward to the position we hold today in the ministry or in the church. Most probably we found, in course of time, that, though the superstructure had given way, the foundation held. The Christ of the Gospels was for us the Christ of experience. With an unshakable personal grasp of Christ as a Savior and clinging tenaciously to the few facts which we had been able to rescue from the general ruin, we set out to rebuild our creed. Little by little it expanded and grew. Much that we had learned in earlier years had to be discarded; much had to be remodeled; and almost every article which was retained from the earlier creed was now supported by utterly different reasonings and viewed in a vastly more critical light. And so, at the end of this period of intellectual testing, we again came forth with a creed which we believed was capable of standing every test of the philosopher and the critic, and which was calculated to commend itself to modern thinking men. It was perhaps a somewhat colder, somewhat sterner, creed; but it had gained immeasurably more than it had lost, in that it had added the clear qualities of thought to the emotional qualities of the heart. And we faced our congregations as men who, at least, were able to give a reason for the faith that was in us.

But the faith which was ours when we quitted the theological hall was not to stand without much modification. The next great period of discipline had to be faced. It was the stage of the practical experience of life. The years brought with them toil and trial beyond all expectation. Again the preacher has to battle out in personal experiences the question whether the gospel which he proclaims "works" in everyday life. He has to meet a baffling providence. He is utterly perplexed regarding the problem of unanswered prayer. He discovers that his cherished convictions on many a great truth are untenable in actual life. If affliction comes to him, or failure, or poverty, it may be that he is plunged into doubts and fears which bring him to the verge of infidelity. One day he is a Deist, the next an Agnostic, the next a seeker after God; and at best he can utter the prayer of the man of the Gospels who meekly bore the great Master's rebuke, crying, "Lord, I believe . . . help thou mine unbelief." And as days go on he recovers somewhat of his faith. He begins to rebuild his creed on the basis of experience. One by one he adds new articles to that creed. Each one represents a struggle, an agony in which he has passed through a veritable Gethsemane, or a crucifixion which has been his personal Calvary. But in the end he passes out into the resurrection light, and the faith that now is his may be a more limited one—stern, clear-cut, and definite—but it has the incomparable advantage of bearing in its every article the priceless quality of experience. This is the creed which will prove a working creed and will win the approval

of men. It will be a happy thing for the preacher when he grasps the whole Christian gospel—nay, I had almost said the whole Nicæan Creed—with all the united force of heart and intellect and experience. For then assuredly he will become a prince of preachers. But the only creed he can ever preach with lasting and wide results will certainly be a creed which he has thrice built—in the receptive period of early con-

fidence, in the critical period of intellectual inquiry, and in the active period of life's experiences. When he has passed through these stages, there will be a ring of conviction that wins a hearing from the strong and the weak, the ambitious and the baffled, the toiling and the tempted, as he utters the solemn word *credo* on vital questions of the soul and its God, of time and eternity.

ST. PAUL'S VIEW OF THE RESURRECTION BODY (*Concluded*)

REV. A. E. WHATHAM

Trinity Episcopal Church, Louisville, Kentucky

We are now in a position to return to St. Paul's idea of the resurrection body, which includes the body alive at the Second Coming, and to say that he too viewed the resurrection body as the identical former body revived, altered solely in its power to resist decay, a power which altered merely the property of the substance of the body and not the substance itself. We see this in his statement, "Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (II Cor. 5:4).

Now what is the significance of this expression, "clothed upon"? Clothed upon with what? Some scholars, pushing the illustration farther than the apostle ever meant it to be interpreted, have seen here a clothing with a spiritual

body to which St. Paul is supposed to allude in verse 1, in his statement touching our building of God eternal in the heavens. But this building is not a separate body, a sort of Ka or "double" which the Egyptians believed belonged to the man equally with his natural, physical body. It is merely the design of a body, similar to the design referred to in the words, "Thine eyes did see mine unformed substance; and in thy book they were all written, even the days that were ordained for me, when as yet there was none of them" (Ps. 139:16). As, therefore, with the present body, which was ever eternal in the mind of God, even so our future body is similarly eternal in his mind. That by which we shall therefore be clothed hereafter, according to the apostle, is not another body, but a power

existing by design eternal in the mind of God, and so said to be in the heavens, a power which shall change the property of our present material substance that what is now mortal in it, its property of decay, may be swallowed up of life (Lias, Cam. Bib., II, 64).

In view of the explanation, there is no necessity to see with Archbishop Bernard an expression in II Cor. 5:2, "our habitation which is from heaven," "which is not strictly consistent with the resurrection or retention of the former body as in I Cor., chap. 15." Dr. Bernard attempts to modify this criticism by asserting that "the notion of a previously prepared body brought to the soul to be animated by it surely could not have definitely presented itself to the apostle's mind without being at once discarded." He fails, however, to explain what he views as an "inconsistency" on the apostle's part, except "that it is not more than is allowable in speaking of a really indescribable event," which of course is no explanation (*op. cit.*). When, however, we come to verse 8 of this chapter, we have an undoubted inconsistency in the Apostle's argument, which Professor Massie describes as "a wistful modification rather than a contradiction of verses 2-4" (*NCB*, p. 287). But this "modification" amounts to an absolute inconsistency, since, whereas in verse 4 St. Paul represents that we shall not be unclothed at the death or dissolution of our present body, in verse 8 he contemplates our existence in an unclothed state when "absent from the body and . . . at home with the Lord." That we are not here building merely upon our imagination we see in St. Paul's definitely

expressed opinion that the change of the body of humiliation into a body of glory takes place at the Second Coming (Phil. 3:20, 21), and his equally definitely expressed opinion that he expected to take part in the resurrection of the dead (Phil. 3:11), facts which cause Dr. Bernard to say of this apostle, "We therefore conclude that he expects to be with the Lord before the Parousia in a disembodied state" (*op. cit.*). Here two important points call for consideration: (1) what was it that in St. Paul's mind constituted the "we" (II Cor. 5:4) which he did not wish to be unclothed; and (2) where was it that he expected to be with the Lord in an unclothed state? At the time of our Lord it was the belief of the majority of both the educated and uneducated that at the death of the body its spirit-replica came out of the body and went to sheol, the place of departed spirits, believed to be situated under and within the earth. By some this spirit-replica was regarded as practically lifeless and in this state remaining in sheol (Isa. 14:10; Ps. 115:17), but by others, and evidently the majority at the time of Christ, it was viewed as fully conscious and able to visit the upper earth (Luke 24:37, 39). It was, however, not this spirit-replica to which St. Paul had reference in the "we" which he was loath to have unclothed. This "we" can only be the entire man as we have him constituted in the term "living soul" (Gen. 2:7) where the body constituted part of the man and so of the "we." St. Paul, as we see (verses 1, 4), had no wish to be a dissolved "living soul," an unsubstantial even if a conscious shadow of this "we." He therefore assumes that at its

dissolution it will, at the same time that it is being dissolved, be reconstituted with henceforth a new power by which it will no longer be subject to dissolution. While, however, he is propounding this thought, he mixes it up with another thought which expresses the very idea he did not wish to hold, a thought by which he makes the body a detachable envelope, as it were, of the "we," which he says "may be absent from the body, and . . . at home with the Lord" (verse 9). We see, therefore, that Professor Findlay is wrong in saying, "St. Paul knows nothing of Hellenic or Oriental dualism. The body is not the detachable envelope, but the proper organ of the spirit. Its existing form of flesh and blood perishes, but only to be reconstituted in fitter fashion" ("Paul the Apostle," *HDB*, III, 729a). St. Paul certainly knew of Hellenic and Oriental dualism, since, while on the one hand he argues against it, on the other hand it is practically this dualism which he accepts in his contemplation of his being with the Lord in a disembodied state. What it was in St. Paul's mind which could form a disembodied "we" he does not tell us, but it was evidently the accepted spirit-replica, for this is what the other apostles supposed they saw when Jesus first appeared to them after the resurrection.

With regard to the place where St. Paul assumed that "we" would be with the Lord in a disembodied state between death and resurrection, he gives us no certainty. At the time he wrote the words we are examining it was believed that Jesus had passed into the highest heaven (Acts 1:9, 11; 7:55; cf. Mark 16:19), yet it could not possibly be in the highest heaven that St. Paul expected

to be when leaving the body at death. Our Lord intimated that after his death and before his resurrection he would be in paradise (Luke 23:43). St. Paul tells us that he was caught up into paradise, which he defines as "the third heaven" (II Cor. 12:2, 4), a paradise which evidently was not the locality intimated by Jesus. There were supposed to be two paradises, one in sheol and the other in heaven, but, as may be supposed, we have no definite information on the subject ("Paradise," *HDBs*).

In view of what we have now said on both the points just discussed, and as this is further added to our whole discussion of St. Paul's view of the resurrection body, we are forced to the conclusion that he knew no more about it than we do, in fact not as much, since what thoughts he expresses on the subject are based on the erroneous views held at the time with regard especially to the earth's formation and man's constitution both here and hereafter.

The New Testament presents us with a picture of a physical ascension of Christ into an upper heaven which Bishop Westcott tells us never took place as described, to which he adds that neither will our Lord's descension ever take place as described, conclusions fully accepted by modern biblical scholars generally (*The Revelation of the Risen Lord*, pp. 9, 180; *The Historic Faith*; cf. Dean Inge, *The Guardian*, May 13, 1910; December 8, 1911; December 6, 1912; Professor Swete, *ibid.*, December 13, 1912). But these conclusions, indorsed as they are by acknowledged biblical critics, indicate that the writers of the New Testament did not accurately describe the facts they were narrating,

what they describe being in its details imagination and not reality, that is, so far as Christ's going and coming are concerned. It is equally so with St. Paul with regard to his view of the resurrection body and the whole subject of man's future. He not only knew no more about it than we do, but his attempts to describe what he assumed were facts in the case were imaginings entirely lacking reality. But not only so, for he is not even consistent in his descriptions, such as they are, owing to which one of the latest scholars to write on this subject says of his eschatology that it "is not free from obscurities and ambiguities, and in the New Testament generally we are forced to recognize a mixture of inherited and original Christian elements" ("Eschatology," *Enc. Brit.*, 11th ed., p. 763b).

Now it might well be asked, in view of such a conclusion, "Why, then, study what St. Paul, or, in fact, what any of the writers in the New Testament have to say on the subject of the hereafter?" We answer, "For the simple reason that an accurate knowledge of what the New Testament does say on this matter will prevent the adoption of inaccurate views with regard to the teaching of the New Testament on the problem we are discussing." The New Testament may not be right in its views on this subject, but that is no reason why what it does say should be misrepresented, for such a misrepresentation will prevent us from adequately judging of the value of the particular New Testament teaching. For instance we have, we believe, shown that the view of such eminent scholars as Professor McGiffert, Canon Streeter, etc., as to what St. Paul says with regard to the character of the resurrection body

is not an accurate exegesis of what this apostle states on the subject. These scholars, as we have seen, claim that St. Paul teaches the Hellenistic view that at death the spirit-replica, or spiritual body, that is, the shade of the deceased, passes out of the material corpse to which it will never again be united, the corpse going to complete and final dissolution. In opposition to this we have shown, however, that the view of this matter held by Paul is, to quote from Dr. Salmond, "a real bodily resurrection, a return to the complete man" ("Eschatology," *HDB*, I, 755b), that is, a return of the spirit-replica to reconstitute the original body, soul, and spirit (I Thess. 5:23). How, indeed, in the face of such passages as Rom. 8:11, 23; II Cor. 4:14; Phil. 4:21, any scholar could see this matter otherwise than as explained by Dr. Salmond we are at a loss to understand, for no new body of another substance or element could possibly be spoken of as a mortal body quickened, a body redeemed, a body raised from the dead, a body of humiliation fashioned anew. These words show logically that the resurrection body is, in St. Paul's view, not a body of another substance, for that would be another body, but the identical body buried changed, not in substance, but merely in the property of its substance. We do not wonder that, taking the New Testament as it stands, the Roman Trentine Catechism carefully explains that the resurrection body is the identical body buried, and that the divines of the English church at the Reformation maintained the same view (Formularies of Henry VIII), a view which the Anglican church continues to hold in the Office for the Visitation of the Sick, which directs that

the patient shall be asked if he believes in the resurrection of the flesh, for this is the reading of the Apostles' Creed as it is recited to the sick man. If the teaching of the New Testament on the resurrection body is to be accepted by us today, then these ecclesiastical authorities are right in their insistence that we believe in the resurrection of the flesh that was buried, for, as Professor Findlay says on this problem as it is stated in the New Testament, we await " 'the redemption of the body,' which will be recovered from the grave and in its turn 'conformed to his body of glory'" (*op. cit.*, p. 725a). But science will have nothing to do with a resurrection body of the same particles of matter as composed the buried body, nor with a body coming out of the original tomb, and so, by those scientists who still accept the teaching of the New Testament on this subject, the New Testament is interpreted as holding before us "a body of some very different kind from the present . . . there is nothing to lead us to think that we are any more concerned with the body that was laid in the grave than is the butterfly with the skin which it cast off in passing from a caterpillar into a chrysalis. And what becomes of the body when done with . . . is not a matter with which religion is concerned" (*Natural Theology*, I, 202; *The Unseen Universe*, ed. 1894, pp. 49-51).

But according to the New Testament the body, as we have seen, is decidedly a matter with which religion is very much concerned, for, says Bishop Elliott, in referring to our present body, "To doubt that the body is an integral part of our nature, both here and hereafter, is to indulge in either a wild Mani-

chaeism, or a still wilder Docetism, which deserves neither attention nor confutation" (*op. cit.*, p. 108). Notwithstanding, however, the undoubted accuracy of this *theological* characterization of those who, like Canon Bonney, tell us that actually "the thing upon which St. Paul insists as essential is a continuity of personal consciousness" only (*op. cit.*, p. 112); and of those who like Professor McGiffert and Canon Streeter tell us that St. Paul rejects the idea that our present body will rise again, these scholars continue to maintain that their assertions are fully justified by the teaching of the New Testament, especially of St. Paul. In agreement with the demands of science they will have nothing whatever to do with the material body buried, asserting that what is raised, or rather passes out of the body at death, will be nothing but a spirit-body, that is, a body "of an entirely different nature" (McGiffert), or "element" (Westcott, *GR*, p. 142). Thus also the Bishop of Exeter and Dr. Plummer maintain that in I Cor., chap. 15, St. Paul teaches that we shall not, at the resurrection, "be raised with a body consisting of material particles" (*ICC*, p. 369), and they then cite the writers of the "Unseen Universe" in confirmation of their view of the resurrection body, or, to speak accurately, the body of our continuity, as a mere spirit-body.

All this attempt, however, to force an exegesis from Scripture which is foreign to its legitimate significance is not done without considerable contradiction and error in the statements of those making this effort. This is so, not only in the case of theologians, but also in that of other scholars. No such

interpretation can be given to the Egyptian seed-sowing in the tomb of the deceased as the Egyptologists Dr. Budge and Mr. Hall attempt to give; neither is Mr. Heard warranted in comparing St. Paul's teaching of the resurrection body with Bonnet's view of "an exquisite spiritual organization, invisibly pervading it," that is, the present material body, "and constituting its vital power" (*op. cit.*, p. 333). Equally contradictory and erroneous is Westcott when he tells us that the formation of our resurrection body may find its realization "in some other element," which he terms "a new creation," while he yet describes what "seems to be a dissolution" as a "transformation," since there is no "putting-off of the body, but the transfiguration of it" (*GR*, pp. 142, 153, 154). On the other hand, Robinson and Plummer say, "Nor is it a new creation" (p. 369). But perhaps the most serious error in Bishop Westcott's argument occurs in his description of the double change which took place in our Lord's body (1) at the the resurrection and (2) at the ascension. He tells us that Christ, at his ascension, "was no longer subject to the laws of the material order. . . . Christ is seen to be changed." Later he says, "The change which Christ revealed by the Ascension was not a change of place, but a change of state, not local, but spiritual" (*RRL*, pp. 7, 9, 180; *HF*, pp. 78, 80). In Westcott's rejection of a physical ascension for our Lord he is thus obliged, in his view of our Lord's resurrection body, to assume that our Lord's body passed through two changes, once at the resurrection and again at the ascension. Now of the last change we see plainly

that the New Testament knows *nothing*, but, on the contrary, that there was no such second change as Bishop Westcott assumes, our Lord ascending up to heaven with his physical body with which he rose from the grave. Now of course we agree with the Bishop that there was no going *up* of any such physical body, but the New Testament says there *was*, and, therefore, the fourth of the Thirty-nine Articles, attached to all Anglican prayer-books, is fully warranted, according to New Testament teaching, in asserting that "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of Man's nature: wherewith he ascended into Heaven." Warranted as this fourth article is, however, by the teaching of the New Testament, what it says is absolutely rejected by Bishop Westcott and modern biblical scholarship generally and also by thoughtful men everywhere. Thus it is that Bishop Herbert Ryle, preaching recently on this subject, with special reference to the resurrection of our Lord, said, "It assured to mankind the nature of the personal life, not of the flesh, but of the spirit, continued beyond the death of the body" (*The Guardian*, December 16, 1915). In view of all the evidence now produced, what is the logical conclusion of the whole matter? It is this, namely, that the New Testament in its teaching, Pauline or otherwise, has no message whatever for us on the subject we have been discussing, since what it does say here is in absolute contradiction to the accepted teaching of science, as this is fully indorsed by modern biblical scholarship.

CURRENT OPINION

The Love Which Is Not the Fulfilling of the Law

The *Hibbert Journal* for April has an article under the foregoing title by Constance L. Maynard. The discussion has been provoked by the present war, and especially by the anemic morality which has flooded the country in the name of pacifism. In particular Mr. Maynard has in mind a call which has been made for love and forgiveness, while at the same time there apparently is no appreciation of the moral dynamic which moves his countrymen in this conflict. He first discusses the question which is raised by the possibility of being killed. This is the question which the combatant must face. The view taken in this article is the one which is commonplace among British people, namely, "It is one of the first principles of the Kingdom of Heaven that, though human life is of value, there are things of more value." He finds it more difficult when he comes to the problem raised by the killing of other men. He points out that the position of the pacifist who calls for forgiveness in every case actually amounts to a position which insists that human pain must be spared, that human life is of supreme value, but that it is quite a secondary matter whether that life is to be spent in the service of God or of Satan. The pacifist neglects the alternatives of justice or injustice, liberty or slavery, truth or falsehood. Mr. Maynard takes the position that the belief that love stands outside all law is the error which accounts for the fallacies of the pacifists. In the course of his discussion the writer makes a distinction between religion and ethics which is quite noticeable. He maintains that the issue of the war is in the sphere of ethics and not in that of religion. This he seeks to demonstrate by inviting attention to the fact that there are both

Christians and non-Christians on each side of the trenches. The reader of this distinction may be inclined to feel that the writer would be willing to grant the pacifists their claims if the problem centered about Christians versus non-Christians. Another important thing which the writer pushes to the forefront is the necessity of being assured that the state has a real definite existence such as he can look to with approval. Mr. Maynard is satisfied that the maintenance of the British Empire is fundamentally important. Nevertheless he makes an impressive appeal that the people of his own country take seriously to heart the responsibility which the war places upon them, namely, to become worthy to be champions of their "spotless cause."

Cardinal Mercier

The *Outlook* for May 30 contains an interesting account of Cardinal Mercier. The article has this striking sentence by way of introduction: "Against the lurid and awful background of conquered Belgium one figure stands out in sharp silhouette, a personality that has succeeded in dominating the chaos of events." Mr. Gade, who has been representing the Commission for Relief in Belgium, is the writer of this article. We are told that life in many phases has fashioned Cardinal Mercier and that the war has revealed him to the world. Leo XIII chose him to teach the philosophy of Thomas Aquinas in the University of Louvain and to create the Institut Supérieur de Philosophie. One of the Cardinal's statements is this:

It is not the mission of philosophy to predict what ought to be, but to explain what is . . . to study facts, and as far as possible all the facts, those that belong to inorganic as well as to organic nature, those of history as well as those of the economic or political order; such must be

the first care of whoever aspires to establish a real philosophy. Philosophy does not go ahead of the sciences, but follows them to synthesize their results under the guidance of the first principles of human knowledge.

This view of philosophy has found expression in the preparation which the Cardinal has made for his work in philosophy. He has made diligent study of science and medicine, worked assiduously in chemical laboratories, stood beside Van Gehuchten in his famous researches into the nervous system, and attended the clinics of La Salpêtrière when Charcot was astonishing the world by his treatment of mental diseases. In his latest address to the Belgian soldiers he said to them:

St. Thomas Aquinas, the most authoritative teacher of Christian theology, proclaims that public retribution is commendable. A just war has austere beauty; it brings out the disinterested enthusiasm of the whole people, which gives, or is prepared to give, its most precious possession, even life itself, for the defence and vindication of things which cannot be weighed, which cannot be calculated, but which can never be extinguished—justice, honor, peace, liberty! . . . Have you not felt in these two years that the war, the ardent, unflagging devotion which you give it, purifies you, separates your higher nature from the dross, uplifts you to something nobler and better than yourselves?

Mr. Gade says of Cardinal Mercier: "He is nearer the heart of Belgium than anyone else, because no one knows so well what she has suffered and no one else has seen so clearly all her moral grandeur. He has been 'all things to all men'—the embodiment of patriotism and courage." "Patriotism and Endurance" is his slogan, as "Virtue and Work" is his motto. We are told that never were independence and passion for truth stronger than that shown when Cardinal Mercier denounced Cardinal von Hartmann, Archbishop of Cologne, who, despite the hundreds of undeniable and irrefutable proofs to the contrary, sub-

servient to his Kaiser, made public denial of the true fate of the deported girls of Lille. One of the noteworthy features of the Cardinal's services has been his pastoral letters, of which one of the most remarkable has been his pastoral on "The Sacred Value of Patriotism and Endurance," in which one of the highly significant sentences addressed to the people of Belgium is: "Who does not gaze with pride upon the reflection of glory from the slain fatherland?"

Christian Ethics

Christian ethics is the subject of a discussion by G. F. Barbour in the *Hibbert Journal* for April. He is impressed with the increased emphasis that, owing to the European war, has been placed on the interpretation of Christian ethics. So far as the teaching of the New Testament is concerned he is of the opinion that the view is frequently taken that violence ought to be met with weapons other than those of force. The early Christians, for instance, looked for the conquest of the world, including evil, through other agencies than the force of arms. Paul, however, accepts the use of force by magistrates as part of the divinely appointed order. From Paul's point of view there is a distinct antithesis between the "flesh" and the "spirit" which enables him to extend the antithesis to love and force. But with the abandonment of this antithesis our writer holds that the absolute distinction between love and force falls. This is due to what he considers a fact—namely, that there are an infinite series of gradations between the use of sheer, untempered force on the one hand and the pure activity of love on the other. This relation necessitates two questions in the moral consideration of any given case: First, was it impossible for the more directly spiritual energy to come into full and effective play? Secondly, if it was impossible, did the spiritual impulse maintain the mastery of its material instrument, or was

it "like the dyer's hand, subdued to what it worked in"? Mr. Barbour concludes that there must be an appeal to force, either when the moral appeal to conscience is impossible from the outset or when it has proved ineffective. He reminds his readers, however, that when the machinery of force is set going, the higher and harder way of the moral appeal is most frequently left behind. He takes pains to emphasize his view that action from spiritual motives and action involving the use of physical force are not of necessity mutually exclusive, but it is not in accord with the spirit of Christianity to allow the legal conception of responsibility to form the last word with regard to a great ethical problem. An even more subtle question is raised when the writer asks, "Granted that force may be necessary to arrest evil, can force ever really and permanently overcome evil?" His own answer to the question is in the negative, and the reason for this negative answer is that force cannot get to the roots of moral evil. But he is also convinced that the attitude of non-resistance is entirely inadequate to meet the situation of moral evil. But he is then confronted with the difficulty of discovering some principle by which evil can be assuredly overcome. The solution which he offers for this difficulty is suggested in his own words: "There is an absorbing desire, not to secure gain, but to bring help; while the trust in the natural response of the human heart to a generous appeal has passed into a deeper confidence—into faith in the Divine Power and Will to renew the hearts of men." This he understands to be the Christian way. Again the writer finds a difficulty in the proclivity of men to let selfishness and materialism so atrophy and incrust the soul that its fineness of perception is destroyed. This has led many persons to trust in the Divine Power to overcome evil, and in New Testament times it took on the apocalyptic form. Again this apocalyptic expectation is coming into vogue with

increased emphasis, but it belongs to a past world and does not satisfy. In his concluding remarks the writer takes special care to emphasize his view that in the great venture of overcoming evil the plan of Christianity is essentially positive, and for this reason the term non-resistance fails to do justice to its nature.

The Relation between Research and Interpretation

Lynn Harold Hough discusses the relation between research and interpretation in the May-June number of the *Methodist Review*. He recalls the fact that historically interpretation of the Bible has been given a new lease of life because of the practical necessity of making an author mean something quite different from what he actually meant. The effect of this knowledge upon Mr. Hough is that he finds a touch of "something sinister" about the whole history of interpretation and concludes that only a man of miraculous optimism can be entirely enthusiastic about it. The author of this article apparently has an appreciation of literature which extends beyond the limits set by the Bible, but in this treatment he is concerned with the methods of interpretation of Biblical literature. He discusses five different methods of interpretation. The first is "interpretation without research," for which he finds a classical example in the Alexandrian allegorical method. This method he understands was essentially transcendental and based on the view that the Bible contained a mechanically infallible literature. The main thing that is to be said of the allegorical method is that "when-ever you meet a problem allegory gives you wings," and that what a man brings to a passage of Scripture is infinitely more important than what he finds there. Mr. Hough is not unmindful of the opportunity which the allegorical method afforded interpreters to suggest many spiritually helpful things. The second method of interpretation, which

is called "research as a check on interpretation," is exemplified by the school at Antioch, and particularly by Theodore of Mopsuestia. The latter stood for a grammatical and historical interpretation. Unfortunately the Antiochene school did not produce men of gigantic stature to perpetuate its type of activity, and, in addition, the problem, which became acute centuries later, began to emerge with respect to the difficulty of combining evangelical passion with intellectual passion. A third step in the advance of method is named "research as a substitute for interpretation." The interpretation of the Reformation degenerated into a kind of scholasticism of its own and this was responsible for a reaction. This reaction took the form of scientific study of the Bible. The keynote of this method was history rather than interpretation. In the main the latter part of the nineteenth century came nearer to achieving objectivity in Bible study than had any earlier period, and in many conspicuous instances it attained an entire freedom from prejudice in favor of tradition. However, our writer regrets that with the progress of the scientific study of the Bible there has been no successful attempt to synthesize the results of research. Accordingly a fourth method has come to the forefront which is known as "research as a preparation for interpretation." During the time which has been occupied in the scientific study of the Bible, ministers and others have had to make the best use of the Bible that they were able to, and the difficulty has been a real one. Many and varied have been the attempts to meet the difficulty, and the profoundest spirits have sought sources of certainty which left criticism free because it could not touch their position. The view which underlies this position is that the Christian religion is a fact of inner experience which authenticates its own necessary materials. Noteworthy among such efforts are those represented by Schleiermacher,

Eucken, Bergson, and Ritschlians. The mental sifting caused by all these processes has resulted in an increasing consciousness that research is by its very nature a preparation for the ultimate task of interpretation, and that the spot where research and a living experience meet is the spot where the work must be done. Finally, the writer mentions some characteristics of the interpreter as he desires him to be. He thinks the interpreter must be a man with a cosmopolitan intellectual outlook, for the reason that the work of the interpreter is done at the place where many departments of specialized activity meet. Furthermore, the interpreter must have a synthetic type of mind. Our writer understands that interpretation is synthesis, and therefore the interpreter must be a man who by temperament, by training, and by intellectual sympathy fuses various materials into an organism. He strenuously maintains that the interpreter must have candor constantly on its guard against a host of invading dishonesties. The interpreter must be alive. His task is to give expression in the terms of life and he himself must thrill with its energies. Finally, he thinks we must face the fact that the literature which we call the Bible is the creation of a powerful and passionate religious experience and can never be interpreted adequately apart from such an experience. Mr. Hough points out two dangers: On the one hand there is the tendency to indulge in hasty and unwarranted generalizations, which is the constant temptation of the impatient mind; on the other hand there is the tendency to treat research as an end in itself, and to refuse to raise the question as to the significance of the material so patiently gathered.

Peace and the World-Power

James H. Kirkland has an article in *Religious Education* for April which merits attention. His discussion centers about the present world-order, especially as it is

accentuated by the war. He analyzes the situation and indicates the extreme difficulty of determining the exact issue that is at stake in the conflict. For instance, he shows how the religious question is not the real driving force. The remarkable adjustments that have existed between the social classes heretofore thought to hold serious differences show that the war is not the resultant of the social grievances which have been brewing for the past decade or more. But, strangely enough, in the midst of the confusion of issues the warring nations have been most diligent in presenting the righteousness of their claims and in endeavoring to put on their antagonists the responsibility of beginning the war. Our writer invites his readers to recognize the fact that this whole condition of affairs attests to the increasing power of public opinion and the weight now attaching to the moral judgments of mankind. Mr. Kirkland cites the opinion of H. G. Wells as representing the view current among the people of the British Empire, that this is a war of ideas, a strife between two forms of culture. But he is not satisfied to accept this opinion as a just analysis of the facts. He admits that Germany led the way in the direction of militarism; but the lead of Germany has been followed by other nations. This has been done in the effort to offset the increas-

ing superiority of the militaristic strength of Germany. He maintains that his point of view is illustrated by the increased acceleration of larger armaments and the marshaling of nations under the name of diplomacy. In this way he thinks the militaristic conceptions came to dominate the whole life of the state and "poisoned its very dreams." The conclusion at which Mr. Kirkland arrives, therefore, is that the present world-war has resulted from the dominance of identical systems. Having interpreted the cause of the war in this way, the writer of the article proceeds to point out what he considers to be the matter of primary importance. It has to do with the settlement which is to follow the war. He says: "The evolution of society must not be strangled by artificial political lines, but must proceed to something that approaches a world-organization." Education must be given a large place in the development of a more permanent world-order. But he warns us lest education be allowed to become subservient to militarism, as it was in Germany. Furthermore, he warns us against the danger of reacting favorably on the militarism of Germany. In this connection he quotes the significant words of Norman Angell: "A country at war is led by an almost mechanical process to adopt the very morality that it sets out to fight."

THE CHURCH AND THE WORLD

MISSIONS

The Passing of S. G. Wilson and Andrew Watson

The foreign missionary staff has been weakened by the passing of two respected and courageous missionaries. S. G. Wilson was one of the ablest of the all too small band of missionaries devoted to the work of the Moslems. He died in Tabriz, Persia, on Sunday, July 2, 1916. He was born in Indiana, Pennsylvania, in 1858, and spent thirty years in tireless and energetic service to the work of the Christian Missions in Tabriz. His primary work was the development of work for boys. He began with Armenians, but later was able to get in touch with Moslem boys, and, at the time of his death, of the three hundred boys in the school one-half were Mohammedans. The school had become the largest missionary school in Western Persia, and the most respected and influential institution in Tabriz. In addition to the educational interests he was an able evangelist preacher. But the last work in which he was engaged was the distribution of relief to the Armenians and Syrians. At first he made his headquarters in Tiflis, in the Caucasus, where he purchased and distributed supplies in behalf of the Red Cross Society. The American Consul viewed his energy with surprise and pride, and in one of his despatches he reported that, in his judgment, a more superior man for the task could not have been found.

Dr. Andrew Watson, who has been described as "the Nestor of the American Mission in Egypt," died in his home in Cairo, December 9, 1916. Notwithstanding the fact that he was eighty-three years of age, he conducted the English service in the Mission church on Sunday evening, November 26. Dr. Watson was a Scotchman by birth, but went from America to Egypt in 1861.

He has spent fifty-five years in Egypt, and at the time of his death he was one of the oldest foreign residents, and probably he was the oldest resident missionary in Africa. On his arrival in Egypt there were only six members of the embryo native Protestant church. At the present time there is a native Protestant community of 30,000-40,000 members, containing over 13,000 communicants. In 1864 he helped to establish the Mission Theological Seminary—the oldest school of Protestant theology in Egypt. In 1892 he was made the head of the institution. When in America in 1897 Dr. Watson was chosen the moderator of the General Assembly of the United Presbyterian church.

Revolution and Religion in Russia

Rev. William Fetter has written in the *Missionary Review of the World* for May an informing article on some interesting aspects of the present upheaval in Russia. He was pastor of "Dom Evangelia" Church, Petrograd, when the war was declared in August, 1914. The description which he gives of the multitude which assembled at the time the emperor proclaimed the imperial manifesto is strikingly suggestive of the radical change that has come since then. Mr. Fetter writes feelingly of the significance of the prohibition of vodka for the people of Russia, and he appears to be hopeful, if not confident, that the measure will be retained even after peace shall be made. Indeed, he says that the Holy Synod, which has always been noted for its reactionary tendencies, has asked to have the vodka prohibition made permanent, and like requests have been made by town councils and important societies. One of the conspicuous things which accompanied the early years of the war was the demand made by the sol-

diers for the Bible. Mr. Fetler says: "While Grand Duke Nikolai Nikolaivetch was inspecting a part of his army and was inquiring of the conditions and needs of the men, some one of them asked for a Bible, or New Testament. The Duke immediately made an order for several cartloads of Bibles to be sent to the camps for distribution. Within two weeks after the beginning of the war the demand for Bibles was so great that the printing offices of the Holy Synod were not able to meet the demands." But at the

outbreak of the war there was inaugurated a campaign against all who were not of the Russian Orthodox church. This campaign was directed against sectarians, among whom were the Baptists and Mr. Fetler himself. Like the others Mr. Fetler was attacked on the charge of being a German, although he says he is not, and was eventually exiled. But Mr. Fetler thinks the Revolution has introduced a state of affairs which will correct these abuses of religious rights.

RELIGIOUS EDUCATION

The Minister and the Sunday School

The efficiency of the Sunday school depends upon the leadership of the minister. Such, in brief, is the position taken by Franklin McElfresh in an article in the *Homiletic Review* for June. But he recognizes that the work of the Sunday school has been radically changed during the last few years, and that this fact has necessitated a readjustment on the part of a great body of American ministers. It is precisely for the benefit of ministers who have been forced to make this adjustment, without the benefit of guidance that some others have had, that the writer has made the following suggestions. At the outset he understands that the work of the Sunday school is one of the essential things in the work of the modern minister, and for himself he is convinced that "the ministers who falter by the way will find alert travellers who have studied the guide boards outpacing them in the race." Four books each year should be read and inwardly digested. These books should be of the kind that deal with the science of religious education; and he thinks that the minister who does not perform this task is seriously at fault, inasmuch as he is not attending to the work of the study as he ought. The books which he names for initial study are the following: H. H. Horne, *Psychological Principles of Education*; John McCunn, *The Making of*

Character; G. A. Coe, *Religion in Education and Morals*; W. S. Athearn, *The Church School*. As for the matter of conventions and institutes, he is of the opinion that no educator is alive who does not keep in touch with the discussions of the great educational leaders. Indeed, nowhere is there such opportunity for the fellowship of Christian workers in the study of great and pressing problems, and the minister who misses the Sunday-school convention of the right type is a loser. The *Sunday School Monthly* is a remarkable source of information for those who are endeavoring to adopt the graded system, and, if read a little more earnestly, would save many ministers the embarrassments which sometimes overtake them in their efforts to rearrange their schools. The public school has "caught the breeze of the aeroplane" and is moving fast these days. For this very reason it is necessary that the minister watch the progress of these schools, so that he may be able to keep his own Sunday school abreast of the changing methods of education. Mr. McElfresh tells his readers of the splendid progress that is being made in religious education by those churches which are able to command the services of specialists in religious education, but he is familiar with the fact that "nine hundred and ninety-nine churches in the thousand" have one minister only, and it is with full

appreciation of their manifold duties that he urges a larger place for the Sunday school.

Holding the Youth to the Church

It is interesting to note that this problem of the youth and the church which confronts the Protestant churches also commands the attention of the Roman Catholics. A brief article in the *Ecclesiastical Review* for May treats of this question from the Roman Catholic point of view. Apparently the difficulty of retaining the allegiance of the youth to the church is a real difficulty. In any case, many and varied methods have been suggested by which to cope with the situation. Attempts are made to keep the young people in a class of "Christian Doctrine" and at the same time to interest them in parish work through entertainments, reading circles, evening schools, and other practical methods in which the physical, intellectual, and moral needs of the young are looked after. It is emphatically pointed out that the chief element by which to reach permanent results is to keep the religious responsibility before the consciousness of the youth. An instance which is cited and approved is that of a parish in which for some years after the young people have left school they are induced to attend regularly classes in Christian instruction. At the end of the period of "postgraduate" study a diploma is given to the student. On the reverse side of this diploma are printed these words: "Go, son, with God's blessing. Remember the lesson you have learned. Honor your parents, and make your home happy; be on guard in the choice of your companions; keep the law of God and the Church; attend regularly the sacraments; observe gentle decorum and moderation in all your conduct. May you thus retain the friendship of your pastor to the end of your life and receive the blessing that may lead you to eternal happiness and heaven."

Religious Education and the American Citizen

Professor F. G. Peabody has written a timely article in *Religious Education*, April. The first item to attract attention is the definition which he offers of religious education. He spars against the traditional connotation that religious education is a prescribed catechism, and defends it as "the education—or, as the word means, the drawing-out—of the religious nature, the clarifying and strengthening of religious ideals, the enriching and rationalizing of the sense of God." After telling us what religious education is, he informs us what it means to be an American citizen. An American citizen is "one who with the privileges has accepted the obligations of American citizenship . . . he does not view the experimental imperfections of democracy with condescension or contempt; he prefers a civilization in the making to a civilization which is ready-made." Having so defined his terms, he draws the significant conclusion that the institutions of American citizenship, just as they are, with all their imperfections and blunders, must be the instruments of a religious life, for if the Kingdom of God is to come in America it must come through the agencies of citizenship. The importance of this conclusion is readily conceived when it is compared with certain widespread views to the contrary. For instance, it is frequently asked: Are not the principles and practices of American life hopelessly removed from the ideal of a Kingdom of God? Is not family life among us disintegrated and declining? Are not our business dealings degraded by brutality and fraud? Is not our political life tainted by self-interest and partisanship? Are not our international negotiations corrupted by tortuous diplomacy and broken pledges? The obvious inference that accompanies these questions, and a multitude of others like them, is that this world is hopelessly bad, and the crux of the

matter lies in a choice between religious education and American citizenship. Professor Peabody revolts from this skepticism and points to the profound challenge to religious education which American citizenship presents. He admits that the institution of the family is threatened by lightmindedness and lust, but the difference between him and many of those who differ with him is that their attention is riveted to the one marriage in twelve in the United States that is shattered by divorce, whereas his attention is riveted to the eleven out of twelve that survive. He takes the sane view that an epidemic of social disease should not obscure the more prevalent condition of general social health, and he says: "The Kingdom of God which is the end of religious education is nothing else than the realization of the social ideal whose germinal type is the normal family." In the industrial and commercial life of the nation he acknowledges that there are hideous cancers, but he maintains that this great area of human conduct provides a field for religious education. The essential nature of business life is disciplinary, educative, and creative. It is a vast organization of social service, existing to provide others with what they want. In the form of finance it is a still more elaborate organization of credit, existing through mutual integrity and good faith. He says: "For one man who profits by luck or fraud, a thousand owe all they have gained to integrity and uncorruptibility." Nor is Professor Peabody blind to the tragic maladjustment and confusion which are spread throughout the political

world, but the significant thing is that through the thick darkness of the present time, with its uninterpretable mysteries and its irremediable losses, one ray of light reaches the stricken world and illuminates the tragic scene. He describes this rift in the clouds thus:

Whatever else is hidden in the shadows of an unexplored future, this at least has already become plain—that through the suffering and sorrow of the time, and its daily summons to face the supreme demands of life and death, there is occurring in all nations a vast process of religious education; and that the sense of man's dependence and God's guidance is in a totally unprecedented degree becoming real and efficient in millions of lives. On this point the testimony both from the men in the trenches and from their trembling friends at home is beyond dispute. Much as has been lost God, in a multitude of instances, has been found. Men who have been, as they themselves believed, irretrievably enslaved by levity or self-indulgence are finding themselves sobered, chastened, emancipated, and redeemed.

Professor Peabody points out to us the sublime truth that it ought not to be that we find the treasures of God only in the darkness, and his hope is that the lessons learned in the months of horror and destruction may be reinforced when the days of reconstruction arrive. The formulas which come from the experience of the hour—"a complete simplification of religion," "an assurance that God comes," "a Kingdom of God over a world-wide system of republican states"—are to be verified by consecrated experience.

CHURCH EFFICIENCY

The Federal Council of American Churches as an Achievement in Christian Unity

In the *Methodist Review* for May there appears over the name of Bishop Earl Cranston an article which is warmly appreciative

of the Federal Council of the Churches of Christ in America. The writer regards the rise of the Federal Council as one of those Christian achievements "which are silently compelled from obstinate conditions and announced without blare of trumpets."

What is more remarkable than the development of the organization is the fact that it is still an achievement in the process. With the spread of Protestantism to America and throughout America the varieties of religious bodies became so numerous, and in many instances the antagonism was so rancorous, that to many the denominational chaos signaled anarchy and disintegration. Indeed, there were seventeen kinds of Methodists, fifteen kinds of Baptists, and twelve or more kinds of Presbyterians. Such diversity of interest and organization within the denominational bodies was disconcerting, and the immediate tasks were so pressing that there was left neither time nor energy for the more formidable undertaking with respect to denominational co-operation or unity. The need which was thus left to go unattended was met by the great Inter-Church Conference of 1905 in the city of New York. At that conference there was laid the basis upon which the Federal Council was raised two years later, composed of representatives of thirty-one American churches and of seventeen millions of Protestants. From the inception of this movement, however, it has been understood and repeatedly emphasized that it was not a repudiation of denominationalism in its sane and legitimate relation to the work of evangelization in America and elsewhere. The writer of the article approves of this attitude on the grounds that denominational life and activity have many compensations. Two of these, which he names in particular, are the emphasis which is placed upon the Bible and the energy with which the denominations have followed the rapid extension of the frontier in this country. Nevertheless "the federation of so many denominations on the basis of fundamental agreements marks the change of emphasis from the divisive non-essentials to the unifying essentials," says Bishop Cranston. Furthermore, he is inclined to think that this co-ordination of the faith and plans and energies of

thirty churches and seventeen millions of people has come by the spiritual gravitation of these masses toward each other. He looks to this as a good omen, but he fervently admonishes his Christian brethren not to be content to rest satisfied with what has been attained, for much still remains to be done.

The Statesmanship of the Church in the Field of Social Service

"The worst breakdown of church statesmanship has been in the field of social service." Such is the sentence which introduces an important editorial in the *Continent* for May. It is not intended that the readers of the *Continent* should understand that the editor is unsympathetic with the actual social service that the churches have been attempting to do. Quite the contrary is the position of the editor. But he is decidedly of the opinion that the work which has been undertaken by the churches has been "chiefly the spontaneous flowering of its religious affections—a matter mostly of the heart." But he thinks the social service of the church at the present time demands brains to formulate its directive policy. The rise of the social gospel in this country was accompanied by the assumption that social salvation displaced the need for individual regeneration. Accordingly, an antagonism was stirred up such as has greatly handicapped the whole effort. This judgment of the situation has prompted the following statement: "American religious life for the last generation would have been markedly better for everybody concerned if at the first stirrings of the 'social movement' in this country the church had had the wisdom to enlist immediately with it and shape its course." If the rise of the social emphasis in the work of the church had been accompanied by wise leadership three definite things would have happened, says the writer—namely, the church would have laid immediate hold of the illuminating vision

of the Lord which these then unique teachers were bringing into view and would have thanked God for the enrichment; the church would have devoted intense study to purifying this "social message" from fanatical and abnormal emphasis and would have carefully worked out a sane basis on which the idea of "social salvation" might be incorporated with spiritual salvation; the church would have gone to work with all determination to apply to current conditions in the world the social principles of Jesus as so discovered, verified, and brought into relation with the rest of Christian doctrine. The position is taken that if the leadership of the church in the time of the rising social emphasis had had these things in mind, we would not today be witnessing the lamentable separation between the great body of social workers and the church. In addition there would have been forestalled the bitter feud which is evident between evangelistic and social types in its ministry. The purpose in making this criticism of the leadership of the church in social service has been to encourage a more spirited attention to such leadership in the present and future.

Federated Protestantism Measures War Duties

In the *Continent* of May 17 the editor reviews the work of the recent "war session" of the Federal Council of Churches. He feels that this organization has emerged on a plane of national leadership more solid and commanding than it has had at any previous time in its developing history. Our present national situation has provided an opportunity for the council to demonstrate its ability for practical leadership in joint Christian planning, expression, and action, quite different from its foreseen and projected functions. Outstanding men from the thirty constituent bodies of the Council were in this meeting. The governing thought was the question: "What can the churches do to help the government in this

hour of great national need?" Great inspirational addresses were heard from a number of the most distinguished leaders in the Christian churches. But the greater values and the more important features of those days "were the careful survey of measures already afoot to safeguard the moral quality of the army and navy, under stress, and then a still more careful study of what else the churches can do in the support of the government, and what they owe to the religious well-being and ethical health of American life in present abnormal demands."

Measures have been taken to secure proper chaplains for the increased military and naval forces. By agreement with both War and Navy departments, neither will accept any Protestant chaplains until they are recommended by the Washington committee of the Federal Council, and this committee will consider only those that are previously indorsed by their denominational authorities. In view of the possible overlapping or clashing of effort and activities, the council approved a plan for a joint committee of conference, representing both the Federal Council and the Young Men's Christian Association, which will meet frequently and adjust all difficulties as they occur.

The convention further laid hold of many matters that are at the very heart of patriotic service. It insisted on holding standards high while war is on. There should be no let-down anywhere, but rather an increase in sympathetic helpfulness in every outreach of social and religious life. It insisted on the suppression of liquor-making and -selling, as a measure of national defense. It protested against any lowering of labor standards, such as the removal of the limits on the hours of women's employment, the cancellation of laws for compulsory education and child labor, and the breaking down of labor's Sunday rest.

The great opportunity of pastors, especially those in the country, was emphasized,

and pressing appeal was made to them to exhort their people to employ all possible methods to grow more food and to prevent waste of food after it is produced. This aspect of the work is to be promoted by the country-life commission of the Council, which will call upon every country minister to confer concerning these important matters with every farmer within his reach. It is felt that, if the war is continued very long, eventual victory or defeat will be determined by American farms. It was recommended to the churches that liberal contributions be made to the Red Cross, that sympathetic care be given to families of soldiers in service, that there be an increase in giving to all forms of war relief in Europe and to the maintenance of Protestant congregations in devastated Belgium and Northern France. Furthermore, since war is sure to unify social classes for the time being, religion should so create permanent sentiments of fraternity as to conserve this unity and prevent the reappearance of class feeling. The significant product of this great war convocation was, this editor thinks, a nobly conceived "message to the churches," "a document of lofty distinction, breathing a spirit of sincere Christian feeling toward the nation's enemies, along with unqualified devotion to the nation's present cause." This he holds is a "sure-to-be-historic" utterance.

The Voice of the Church in War Time

Under this caption there is an editorial in the *Churchman*, May 5. It calls attention to the fact that the entrance of America into the war seems to have overturned all the conventions of life in the multiform phases of a modern progressive democracy. America thought it was guaranteed against warfare by its willing acceptance of the high ideals of modern democratic government. It is hard to realize that we are at war, and it is harder still to realize just what is our obligation. However, it is clear that there

is danger that American church life during the war may accept for its guidance something like the old Roman axiom, that "while war lasts the law is silent." It must be borne in mind that national life cannot be fundamentally Christian until Christian nations live on the basis of Christian brotherhood. But this is an ideal and is to be attained only by struggle, stress, and storm, and the goal is to be reached only when Christian churches do their part in the work of national and social regeneration. Some of the vital steps toward the realization of this ideal are now at hand, and "no communion of Christians can remain apathetic or adopt an attitude of passive expectancy while this war lasts."

The editor then expresses his confidence that his own communion will not be found lagging in patriotism or in the recognition of the great task which lies before all those who belong to the fellowship of Christ. "The meaning and significance of American civilization is impressed too strongly upon the history of our own communion to allow it now to forget the opportunities of service open to them." Attention is then directed to a summary of the pastoral directions given by the bishops of Newark to the clergy of their diocese for the guidance of their church activities during the war. Among other things, after reviewing and indorsing the President's utterances, they insist that this is not a summer in which to let parishes go to sleep, as is often done. It is probably their opportunity to show their usefulness in a troubled time. Every right-minded minister will be as never before a minister of the state. "In well-considered ways our hospitals, our parish houses, must be placed at the service of the state, if needed, and with proper equipment, and perhaps our churches also. Not because battles are to be fought near us, but because in the gathering together of young men in training camps, and where so many railroads converge, there will be many cases of sickness and many acci-

dents. The clergy ought to call together the officers of their churches, their men and women to confer about these things, and be prepared for what may come."

The Federal Council *Year Book* for 1917 contains a most interesting statistical table showing the development of foreign missionary work carried on by the United States and Canada in the last fifteen years. In that time contributions have increased from six millions of dollars to almost twenty-one millions; the number of missionaries has grown from 4,304 to 10,601, native workers from 19,493 to 49,305, total church membership from 397,340 to 1,170,539. In the last four years the number of hospitals and dispensaries has increased from 263 to 903.

Congregationalism in Great Britain

In these days when Mr. Shakespeare is leading the non-Conformists of England in a great national movement toward church union, information respecting the strength of the various church bodies concerned is desirable. The *British Weekly*, February 8, has given its readers some information regarding the strength of the Congregationalists in Great Britain. The total number of churches, including missions and branches, is 4,989. The seating capacity of these churches combined accommodates 1,825,717 people. The church membership stands at 489,616, and the Sunday-school membership at 633,656. The Sunday-school statistics show a decrease of 19,953 scholars. The teachers in the Sunday school number 70,375, a decrease of 1,403. There are 458 churches at present without pastors. In the ministerial

lists there are 3,062 accredited ministers, and of these 204 are temporarily without pastoral charge, and 110 are engaged in tutorial or other professional work.

Russia and Religious Freedom

The provisional government of Russia has repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions. This action is regarded in New York by authorities on Russian affairs as one of the most important developments of the revolution. It has been long known everywhere that Jews in Russia have endured untold persecutions. The policy of Russia up to the time of Alexander III was to assimilate and Russify the Jews; but with the coming of Alexander III, and especially in the time of Nicholas II, the governmental policy changed radically. They now wanted to exterminate or drive the Jews from the country. Plehve is said to have expressed the new policy in these words: "We want to exterminate one-third of the Jews by every means possible, to get another third out of the country, and to convert the last third into Christians." Not only were the Jews persecuted, but the dominant church—namely, the Greek Catholic church—discriminated bitterly against the Poles, who are Roman Catholics; the Mohammedans, who form a large part of the population in Kazan, in the Crimea, in the Caucasus, Khiva, and, in fact, in all Central Asia; the Stunda, which is a sect somewhat like the Baptists; the Molokans; the Doukhobors; and others too numerous to mention. Thus it is apparent that granting of religious freedom will have deep and far-reaching effects in Russia.

BOOK NOTICES

The Evolution of Early Christianity. By Shirley Jackson Case. Chicago: The University of Chicago Press, 1914. Pp. lx+386.

The review of this book has been delayed, but it is so thoroughly a pioneer in its field as to make a review always in order. Professor Case has in this volume moved out into a field which is now becoming one of first interest. On the one side the extreme *religionsgeschichtliche* method has overestimated technical precision and has yielded to the temptation to mistake creative origins for completed development. On the other side unscientific historical study of the New Testament has been content with giving what is popularly known as the "background" of New Testament history. The present work indicates the true line of investigation. It posits Christianity as a historical movement rather than as an academic literary development of certain teachings of Jesus which can be disengaged from the New Testament literature as a whole by the process of minute criticism.

The older method of critical study was largely the result of literary interest, and an account of the development of Christianity became an elaborate analysis of sources. Professor Case's work is by no means indifferent to the legitimacy of this method, provided only it be genuinely historical, but he treats Christianity as a religion rather than as a problem of higher criticism. In this religious movement he sees converging the various forms of thought, feeling, faith, and institutions which mark the first century. Jesus, as he has admirably shown in his previous work on *The Historicity of Jesus*, is a real and epoch-making figure, but no more real than the religion which gathered about him. To understand this religion, however, it is not necessary to search minutely for the precise words of Jesus as over against the editorial element of the gospels, for the New Testament itself is a monument of Christianity. To understand our religion the life of Jesus and that of the Christian community, as well as its literature, must be studied.

The volume is particularly significant in its careful, and on the whole conservative, treatment of the influence of the mystery faiths upon the New Testament religion. It moves over into a rather unexplored field in its discussion of the significance to Christianity of the worship of the Roman emperors. The total value of the book, however, does not lie in its detailed positions, about which there may very readily occur questions. It lies rather in its point of view and in its method. It represents pretty accurately the theological and historical point of view which has been set forth in *The Guide to the Study of the Christian*

Religion, and is a good illustration of the method therein set forth. All students of Christianity who wish really to appreciate the grandeur of their faith in its power to conserve the past, as well as to bring new emphasis and new truth to the world, will do well to give careful attention to this volume.

The Foundation of Modern Religion. By Herbert B. Workman. New York: Revell, 1916. Pp. 250. \$1.25.

These are the Cole Lectures for 1916 delivered before Vanderbilt University, and the author is president of Westminster Training College, London. In six lectures he develops the idea that the foundations of modern religion were laid in that great mesh of movements which fascinates us under the name the Middle Ages. It is a fair question if the lecturer does not mean "Christianity" rather than "religion" in his title and conclusion alike. The lectures are concerned with the general task of the mediaeval church, the dawning of the missionary consciousness, the ideals and conflicting forces of the Middle Ages, the dawning of the modern social consciousness, the work of the monks, and mediaeval ideals and methods in education. These six subjects are well unified by the principal thesis which the lecturer is maintaining. The material is abundant, sometimes cluttering the lecture so that clearness is sacrificed. The reader's interest is sustained remarkably by Dr. Workman, and one is carried along with a sense of apprehension and joy as the subjects are developed. Except for occasionally getting lost during a brief period, it is a rich and rewarding journey that we take with this resourceful and discriminating lecturer. Insight, discrimination, and freedom from partisan judgment mark the work. There are little slips here and there: the "Little Flowers" becomes singular on p. 158; "Treitschke" on p. 31 becomes "Treitsche" on p. 163 and loses "von" altogether.

The Ministry in the Church in Relation to Prophecy and Spiritual Gifts. By H. J. Wotherspoon. New York: Longmans, Green, & Co., 1916. Pp. xvi+208. \$1.35.

This is a highly specialized and somewhat technical discussion of the idea of the Christian ministry. Taking the twofold conception of the ministry as Harnack defines it—namely a "Charismatic and an Elective; of which the former depended only upon gift, and was ocumenical in scope and in habit ambulatory, while the latter depended upon appointment

and was local and subordinate to the charismatic"—the author makes a careful study of the charismata in order to test the validity of this distinction. At the end of the long argument the conclusion is reached that no such "twofold ministry" can be justified by the study of Christian origins. Instead there is union of the two. "It is not an antinomy of the charismatic and the institutional; the Apostolate is both charismatic and institutional, and the church as founded upon the Apostolate is both charismatic and institutional" [p. 207]. The author's treatment of the Congregational conception is fair but summary. He says that it was "intelligible and energetic; it embodied an idea." He thinks it is "likely always to appeal to one class of mind." It is the "proper antithesis of the Catholic conception." But its difficulties are largely historical. It is with these that the author deals. The language is highly technical, and the argument far from convincing; but it is pursued with fairness and without heat or disdain. To those who consider the matter highly important this will be an interesting and valuable book. It is printed on paper which is too thick, and the volume is stiff to handle.

John and His Writings. By D. A. Hayes.
New York: Methodist Book Concern, 1916.
Pp. 328. \$1.75.

This book, a successor to Professor Hayes's *Paul and His Epistles*, contains five parts: a study of the apostle John; a survey of the gospel according to John; the first epistle; the minor epistles; the Apocalypse. As this arrangement of subject-matter indicates, the author holds that John the Apostle was the author of the Fourth Gospel, the three epistles that bear his name, and the Apocalypse. The construction of a pen picture of John from the meager fragments available is a piece of interesting work. Every possible hint is seized upon and used to its utmost advantage. Occasionally there are items used which would better have been left out, for example, the absurd story of the bugs (p. 42). There are passages which catch the eye and ear at once, for example, "He had intense convictions and he was capable of most intense moral indignation. A contemplative man, he brooded, and then he blazed; he thought, and then he thundered." In fact, Professor Hayes is always interesting. His style is clear and full of human touches that are fascinating in their suggestiveness. Nevertheless we felt the accuracy of the criticism made by a New Testament scholar after hearing a part of this first section read, at a meeting, by the author: "This is the rhetoric and romance, but not the science, of Bible study." At the same time, we all enjoy this kind of romance. The discussion of the authorship of the Fourth

Gospel is fair; the various views and their advocates are well and honorably represented. The conclusion is: "In the New Testament the greatest battle in the field of literary criticism has not been decided against the Johannine authorship of the Fourth Gospel. There are as able defenders of the authenticity of the Fourth Gospel today as at any time in the past century, and the many victories that have been won in the century and the evident weaknesses in the present-day assaults give promise that the defense will be in complete possession of the field" (p. 153). The chapter summary of the gospel is interesting (pp. 116-19). The indexes are ample. The bibliography is excellent, not being overloaded with technical works in foreign languages.

The Unity of the Americas. By Robert E. Speer. New York: Missionary Education Movement of United States and Canada, 1916. Pp. v+116. \$0.25.

At first sight "The Divinity of the Americas" would seem to be the more appropriate title, for there are diverse heredities, racial confusion, divergent political ideals, all engendering a Latin-American spirit and character totally unlike the spirit of Anglo-Saxon America, and a spirit, too, not at all kindly to the United States.

But a deeper view reveals the fact that American unity is after all a reality. Among all elements of union are: the principle of democracy; community of interests; a common traditional love of international peace; less confusion of languages than in other large areas of population—Spanish and English covering all America.

Under four leading divisions—politics, commerce, education, religion—Dr. Speer has brought an amazing amount of information that most of us need. The fact that he has quoted so extensively from original sources adds much to the value of the book—and all for twenty-five cents!

Bergson and Religion. By Lucius Hopkins Miller. New York: Henry Holt & Co., 1916. Pp. ix+286. \$1.50.

This is a stimulating book on a subject vital to all who are concerned with the future of religious thought. The philosophy of Bergson is finding wide acceptance, and the bearing of this fact upon theology is likely to become increasingly significant. Until M. Bergson expresses himself more fully on his religious opinions, we must draw our own conclusions thereupon from his philosophical writing. This Mr. Miller, assistant professor of biblical instruction in Princeton University, has done in

seven chapters, concluding appropriately with the significant theme "Immortality." The chapter on "Creative Evolution" closes with this proposition (p. 147): "The Bergsonian theory of evolution is compatible with religion and with a Christian faith." Bergson's emphasis upon intuition and the primacy of the spirit is held to be "not only compatible with Christianity, but even favorable towards it," instead of being anti-ethical (p. 184). Bergson encourages our belief in personal immortality. An extensive quotation is slipped out of place on p. 78. The type is clear and the volume well made, as is the general case with Holt books.

faith which are clearer or more credible than Professor Clow's discourse on this theme under the fine title, "Dressed in Beauty Not My Own." The preacher presents his divisions, propositions, and titles of sections so plainly that there can be no least doubt as to how the subject was disposed in the preacher's mind. There are fertile developments of texts in this volume, especially Eph. 1:1, "The Threefold Environment." Also "A Song of the Upper Room," using the great hymn of Bernard of Clairvaux, is notably fresh and interesting. But the primary factor in this volume is the preacher's consciousness of the verity of the distinctly Christian experience.

Christian Certainties: a Catechism of the Christian Faith. By Robert E. Brown and Leslie H. Perdrian. Boston: Pilgrim Press, 1916. Pp. 32. \$0.65 net.

The custom of conducting classes of young people for training in Christian truth, generally taught by the pastor, is extending widely. There is increasing need for a clear, comprehensive, accurate textbook to be used in such courses. This book is designed to meet the need. It contains eleven divisions, starting with "Myself" and covering in questions and answers the chief Christian doctrines. The authors have worked from "the modern point of view." We have tested the work chiefly by the seven questions under the caption, "Sin and Salvation." The catalogue of sins is bewildering (there are thirteen of them; an unlucky number!), and the ten virtues are too abstract. The part of Christ in the achievement of salvation is not adequately treated; to say Christ "helps us" is not enough. From the sales standpoint, the book is too expensive.

The Master's Way: A Study in the Synoptic Gospels. By Charles Reynolds Brown. Boston: Pilgrim Press, 1917. Pp. ix+553. \$1.75.

Readers of the *Congregationalist* will recognize this interesting study of the report of the Synoptic Gospels concerning the life of Jesus as containing the revised comments on the Sunday-school lessons which were printed there each week under the caption "Dr. Brown's Bible Class." There are ninety-one of these, covering the entire gospel story. It is apparent at once that Dean Brown's work contains factors of permanent value. Weekly-lesson comments consist so often in mere pious and obvious comment, designed for immediate suggestion and direction to perplexed teachers, that they may generally be classed in the list of fugitive writings of the "pot-boiler" class. But Dr. Brown has sufficient keenness of insight, freshness of statement, and real power of interpretation to make his collection of "lesson helps" worth preservation in this permanent form. We note as an illustration chap. lxxv, treating the prayers of the Pharisee and the Publican, together with the feast at the house of Zacchaeus. Here is a characteristic bit of interpretation and application:

The Evangel of the Strait Gate. By W. M. Clow. New York: Doran, 1916. Pp. xv+306. \$1.35.

In the preface Professor Clow affirms that modern preaching lacks the note of "persuasive urgency." The ethical and social accent is heard on every hand; but the passionate conviction of other great ages in preaching is not as apparent as it should be in the modern pulpit. The incarnation, the reality of the personal life under the guidance of the spirit, and the absolute necessity of surrender to Christ are the underlying convictions on which these sermons rest. In the light of the preface it is imperative that we should feel the force of this urgency demanded by the preacher in his own work. And we do not hesitate to say that it is there. The twenty-six sermons are full of the profound convictions that have inspired the best Christian preaching; but the expression is fresh and vigorous. There are few sermons of justification by

"When some meager soul seeks to justify his own failure in not having openly professed his faith in Christ and assumed his rightful obligation as a member of the Christian Church, he will often say, 'I feel that I can be just as good outside of the church as some church members are.' And when you inquire as to the terms of his comparison you find that he is not measuring his spiritual achievements by those of the active and normal Christian. He has picked out some poor runt of a church member who never succeeded in measuring up to anything like the ordinary standard of Christian life and service. 'Thank God I am not an extortioner or an adulterer'—what a ground for boastful complacency!"

Thus, in quite unconventional terms that bite at once, Dr. Brown has interpreted the

familiar story. Jesus appears in the midst of the men with whom he lived, the human Comrade and the divine Master. This is the work of a teacher.

The Law of Congregational Usage. By William E. Barton. Chicago: Advance Publishing Co., 1916. Pp. xxvi+495. \$2.50.

This is the most recent, complete, and probably will be for many years the most authoritative, treatment of the Congregational way of church government. It is the product of years of careful research, practical counsel, and personal correspondence. Real situations rather than imaginary problems are faced throughout the book. Dr. Barton has grouped his material under twenty-six sections; he introduces each subject by a concrete question. His answer, almost without exception, is clear, concise, and adequate, and is often illustrated by citations from historical material which he has searched with discriminating and painstaking fidelity. Thus the reader is able to evaluate the author's judgment from comparisons with other authorities. Two sections are challenging: "The Association Acting as Council" (No. 19) presents a radical movement toward standing centralized authority which even the writer's cautious words (p. 330) do not render wholly assuring; "The District Association" (No. 17) displays a growth of functions in the Advisory Committee which is fraught with certain dangers not to be overlooked. Dr. Barton evidently regards these developments as signs of life and not, under available safeguards, as sources of peril.

The Gospel in Art. By Albert E. Bailey. Boston: Pilgrim Press, 1916. Pp. x+483. \$3.00.

To the minister and Bible teacher this book is well-nigh indispensable. The value of pictures in all forms of church work is recognized; but a discriminating guidebook has been hard to find. We have it here. The Introduction contains a brief statement of the spiritual significance of great pictures and a most helpful discussion of the subject, "How to Study a Picture." We commend this heartily to all Bible teachers. Then follows a catalogue of 1,227 pictures on the life of Christ, arranged in biographical sequence according to the Stevens and Burton *Harmony*, and giving information as to available reproductions, with prices in many cases. Then comes a study of great pictures illustrating the life of Christ, with reproductions. The volume concludes with

brief sketches of the artists mentioned and a carefully prepared index. As an example of Mr. Bailey's handling of his material, we note the section on "Christ and the Rich Young Man," pp. 354-62. Three pictures are studied, by Hofmann, von Gebhardt, and Watts. These are reproduced, the first in color, and the interpretation is most admirable. We do not see how a preacher or a Bible teacher could study these pages without deriving practical help of the greatest value from them. The publishers have used fine material in the book, but it is somewhat stiff.

A Pocket Congregational Manual. By William E. Barton. Sublette, Ill.: Puritan Press, 1914. Pp. 310. \$1.50.

This is the seventh edition of Barton's *Manual*. It is divided into five parts: "The Law of Deliberative Assemblies," "Congregational Theory and Practice," "Compendium of Forms," "Miscellaneous Forms," and "A Book of Public Services." Such a table of contents is clearly dictated by the practical use to which the book is to be put. Almost everything that the average minister could possibly need to know about the usage of churches congregationally governed is here presented in the concise and clear terms that Dr. Barton knows so well how to use. It is the best manual to be had and should be on the desk of every minister of a church whose polity calls for him to know the fundamental rules and forms of the "Congregational way."

Dr. H. F. Cope, the secretary of the Religious Education Association, has issued a new (the sixth) edition of his admirable book, *The Modern Sunday School and Its Present-Day Task*. (Revell, \$1.00). In the ten years which have passed since the publication of this volume the progress of Sunday-school reform has been so rapid as to make changes necessary. The book in its new form is even more useful than it was originally.

The Federal Council *Year Book* for 1917, prepared by Dr. H. L. Carroll (Missionary Education Movement of the United States and Canada), covers the entire field of the religious organizations of the United States, according to the statistics and reports for 1916. The volume is a perfect treasure house of information as to organizations, institutions, and church work both at home and abroad.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY V. MYSTICISM

Required Books

Underhill, *Practical Mysticism*.
Buckham, *Mysticism and Modern Life*.
Jastrow, *The Subconscious*.

That there is a new interest in the subject of mysticism may be seen in the large number of recent books devoted to it. These books are of widely differing character and value. Nowhere in the field of the psychology of religion is trained discrimination more needed.

Many influences contribute to the present popular interest in mysticism. The development of the natural sciences since the publication of Darwin's *Origin of Species* in 1859 has been so impressive and masterful that anything like a mystical interpretation of life has had small chance for consideration by minds controlled by modern thought. A reaction against intellectualistic views has set in, however, and has already given courage to the champions of the more instinctive and volitional phases of experience. This reaction has been greatly strengthened by the writings of William James and other empiricists who are freely critical of scientific and philosophical dogmatism, especially of the narrowly mechanistic types.

Aesthetic and emotional aspects of life, so long suppressed by the prevalent scientific habit of mind, are claiming recognition. The success of certain popular religious cults, which are strangers to genuine science, however much they claim the name, add their demands for a more comprehensive religious world-view. It is obvious that the traditional creeds were projected from a background now quite outgrown. A return to them is no longer possible. Mysticism has ever seized upon such periods of seeming confusion of thought. Just because the prevailing intellectual life is too narrow in respect to the vital things of the impulsive and affective tendencies, and is emancipated from traditional dogmatism, a new opportunity is offered to the mystic to present his doctrine of the inability of knowledge to reach the highest reality. He recommends another path which it is the purpose of Miss Underhill's book to explain as simply as possible.

Mysticism may be defined both as a doctrine and as a practice with reference to the soul's attainment of union with God. Negatively, it involves overcoming

the ordinary reliance upon the senses and the understanding in scaling the heights of the spirit.

Practical Mysticism is the title Miss Underhill gives her book because it is designed to be a sort of manual to guide practical people to a successful cultivation of mystical experiences. The theory is accompanied throughout by directions for its application. In the preface she says: "I have merely attempted to put the view of the universe and man's place in it which is common to all mystics in plain and untechnical language, and to suggest the practical conditions under which ordinary persons may participate in their experience." She is probably as well qualified as any mystic of the present time to do this, as she has made an extended study of the history and psychology of the mystics which is embodied in her large work entitled *Mysticism*.

The first three chapters of *Practical Mysticism* are devoted to "the reality and importance" of the faculty of mystical experiences "which all men possess in a greater or less degree." By this assertion Miss Underhill separates herself from modern psychology, which has shelved the "faculty" theory of mind, and from the older faculty psychology itself, which never posited a mystical faculty. An attempt is made to show that men have the power to achieve an intuitive union with reality, in much the same manner as the patriot knows his country, the artist the subject of his art, and the lover his beloved. The mystic experience is described as if it were identified with the passionate immediacy of intense feeling. "The visionary is a mystic when his vision mediates to him an actuality beyond the reach of the senses. The philosopher is a mystic when he passes beyond thought to the pure apprehension of truth. The active man is a mystic when he knows his actions to be a part of a greater activity." Capacity for vivid, intense emotional appreciation of things which are usually seen prosaically would seem to be about the equivalent of the mystical faculty. In such moods one does feel a keen elation, a sense of higher "levels," a tang of wonder and mystery. The mystic interprets this to mean that one has attained deeper penetration into reality itself.

In recommending this experience, it is customary to begin by discrediting the common-sense, ordinary view of the world. This is held to be fragmentary, subjective, and dull, while beyond it is another, lovelier world, "tinted with unimaginable wonders, alive with ultimate music." It is necessary, accordingly, to purify one's self from the common knowledge of the world, overridden as it is with convention and self-interest.

This purification is achieved by the development of the power of will to control the attention. Attending to any object steadily for fifteen minutes, difficult as it is, brings rewards in new meaning, beauty, and power. Thus is attained, by repeated effort, the first stage of the contemplative life. Involved in this is a realization of the disharmony and unreality of previous experience. It is a kind of "conviction of sin" which awakens the desire for drastic purgation. The conflict which ensues is for the "severance of old habits, old notions, old prejudices," to kill out smaller centers of interest. A large disinterestedness is the goal of poet, artist, and saint alike. It has often led mystics to the practice of the most austere asceticism.

The seventh, eighth, and ninth chapters of *Practical Mysticism* deal with the main forms or stages of mystical union. They illustrate a striking characteristic

of mystical literature in the matter of terminology. The terms are not those of scientific psychology, but are rather the words of emotional experience and of religious aspiration. It is consequently exceedingly difficult to hold them to strict, consistent usage. "Concentration," "recollection," and "illumination" are the stages. Illumination has three phases which are three ways of contemplating Reality. They are the apprehension of Reality as Becoming, as Being, and as Divine Reality. The first, the Natural World of Becoming, is flowing and changing in perpetual flux and will be seen not to be separated by fixed barriers into different elements and objects, but all things will appear transformed by new meaning and beauty. "Because of your new sensitiveness, anthems will be heard of you from every gutter; poems of intolerable loveliness will bud for you on every weed." Every lowliest thing reflects the Transcendent Whole. In the second phase of illumination one realizes that the World of Becoming is not ultimate. You now begin to perceive each word in relation to the whole Poem to which it belongs. "Thanks to the development of the higher side of your consciousness, you are now lifted to a new poise; a direct participation in that simple, transcendent life, 'broken, yet not divided,' which gives to this time-world all its meaning and validity." The third stage is the achievement of a certain passive submission to Reality in which one ceases all anxious striving. "An attitude of perfect generosity, complete submission, willing acquiescence in anything that may happen—even in failure and death—is here your only hope." The advent of this experience is incalculable and beyond direct control.

In all of her writings Miss Underhill makes much of the point that mysticism does not end in contemplation, but is rather a means to active effort. "The mystics are artists; and the stuff in which they work is most often human life. They want to heal the disharmony between the actual and the real." Several historic examples are given and it is no doubt true that mysticism has often been accompanied by great practical efficiency. It might well be questioned, however, whether the same attention given to scientific training and efficiency in the service of lofty ideals would not bring even greater results.

Professor Buckham is also sympathetic toward mysticism. He thinks of it as "spiritual enlightenment," as "the immediate sense of Supreme Reality." He seeks to free it from confusion with vagueness, otherworldliness, occultism, and magic. That which appeals to him seems to be the emphasis upon inner feeling and appreciation as contrasted with cold and prosaic intellectualism. His writing is clearer and simpler than much of this literature, and several fresh interpretations are contributed in this book. The Mystic Way is marked off into four stages here. There is very little uniformity as to the number. The minimum is three. Five and seven stages are often indicated, and in *The Book of the Nine Rocks* there are nine. Our author enumerates Awakening, Purification (Purgation), Illumination, Unification. These are described in a direct and unusually comprehensible manner.

A chapter is devoted to "Health Mysticism," in which Christian Science, New Thought, theosophy, and other such cults are included. These seek to reinforce the body, whereas the older mysticism sought to suppress it. While critical of its feeble metaphysics, the author says, "Everyone who cares for the furtherance of the spiritual life has reason to hail this recent mushroom mysticism, as a fresh indication of the unquenchable longing of the human heart for the Infinite." But

it is intellectually weak and morally incompetent. It is inconsistent in placing inordinate emphasis upon physical health.

How moderate and cautious a mystic Professor Buckham is may be clearly seen in his chapter on the "Defects and Limitations of Mysticism," in which he discusses its tendency to extreme individualism with all its faults, its liability to extravagance and fanaticism, its minimizing of evil. In this connection he shows, too, that mysticism has not properly appreciated the institutional, political, social, and historical phases of life.

In a discussion of mysticism and rationality an attempt is made to defend the familiar contention of mystics that there is a "higher reason" known also as intuition which they contrast sharply with ordinary judgment and inference. No modern psychologist, however, is quoted to justify such a doctrine of a transcendent reason. It is true that, in comparison with the labored processes of analysis and inference, intuition is sometimes used to indicate the quick comprehension which a trained mind achieves with reference to its familiar field. But this facility is not something mysterious or transcendental. That it was so regarded in a prescientific age is not strange, but that it still confuses men familiar to a large extent with modern psychology is but another proof that the survivals from the earlier period endure long and are cleared away only with difficulty.

The voluntaristic, functional view of psychology has been welcomed by many writers with mystical tendencies because it seems to reinstate the vaguer, less rational elements of experience. Professor James is a favorite authority in this connection. He was so ready to examine all phenomena, so hospitable to novel and academically tabooed subjects, that he has often been misunderstood. For example, because he was willing to examine cases and evidence in the work of the Society for Psychical Research he is commonly regarded as believing in spirit communication. As a matter of fact, he never expressed belief in these alleged phenomena, but distinctly declared that he was not convinced by the evidence. His attitude toward mysticism was much the same. The phenomena interested his hungry mind. The claims of having attained new modes of knowledge fascinated but did not persuade him. He explicitly said he did not share the mystic's states and made an excellent attempt to put them into an order of events rising from cases of simple emotion and memory through various kinds of intoxication produced by alcohol, ether, opium, and religious mania. More will be said of the principle involved here in the discussion of the subconscious.

The commendable reserve of Professor Buckham is seen in his treatment of normal mysticism. To satisfy him mysticism must avoid excessive speculation, must enter into service and be practical, must avoid the occult and magical. "Science, art, commerce, industry, labor, society—all may be made holy. This is what the mystics of the past could not, except in rare instances and with limited vision, see."

The modern church is not the center of the present revival of interest in mysticism. That center is outside the church, and this is held to be a cause of serious concern. At the same moment, the church is not so vital and effective as it should be, especially in matters of worship. Emphasis upon social service is considered good, but it needs to be humanized and personalized. The development of the religion of the inner life may be the way to Christian unity. This is suggested by the present revolt against doctrinal theology and against literalism.

It is suggested that mysticism may even furnish a common ground for new understanding and co-operation between Protestants and Catholics. The author regards mysticism as capable of taking on new forms, of appearing in social movements as well as in the lives of individuals, of belonging to a healthy naturalism as well as to abnormal conditions, of displaying humor as well as austerity. In many passages in this suggestive book mysticism becomes almost, if not quite, identical with religion, thus broadening into indefiniteness. But when the term is used in its narrowest sense it becomes least convincing. Both facts suggest that something remains unsettled in the conception of mysticism itself. A chapter on mystical literature will open for the inquiring reader a world of strange but earnest writing and introduce him to a great company of eager souls who have had marvelous experiences which still await adequate interpretation.

The Subconscious, by Joseph Jastrow, is brought into relation to the foregoing books because the phenomena with which it deals have so much in common with the problems of mysticism. Professor Jastrow represents the point of view and the methods of modern scientific psychology. His book does not deal with the questions of religion. Some of these were treated by him in an earlier book entitled *Fact and Fable in Psychology*. The volume under review deals with the subconscious in its normal, its abnormal, and its theoretical aspects. The general procedure is to show that there is no sudden break between the subconscious phenomena of normal, waking experience and the extreme, seemingly completely mysterious events of pathological forms. Thus in showing the mechanism of the subconscious, the case of Stevenson and his Brownies is brought in to illustrate the action of extra-marginal factors in such work as the serious literary achievements of men of the first rank. Stevenson declared that they "do one half my work while I am asleep, and in all human likelihood do the rest for me as well, when I am wide awake and fondly suppose I do it for myself." Similar cases are cited from the work of scientific men and inventors. In the clearest thinking associative processes are at work of which the thinker is not at the moment aware.

In the discussion of the way in which thought matures and ripens are to be found many suggestions of importance in the interpretation of mysticism. The mystic is ever striving to achieve vision and peace. When these are attained at last, they seem to be given from without and not to come in response to effort. Thus one labors at a problem in mathematics and seems to make no progress. Afterward, while one is taking a walk, without having the attention centered upon the problem, its solution occurs to consciousness. It is the same with the familiar case of recalling a forgotten name. The minister who selects the subjects of sermons a week or longer in advance will find material gathering to them in a most surprising way at times.

Lapses of consciousness occur in all sorts of people and in most unexpected ways. Illustrations are abundant: "A, already retired for the night, leaves his bed to lock the door and finds it securely fastened; B, working at his desk on a warm summer day, decides to remove his coat and finds he has already done so." Dreams present a wealth of informing illustrations of the activity of the subconscious and of its dependence upon normal activity. We often dream of those things which were most in consciousness when we went to sleep. "Dreaming may thus be viewed as a reversion to a more primitive type of thought, the less developed procedure being due negatively to the loss of voluntary regulation, and

positively to the imaginative musings and self-contained reveries to which the natural movement of the mind dominantly trends." Dreams were once held to be important media of revelation, channels through which new information came, but that view is no longer held. Other strange forms of mental activity, such as occur under intoxication or great religious excitement, have similarly been credited with supernatural significance, but are no longer.

There are, for example, the phenomena of the divided self or the dissociated consciousness, as in somnambulism, hypnotism, and hysteria. In all of these cases the individual is not aware of the different rôles he takes, and yet there are definite relations between the seemingly widely separated selves. It is possible for a trained observer to discover the connections and to reintegrate the personality so that the subject no longer suffers from extreme changes of the self. It will be well to keep in mind while reading these interesting cases that the mystic's transcendental consciousness is probably not so radically different from his usual self as are these selves of the various types of dissociated personality.

The mystics, of the extreme types at least, may well be viewed as subject to various suggestions which gradually build up definite attitudes and habits. At first the difficulty in concentrating attention upon supersensuous reality is very great, but every effort made to achieve this end helps to impress upon the subject the existence and actuality of that with which he seeks union. At length, sometimes only after years of struggle and prayer, the mystical self, so to speak, is so fully formed that the devotee attains a sense of effortless unity. He seems taken up and held within a Power greater than himself and outside himself. Whether he is blessed with visions and comforting voices depends much upon his temperament and his mental imagery. That he should insist upon talking of such experiences in words of devotion and emotional exaltation is not strange. Neither is it marvelous that he should be unable to describe to others what he experiences in these states. They are events truly of another order from his normal life, and for him they may have the value of divine illumination, but they are not on that account superior to psychological investigation and explanation.

It is perhaps not too much to say that as yet no sufficient treatment of mysticism has been undertaken by modern psychology. Beginnings at the task have been made by James and Leuba and Coe, but the comprehensive investigation and interpretation remain for the future. As yet the mystics have written too exclusively as reporters and apologists for mysticism, while the psychologists have been preoccupied with other tasks.

Books for Further Reading

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| Underhill, <i>Mysticism</i> . | Von Hügel, <i>The Mystical Element in Religion</i> . |
| Herman, <i>The Meaning and Value of Mysticism</i> . | Hocking, <i>The Meaning of God in Human Experience</i> . |
| Inge, <i>Christian Mysticism</i> . | |
| Jones, <i>Studies in Mystical Religion</i> . | |

Writings of Mystics

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| Augustine's <i>Confessions</i> . | George Fox's <i>Journal</i> . |
| <i>Theologia Germanica</i> . | Pascal's <i>Thoughts</i> . |
| <i>The Imitation of Christ</i> . | Tauler's <i>Sermons</i> . |

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the INSTITUTE.]

STUDY IV

THE PROBLEM OF SUFFERING AND THE LIFE AFTER DEATH

Many people in all ages have sought consolation for themselves, in the face of the misery and loss attending the life that now is, in the thought of reparation or compensation in the life that is to come. This interpretation of the problem of suffering is well phrased in the New Testament statement: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (II Cor. 4:17). In this closing lesson of our series we shall try to discover to what extent the Hebrews comforted themselves for present sorrows with the thought of blessings in the life to come.

§49. It is a well-known fact that practically all primitive races have believed in the persistence of the personality after the death of the body. Such a volume as Sir James G. Fraser's *Immortality* gives abundant proof of this proposition. It may be taken for granted, therefore, that the early Semites, too, believed in the persistence of the spirit after the death of the body. There is, indeed, plenty of evidence of this fact; we may give but a few specimens.

First day.—An inscription of Ashurbanipal, king of Assyria, in describing the overthrow of his enemies, viz., the kings of Elam, says of them: "I took their bones to Assyria; I gave their shades no rest; and I deprived them of their food and drink-offerings." Does not this show that the Assyrians thought of all men, even their foes, as continuing to exist after death and, in the case of kings at least, as passing into the class of divine beings?

Second day.—The same belief in the persistence of the spirit after death is reflected in another Assyrian inscription, which bids the survivors of the deceased "pour out a libation that the dead may be stayed." This certainly corresponds in part to the conception of "ghosts," still powerful in many minds.

Third day.—Among the Bedouins of today, who continue the practice of many customs that are ages old, sacrifices are spoken of as made "for the sake of Allah." Exactly the same formula is used of certain other sacrifices which are said to be made "for the sake of the dead." This seems to point to the classification of departed spirits as belonging in the order of the gods or demons. In any case they certainly are thought of as surviving.

Fourth day.—§ 50. The same attitude toward departed spirits is found among the early Hebrews. Read I Sam., chap. 28, which shows that the contemporaries of Samuel, even so intelligent a man as King Saul, evidently believed in the continuance of the spirit after death and thought that such spirits might be called back to earth if the proper agencies were employed. Note especially vs. 13, 14, where the woman says, "I see a god coming up out of the earth." The word "god" here is precisely the word used to characterize Jehovah himself. Observe that Saul has no hesitation in identifying this "god" as Samuel.

Fifth day.—§ 51. Read the story of the death of David's child of sin, in II Sam. 12:15-23. Consider particularly vs. 23. Does not this phraseology seem to show David is thinking of the boy as still living, though in the place of departed spirits?

Sixth day.—§ 52. It is a noteworthy fact that the great Hebrew prophets are almost wholly silent regarding the subject of life after death. At first thought this might be accounted for by supposing that the conception had not yet come into being in Israel, but the facts are all against that explanation. This prophetic silence is rather to be explained by the fact that the prophets were primarily concerned with the interests of the Hebrew nation rather than with those of individuals as such. They were the guides of the national destiny, and this task was more than sufficient to absorb all of their time and energy. Individuals were of interest to them only in so far as these individuals were significant for the national life.

Notwithstanding the silence of the prophets, it is quite clear that the belief in the existence of the spirit after death persisted in Israel all down through the prophetic centuries.

Read Deut. 18:9-12a, noting the prohibition of necromancy therein contained. Bear in mind that the Book of Deuteronomy was promulgated about 621 B.C. The makers of that code of laws did not waste their time in legislating against non-existent abuses or errors. The fact that a law is directed against the practice of consulting departed spirits is convincing evidence that that practice was actually in vogue at this time.

Seventh day.—§ 53. Read Deut. 14:1, 2 and 26:14, noting the significance of these laws wherein certain practices connected with the worship of the dead are prohibited. Read also Lev. 19:28, wherein the same prohibition is contained, and remember that the code of laws contained in Leviticus is quite generally regarded as having come into effect in the fifth century B.C.

Eighth day.—§ 54. Read Isa. 8:19, 20, in which this prophet protests against the current habit of consulting with the spirits of the dead. Interpreters differ here as to whether the prophet's own words begin in the middle of vs. 19 or at the beginning of vs. 20; perhaps the weight of evidence is slightly in favor of the latter supposition. But in either case it is testimony to the practice of necromancy.

Ninth day.—§ 55. Read II Kings 48:37, in which Elisha is represented as having brought to life again the son of the widow who had shown him kindness. Does not this indicate likewise that the spirits of those departed were thought to continue their existence? Read II Kings 13:20, 21, wherein Elisha's body is represented as having had power to revivify one who had been long dead. This of course shows the same conviction that the spirit of the departed was still living somewhere. None of these passages shows us anything more than the thought

of a bare existence on the part of the departed spirit. There is no suggestion anywhere of the thought that the existence of the departed spirit was at all worthful or desirable. There is nothing in the way of longing on the part of the living for entrance into this life beyond the grave.

Tenth day.—§ 56. Read Ezek. 37, in which the prophet in figurative fashion strives to encourage Israel, now in exile, to believe that the days are coming when the Hebrew nation, though now dead, shall be revived and exalted to great glory. This of course is a doctrine of national resurrection, not of individual resurrection.

Nevertheless re-read the passage and ask yourself the following questions. The prophet is striving to present an unfamiliar, yes indeed, a hard, thought to his people. He seeks, therefore, in this figurative way to make it simple and easy of comprehension to them. Would he have employed the thought of the resurrection of individual bodies, as he does here, for purposes of illustration if that thought had been wholly unfamiliar to his hearers? Is it not a sound principle of pedagogy that the unknown should be illustrated by means of the known, the unfamiliar by the familiar? Were not the prophets masters of the art of teaching? Is it likely that Ezekiel would have made so great a mistake as a teacher as to confuse his people hopelessly by attempting to explain one unfamiliar thought by another absolutely unknown? Is not this passage then, which deals primarily with national resurrection, really to be understood as involving the existence in the minds of the people of that day of a belief in individual, personal resurrection?

Eleventh day.—§ 57. Read Isa. 26:16-19, and note that the prophet is speaking to a people who are in the lowest depths of despair. Looking back upon their past history, a history full of suffering and disaster, they are unable to see that they have accomplished anything, nor does the future seem to hold in store anything better for them. The prophet, however, has a different thought. In vs. 19 he assures them, just as Ezekiel did in chap. 37, that the nation is to come to life again. Notice that he uses exactly the same figurative way of expressing this thought that Ezekiel has employed in chap. 37. The time of this prophet is not definitely known, but chaps. 24-27 are pretty generally supposed to come from the Greek period—that is to say, some time after Alexander the Great, 333 B.C.

Twelfth day.—§ 58. While isolated utterances, such as these we have been considering, demonstrate the presence in the Hebrew mind of the belief in the persistence of the spirits of the departed, it is noticeable, on the one hand, that there are exceedingly few utterances upon the subject up to the time of the exile, and, on the other hand, that alongside of this belief in the persistence of the spirit there existed a conception of Sheol, the place of departed spirits, which impresses us as anything but attractive. Read Ps. 6, noting vs. 5, in which it is distinctly stated that Jehovah may expect no gratitude, no remembrance, from those who have gone down into Sheol.

Thirteenth day.—§ 59. Read Ps. 30, noting vss. 8 and 9, in which the same cheerless aspect of Sheol is emphasized.

Fourteenth day.—§ 60. Read Ps. 88, noting vss. 5 and 10-12, in which the dead are thought of as those who are even forgotten by Jehovah, and who may

expect no favors from him, particularly vs. 10, in which the proposition of a resurrection of the dead is practically denied.

Fifteenth day.—§ 61. Read Ps. 115 and note vss. 17 and 18, in which in similar fashion the dead are declared to contribute nothing to Jehovah in the way of praise. Sheol is a region of silence.

Sixteenth day.—§ 62. Read Eccles. 9:3-6, in which in the most emphatic fashion the dead are described as those who know nothing, who expect nothing, and who are wholly forgotten by the living and have no expectation whatsoever.

Seventeenth day.—§ 63. Read Isa. 38:17-19, wherein the poet thanks Jehovah for having kept him out of Sheol and goes on to say that this is well, since those in Sheol are cut off from God, cannot sing his praises, and have no hopes in him.

Eighteenth day.—§ 64. Read Job 7:7-10, in which the poet very clearly expresses his conviction that death ends all. He represents God in days to come as having repented himself of his harshness toward Job and as himself looking for Job (vs. 8), only to discover that Job has eluded him forever through death. Observe how in vss. 9 and 10 the thought of resurrection is practically excluded.

Nineteenth day.—§ 65. Read Job 14:7-12, in which the fate of the tree is contrasted with the fate of man. When the tree is cut down, it springs to life again. When men die, they sleep never to wake again. But read vss. 13, 14, and notice how Job, recoiling from the paralyzing horror of the description he has just given in vs. 13, utters a wish that Sheol might be for him a place in which he might await the cooling of Jehovah's anger and from which he might come forth to resume his former relations with Jehovah. But in vs. 14 does he not emphatically push aside such a thought as impossible? Observe that in the Hebrew in the first line of vs. 14 the word "again" is not present. What the Hebrew says is this: "When a man dies, is he alive?" To ask such a question, of course, is to answer it. Observe, however, that in the latter part of the verse Job recurs to this longing for a chance in the life to come. Having once been raised, the question (vss. 13-15) will not down.

Twentieth day.—Read Job 14:18-22, observing that Job closes this consideration of the significance of death by reaffirming in the strongest possible language the fact that death practically ends all. Notice particularly vs. 22, which seems to leave the departed spirit a bare existence, but which distinctly represents that existence as one consisting only of pain and sorrow.

Twenty-first day.—§ 66. Read Job 19:23-27. Bear in mind in coming to this passage that Job has nowhere else in the book, before this point or after it, entertained the thought of a worthwhile life after death as a possibility for himself. Does he come to a new conception of the life hereafter in this passage? As we saw in our last study, he quite clearly states his conviction that Jehovah will ultimately be found on his side, attesting his innocence and defending him from all attacks. But does he think of this vindication by God as taking place in the life that now is, or after his death? If the latter, does he think of himself as consciously participating in that triumph, or is it a vindication in which he himself has no conscious part?

Twenty-second day.—Let us follow the course of thought in the passage of yesterday more closely. In vss. 23 and 24 Job longs for a permanent record of the facts of his life that coming generations may know that he was a righteous

man. In vs. 25 he puts this thought away from himself and says that the One who knows his innocence and will attest his righteousness, his vindicator, is God himself. Up to this point there is no difficulty whatsoever in understanding the passage, but from this point and on difficulties abound. The main ones are the following: the word translated "at last" in vs. 25 is better rendered "as a later one." Does this mean that, after all other witnesses have spoken and have sought to condemn Job, Jehovah as the last witness will gloriously vindicate him? The word translated "earth" in vs. 25 is really the word for "dust." Does that mean the dust of Job's body? And therefore is this whole experience to take place after Job's death? In vs. 26 the phrase "after my skin" is perhaps equivalent to "when I am dead"; but it may also be rendered "behind my skin," which would mean "while I am still alive." In vs. 26 the phrase "without my flesh," which thus translated naturally means "as a disembodied spirit," may equally well be translated "from my flesh," that is, "from the standpoint of my body"—in other words, "in my lifetime." In the face of such uncertainties as these, it is unsafe to say what Job 19:25, 26 means, other than that it is Job's confident assurance of his ultimate vindication. Whether he thought of that vindication as an experience to come prior to his death or to come after his death must remain unknown to us. The emphasis of the Book of Job as a whole upon the finality of death rather tells against Job 19:25, 26 as looking forward to Job's conscious participation in an experience of vindication after death. But, we must reaffirm, there can be no certainty as to the meaning of this passage.

Twenty-third day.—§ 67. Read Ps. 16, noting in vss. 9 and 10 the exulting confidence of the speaker. What is the basis of this joy? Vs. 10 would be more accurately and clearly translated, "Thou wilt not forsake or abandon me to Sheol. Thou wilt not suffer thy holy one to see the pit." The "holy one" here is Jehovah's nation, Israel. It is represented as rejoicing in the assurance that Jehovah will not allow it to go down to death. He will not abandon it to the insatiable jaws of that frightful monster. He has in store for his people a glorious future, the thought of which buoys them up.

Twenty-fourth day.—§ 68. Read Ps. 30, in which, in vss. 2 and 3, the same note of thankfulness is sounded. The poet, speaking in Israel's behalf, rejoices that Jehovah has "kept me alive that I should not go down to the pit." It must be borne in mind that these psalms came from days when the nation was apparently on the brink of destruction. It was only by an effort of the mightiest faith that the religious leaders of Israel were able to keep alive the spirit of confidence in God and the hope for a glorious future. It was by the constant reiteration of such thoughts as these on the part of psalmists and prophets that the nation's faith in Jehovah was maintained.

Twenty-fifth day.—§ 69. Read Ps. 73. Observe that the theme of this psalm is the problem of suffering. Note in vss. 2-12 how the poet sets forth the fact of the prosperity of the wicked, and how for a time that prosperity was to him a great problem. Observe how (vss. 13-19) after meditation and prayer upon this problem the poet came back to the old orthodox proposition that the wicked are doomed to sudden destruction. Re-read vss. 20-26, noting the speaker's confident assurance of his continual communion with God. Vs. 24 is rather vague in its meaning. The common translation, "receive me to glory," is hardly legitimate. What the text

really says is "and afterward thou wilt take me gloriously." Whether this refers to a life after death or not is wholly uncertain. The main thought of the passage in any case is the poet's exultant joy in contemplation of the fact of his continual communion with God, who is for him the desire of his heart, whether in the heavens or on earth. He can conceive of nothing superior to God's gift of himself to his people.

Twenty-sixth day.—§ 70. Read Ps. 49:1-14, noting the poet's confidence that for the wicked death ends all. In contrast with that, read vs. 15, observing that the speaker seems to declare that God will save him from death and will "take" or "receive" him. Just what is meant by this latter expression "take or receive" is not clear. It may be noted that exactly the same expression is used in the story of Enoch. "Enoch was not, for God took him." The taking certainly does not mean death. Does it mean ascension to the heavens as in the case of Elijah?

Twenty-seventh day.—§ 71. Read Ps. 17, especially vss. 13-15, in which the poet calls down the curse of God upon the wicked and in contrast with their fate declares confidently that he himself will enter into intimate communion with God. The last line of vs. 15 is another figurative and uncertain passage—namely, "I shall be satisfied when I awake with thy form." What does the term "awake" mean here? Is it awake from death, or is it the normal awakening of the morning after the night's sleep, or is it an awakening of the nation to prosperity and honor after a period of disaster and gloom? As bearing upon the meaning of Ps. 17:15 read Ps. 3:5, in which the awakening referred to is clearly an experience in the life that now is.

Twenty-eighth day.—§ 72. Read Ps. 139. Note vss. 17 and 18, in which the conception of the preciousness of communion with God reappears. Here it evidently refers to an experience in this life, whether the awakening after the night's sleep or after a period of gloom and discouragement is not wholly clear.

Twenty-ninth day.—§ 73. Read Isa. 25:6-8, in which the prophet is confidently portraying the future, especially as it affects his own people. Looking back upon an experience that has been fraught with disaster and destruction, he thinks of the glorious age to come as involving the destruction of death itself and the consequent removal of all cause for sorrow.

Thirtieth day.—§ 74. Read Dan. 12:1-3. Bear in mind that the writer is describing the course that events will take at the end of the age. This writer lived in the days of the Maccabees about 165 B.C. He looks back upon the long history of desolation, destruction, and death. He looks forward to a messianic age of glory. But, after he contemplates this glorious future, two things are borne in upon his mind; the first is the fact that so few of God's faithful people are left to establish the Kingdom of God. There are really not enough of them to establish a kingdom worthy of their great King, God himself. On the other hand, as he thinks of the sufferings endured by generation after generation of his own people, it is borne in upon him that these people ought not to be deprived of any share in the future glory. He therefore, from the point of view of both of these lines of thought, pushes forward to the utterance of the doctrine of the resurrection. Note, however, that this resurrection is only partial. It is not universal. "Many of them that sleep in the dust shall awake." Not all—"some to everlasting life

and some to shame and everlasting abhorrence." This is not a consistent, comprehensive vision of the resurrection; it is rather an idea worked out to meet a given situation. Notice that this, the only passage in the Old Testament in which there is certainly expressed the thought of resurrection to a life that is distinctly desirable, grows out of the needs of a situation that is attended with great suffering and sorrow; that is to say, the doctrine of a future life as it is expressed in the Old Testament was finally linked up with the problem of suffering and was made to serve as the solution, or at least a partial solution, of that problem.

REVIEW QUESTIONS

1. Give some of the evidence that all ancient nations believed in the continuance of life after death.
2. Give instances that show the belief of the Hebrew people in this subject in the days of Saul and David.
3. Were such beliefs an inheritance or a new revelation through great moral leaders such as Samuel?
4. How did the great lawmakers regard the doctrine or practice of consulting departed spirits?
5. What story about Elisha gives further proof that the people believed that the departed spirits of good people could help them?
6. What form did the idea of resurrection take in the minds of those prophets who were supremely concerned with the *national* life and hopes?
7. What great story from Ezekiel illustrates this?
8. How did writers of the exilic and pre-exilic periods picture life after death in its relation to God?
9. How in relation to activities or pleasure?
10. Was the future life which they pictured in any way to be desired? If so, why?
11. Why did not Job accept in peace of mind the beliefs of his day?
12. Tell what you can of Job's mental struggle concerning the future, and give any conclusions which it seems to you that he reached.
13. Did the psalmists and poets differentiate between the righteous and the wicked in their views of life after death?
14. Quote references showing that communion with God, whether in the present or in the future life, was thought of by some Hebrew writers as the highest good, the supreme satisfaction, of religion.
15. Give a quotation which indicates the supreme ideal that death itself would eventually be destroyed.
16. What is the contribution of the Book of Daniel to this theme?
17. How is all this thought about the future life associated with the problem of suffering in the Old Testament?
18. Does our modern hope of immortality arise from the same problem, or is there now a larger point of view than escape from the possibility of suffering?
19. What is *your* ideal of life after death?
20. Name some things which you have gained from the study of this course.

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ARE MINISTERS SLACKERS?

Ministers and theological students have been exempted from military service. This is either an insult or a challenge.

It is an insult if such exemption implies that ministers are not as ready to serve their country as other citizens, that they are slackers, or that they are so effeminate that they would not make good soldiers.

It is a challenge if it means that ministers are engaged in a work so important that the government is not warranted in calling them from it even for the defense of the nation.

The interpretation to be put upon this exemption will be determined by ministers themselves. If in the present crisis they go about their work with no increase of labor or the spirit of sacrifice, making an excuse out of a holy calling, they accept the exemption as an insult to their calling.

No minister has a right to be a religious slacker.

A church in a time of war should show a sacrificial loyalty to man and God as great as does a nation in war. For a church member to economize on the church is to brand himself not only a disloyal Christian but a disloyal citizen. By the very action of the government itself, in exempting the church's leaders, the church in the time of war is called upon to render special service to its community.

And what is this special service?

Incidentally, of course, a church can assist in the conservation campaigns, Red Cross service at home and abroad, the protection of the boys in camp from evil surroundings, maintenance of Christian work in the camps and on the battlefield. It can contribute to the increasing needs of those families who will have suffered the death of some member. Any minister who does not attempt to further this mobilization of the nation's resources is unworthy of his calling.

But there is a still greater service which the church can render—a service peculiarly its own. It is spiritual. We shall know sad days when the casualty lists are cabled across the sea. We shall need religion then.

We may see our sense of national mission and our indignation against the brutalities of our enemy developing into hatred of individuals. We shall need religion then.

We shall have moments of hesitation, doubt, it may be despair, as we think of our sons and brothers trained to kill other people, and see them actually engaged in the work. We shall need religion then.

We may have moments when we wonder whether God is really at work in his world, and whether the forces of evil have not got the better hand of him. We shall need religion then.

There will come a time when the world will have to be readjusted and peace be re-established—a time when our social problems will come to us in unaccustomed struggles and the giving of social justice demand unaccustomed sacrifices. We shall need religion then.

And we need religion now, when our new epoch and our new trials and testings are beginning to shape themselves.



Has the ministry any message for today and tomorrow?

Are our ministers to be leaders or mere markers of time?

If the latter, it were a thousand times better that every able-bodied man of them should be drafted and sent to the front in defense of ideals which demand a spiritual basis and enthusiasm to which they have refused to devote themselves.

It may be urged that such a call to increased labor and sacrifice will lead ministers to work too hard, endanger their health, induce nervous prostration.

Very well. So be it.

Only a coward refuses to face tasks that involve death.

Exemption from military service means a draft into spiritual service, and a real man will be as ready to die from overwork as from an enemy's bullet.

GENTILE FORMS OF MILLENNIAL HOPE¹

SHIRLEY JACKSON CASE, Ph.D., D.D.

Professor of New Testament Interpretation and Early Church History,
University of Chicago

What is to be the ultimate destiny of the world? This question has always made a powerful appeal to the popular imagination, especially at those periods in history when some shocking calamity has overtaken mankind. Sometimes the shock has been occasioned by dreadful disasters in nature, such as devastating floods, furious storms, or terrifying earthquakes. At other times the imagination has been fired by great social upheavals often accompanied by bloody civil wars or bitter religious persecutions. Again, as in more recent times, attention has been arrested by deadly international conflicts which seemed to threaten with destruction the very foundations of all civilization.

In the presence of such dire calamities many persons lose faith in the permanence of the present world. Horrible outbreaks of distress are taken to be symptomatic of an incurable malady which has fastened its deadly grip upon the present cosmic order. Since the disease seems too deep-seated to be eradicated by remedial measures, its progress can be stayed only by destroying the object upon which it preys. The only hope for a final triumph over evil

is thought to lie in the complete dissolution of the present order of existence and the re-establishment of a new world free from all those calamitous possibilities inherent in the present order of things.

Belief in a violent end of the world is part of a larger circle of ideas representing a thoroughly pessimistic estimate of present conditions. From this point of view life's ills seem too gigantic to be overcome by mere human endeavor, and even with divine aid no gradual process of world-reform can have more than temporary value. To be sure, by invention or discovery the hostile forces of nature may be partially conquered; social conditions may be improved by means of education or by the enactment of laws; and religion may offer its consolations to the oppressed human spirit. But these forms of help are only temporary in character; they give only passing relief to mankind in general, or procure for a few select individuals a way of escape from the ultimate wrack and ruin to which the world is destined. While one may look joyously toward the future for the sudden dawn of a new age, impending doom hangs like a pall over the present age.

¹ This article is the first chapter in a forthcoming book the purpose of which is to sketch the origins of the millennial type of hope, to note the function which it has served at different times in the past, and in the light of its history to estimate its value as a modern program for the renovation of the world. The book will appear in the autumn of 1917, published by the University of Chicago Press.

History is also interpreted pessimistically by those who look for a catastrophic end of the world. As a whole, the story of man's career upon earth is viewed as one long process of deterioration relieved only here and there by brief spurts in moral and cultural advance. The distant past is idealized as thought turns wistfully backward to an imaginary Golden Age when ideal conditions prevailed in some primeval paradise, or when some heroic figure appeared upon the stage of history partially restoring for a moment the glory of earlier days. But such occurrences are sporadic and anticlimactic; the course of development quickly descends to lower levels and the world as a whole grows constantly worse. Hope lies only in the future, when the idealized past will be restored in heightened splendor. To one who holds these views, as to the contemporaries of King Richard, "past and to come seems best; things present, worst."

The pessimistic view of the world was more common in ancient than it is in modern times. Mythology always glorified the past, or the future, at the expense of the present; and it was to mythology that the ancient man turned most frequently for his philosophy of history and of life. Today a different state of affairs obtains. Modern science reveals a gradual process in the course of the world's development, extending over countless millenniums, and the future career of the physical universe is viewed with an astonishing degree of assurance which provides no place for a cataclysmic end of the world. Similarly students of anthropology, who seek to recover the story of man's career

in prehistoric times, follow his first appearance far back into the shadowy past, but they find no trace of an ideal Golden Age of primitive perfection. All they can discover is one long process of evolving life by which man rises constantly higher in the scale of civilization and attainment, bettering his condition from time to time through his greater skill and industry. Viewed in the long perspective of the ages, man's career has been one of gradual ascent; instead of growing worse, the world is found to be growing constantly better.

Present conditions are also interpreted in a hopeful manner by modern scientific thinking. There is no disposition to ignore the ills of life or to minimize their severity; but instead of men assuming an attitude of passive submission, awaiting the day when all evil is to be destroyed by a cosmic catastrophe, active measures are being taken to accomplish present relief. Disease is to be cured or prevented by the physician's skill; social ills are to be remedied by education and legislation; international disasters are to be averted by establishing new standards and new methods for dealing with the problems involved. In short, the ills of life are to be cured by remedial treatment rather than by catastrophic annihilation. The function of religion in this program is also remedial. Its aim is not merely to extricate individual souls from the débris of a perishing world; its primary task is to stimulate each new generation to the highest possible attainments in moral and religious living.

The optimistic view of human history and life is largely a product of the modern scientific spirit, which applies the teach-

ings of evolution to the interpretation of the world and pictures God's relation to the universe in terms of immanence. On the other hand, the pessimistic view is essentially a heritage from a past age when primitive thinking derived the imagery for its self-expression from that mythological interpretation of the universe which prevailed in pre-scientific times.

I

Within Christianity belief in the temporary character of the present age early assumed a form known as the millennial hope. According to this hope, in the more or less distant future the course of human history is to be suddenly halted by divine intervention when all evil will be abolished and the earth completely renovated. Then God, or Christ,¹ will establish upon a new earth a kingdom of absolute perfection to endure one thousand years; hence the designation "millennial" hope.

Taken in the large, Christian millenarianism is not an isolated phenomenon. While it shows certain very distinctive characteristics, the main problem which it treats and the general type of solution which it proposes are by no means novel. The presence of evil powers in the world has been recognized by practically all peoples even in very elementary stages of cultural development, and the hope of a deliverance to be effected through special divine intervention is not at all unusual in the history of human thinking. This idea was so prominent in the surroundings of the Christians, and their own daily experiences often proved so very dis-

treassing, that they also were impelled to speculate about the end of the present world. In describing this event they employed imagery already current, adding to it certain new features designed to remedy weaknesses in the program of their rivals and to give greater assurances of fulfilment to the distinctively Christian teaching upon this subject. The very attempt to cope with a familiar problem, and the effort to solve it by offering a rival program of the current type, resulted in considerable similarity between the views of Christians and those of their contemporaries.

Familiarity with the world of the early Christians discloses, not only the sources of much of their millennial imagery, but also the secret of its effectiveness. This type of teaching originally received powerful impetus from specific historical circumstances, a knowledge of which is absolutely essential to an understanding of its full meaning and value in the early days of the Christian movement. In later times readers of the Book of Revelation, for example, often found themselves unable to grasp the exact meaning of the author or to appreciate the real service which he originally rendered his contemporaries. This failure was largely due to neglect of the actual historical conditions which called forth the book, and which make perfectly intelligible both its meaning and its value to the particular groups of early Christians whose specific needs prompted its composition. Similarly, in interpreting millenarianism at successive periods in the history of Christianity, account should always be taken

¹ The "premillenarians" place the return of Christ at the beginning of the millennium, while the "post-millenarians" look for his coming at its close.

of the peculiar circumstance which revived these daring flights of the pious imagination; and their worth can be appraised only in relation to contemporary conditions. When removed from their original environment and injected into an alien setting, millennial notions often become meaningless or absurd.

For the content of their millennial hope the early Christians were indebted most immediately to the Jews, but Jewish hopes had been gradually evolving for centuries while the Hebrews were in close contact with a varied gentile environment. Moreover, Christian hopes continued to expand and function anew as the new religion became an independent movement upon gentile soil. Hence acquaintance with Egyptian, Babylonian, Persian, and Graeco-Roman views regarding the ultimate outcome of humanity's struggle with a hostile world is important for the correct interpretation of both Jewish and Christian teaching on this subject.

While occasionally it may become apparent that earlier gentile hopes supplied the stimulus or the model for similar Jewish or Christian beliefs, it is of much greater importance to understand the general conditions in ancient times which made possible the millennial type of speculation and gave it significance for the ancients. If in modern times those conditions no longer prevail, it is not surprising that millennial expectations seem to lose their meaning. But it is all the more necessary that the present-day student make himself familiar with the circumstances of the ancients in order that he may more fully and more correctly appreciate both the origin and the functional significance of

Jewish as well as Christian hopes of the millennial type.

Many gentile peoples of ancient times held definite though varying views regarding the meaning and outcome of humanity's conflict with a hostile world. The emergence of an orderly universe from chaos was often depicted in ancient mythology as the result of a mighty battle between warring deities. These myths reflected in heightened form man's own experiences in his efforts to escape from or to conquer the ruthless powers of nature. He trembled when they displayed their fury in the destructive hurricane, in the blinding lightning, in the deafening thunder, in the terrifying earthquake, or in the devastating flood. Even in the more ordinary experiences of life he often believed himself to be the victim of malevolent powers. Frequently his very existence—to say nothing of his efforts to obtain the luxuries of life—seemed to be threatened by visible and invisible foes.

The issue of life's conflicts was variously conceived, but the hope of some sort of triumph for humanity was practically universal. Ultimate victory was commonly pictured as the work of beneficent deities who intervened in some unusual manner to rescue men from their distresses. Sometimes final deliverance was predicted simply for the individual soul—a deliverance to be realized in a blessed abode beyond the grave. At other times a great hero was brought upon the scene to confer present blessings upon humanity, possibly also pointing the way to a happier destiny in the life to come. Still bolder thinkers prophesied the complete destruction of all evils and the final establishment of a

new and ideal state of existence for restored humanity upon a renovated earth. Amid all these variations in detail there runs the same scarlet thread of hope, more or less clearly discernible everywhere in the ancient world.

II

As life in the fertile Nile valley was less strenuous than in most of the lands about the Mediterranean, the Egyptians took a somewhat more optimistic view of the universe than did their Asiatic and European neighbors. In the primitive nature myths of Egypt the notion of struggle is not so prominent as in the mythologies of Babylonia, Persia, or Greece; nor does the idea of an ultimate destruction of the world seem to have been native to Egyptian thinking. Nevertheless, in historical times both the burden of life's ills and the need of divine relief were recognized. In the presence of deplorable social conditions resulting from defective government, an early Egyptian prophet declares his faith in the advent of a new ruler who will save the people from their distresses. At present, normal industrial and commercial activities have ceased, justice has disappeared, blood is everywhere, and the people wander about like shepherdless sheep; but the prophet looks for the coming of a brighter day when a deliverer will arise who will rule justly and bring "cooling to the flame." When a beneficent prince appears who brings these hopes to fulfilment, he is hailed as a mediator of divine help. Merneptah, for example, is called the divinely appointed protector of Egypt who bestows upon the people in an especial

measure the favor of the great sun-god, Re. Now there is universal rejoicing in the land, all fear of enemies has been removed, lamentation has vanished, the desolated towns are repopulated, and the husbandman enjoys unmolested the fruits of his toil.¹

Religion also inculcated the idea of a struggle and of a victory to be accomplished through divine assistance. This notion was especially prominent in the popular Isis-Osiris cult which had a wide vogue, not only in Egypt itself, but all about the Mediterranean previous to, and contemporary with, the rise of Christianity. The myths of the cult tell of a fierce conflict between Osiris, the brother-husband of Isis, and a mighty foe who slays Osiris. But a restoration to life is accomplished by the efforts of Isis, and the slayer of Osiris is finally conquered. The myth really depicts the successful struggle of man against his great enemy death, which is now no longer to be feared, since the heroic divinities, Isis and Osiris, have conquered this foe and provided through the institution of their cult a sure victory for mortals. While this scheme of salvation did not include an ultimate destruction of the world, where death reigned, it did offer to every individual the hope of a blessed immortality in a new world beyond the grave.

III

Babylonian mythology depicts a primitive struggle between contending powers personifying the principles of chaos and order. The triumph of the latter under the leadership of the god Marduk has resulted in the creation of

¹ J. H. Breasted, *Ancient Records of Egypt*, III, 263.

the world and the appearance of mankind upon the earth. Marduk has conquered the powers of chaos, ordered the course of the stars, given shape to heaven and earth, bestowed upon the world fertility and prosperity, and now extends his mercy and compassion toward repentant sinners.¹ According to this legend a new and ideal order of things to endure forever has now been inaugurated. Even before beginning his triumphant onslaught upon the powers of chaos Marduk is hailed by his fellow-gods as savior, lord, and eternal sovereign of the whole universe:

O Marduk, thou art our avenger.
We give thee sovereignty over the entire universe.
Thou shalt preside in the assembly, thy word is supreme.
May thy weapon never become blunt; may it strike down the foe!
O lord, spare the life of him who trusts in thee
And pour out the life of the god who seized hold of evil.²

On the other hand, in the Babylonian story of the Deluge, man himself is made to participate in the struggle incident to the changing order of things. Looking down upon the world, particularly upon the metropolis Surippak on the shores of the Euphrates, the gods perceived that civilization had become effete and so they resolved to send a flood. All life would have perished had not one prudent man, Utnapishtim, been instructed to build a boat in which he saved himself, his family, and all kinds of living creatures. As a reward for his service he and his wife were transformed into

divine beings and given a special dwelling-place in a distant land "at the mouth of the streams"—apparently a hypothetical paradise near the head of the Persian Gulf. Here they enjoyed a blessed and untroubled existence, but the new lot of their descendants was less ideal. Never again would mankind be destroyed promiscuously, but disasters would fall upon evildoers, lions and leopards would be let loose to devour men, famine and pestilence would come upon the land, and mortals would suffer many ills from which there is no promise of release.

The legend of Ishtar's descent to the lower world discloses still another phase of conflict and triumph pictured by the Babylonian imagination. This mother-goddess was the personification of the vital and reproductive forces of nature. But when she descended to Hades, where she was held captive by the evil powers of the nether world, the vitality of nature waned, deadly winter spread over the land, and the complete destruction of human life seemed imminent. The danger, however, was averted through Ishtar's fortunate escape from "the house where those who enter do not return." With her release nature's vital powers revived, bringing the joys of springtime back again and insuring to mortals a fresh supply of food as well as an increase of flocks. Thus each year had its period of special distress followed by a season of hope.

The contrast between the times of distress and the age of happiness is not confined to the realm of mythology; it also appears in the annals of

¹ Morris Jastrow, Jr., in *Hastings' Dictionary of the Bible*, extra vol., pp. 567-73.

² *Ibid.*, p. 571.

Babylonian and Assyrian history. Evil days are predicted when the glory of Babylon will decline under the rule of a prince who will bring upon the people a time of unceasing warfare and slaughter. Men will devour one another, parents will barter away their children, disorders will suddenly overtake the land, the husband will desert his wife and the wife her husband, the mother will bolt the door against her daughter, and a foreign conqueror will overrun Babylonia.¹

In contrast with the prophecy of evil things during the reign of an incapable prince, other rulers are hailed as divine deliverers who inaugurate a truly Golden Age. For example, Hammurabi, king of Babylon, viewed his rule as the dawn of an ideal régime when the evils of former days had come to an end with the appearing of the new kingdom of righteousness:

When the lofty king Anu, king of Anunaki, and Bel, Lord of heaven and earth, who determines the destiny of the land, committed the rule of all mankind to Marduk, the chief son of Ea; . . . when they pronounced the lofty name of Babylon . . . and in its midst established an everlasting kingdom whose foundations are as firm as heaven and earth, at that time Anu and Bel called me, Hammurabi, the exalted prince, the worshiper of the gods, to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, to go forth like the sun over the black-headed race, to enlighten the land, to further the welfare of the people. Hammurabi the governor named by Bel am I who brought about plenty and abundance . . . the lord

adorned with scepter and crown whom the wise god Ma-ma has clothed with complete power.²

Similarly in a letter addressed to the prosperous Assyrian king Asurbanipal we read:

Through their infallible oracle [the gods] Shamash and Adad have decreed the rule of my lord the king over the lands [predicting] favorable reign, days of justice, years of righteousness, copious showers, mighty freshets, favorable market prices. The gods are well disposed, fear of God is abundant, the sanctuaries are overloaded. The great gods of heaven and earth have announced regarding my lord the king: Old men will leap for joy, children will sing, joyfully will women and maidens give themselves to the duties of wife, and being delivered they will give life to sons and daughters. Animal life multiplies. My lord the king has bestowed life upon him whose sins had destined him for death. Thou hast liberated those who were many years in prison, thou hast given health to those who were a long time ill, the hungry have become satisfied, the emaciated have become fat, the naked have been clothed with garments.³

In addition to its myth-makers and its political historians, Babylonia also had its philosophers who offered their interpretation of the ever-present conflict between the world's opposing forces. The Babylonian philosopher derived his wisdom from a study of the stars, whose orderly procedure readily suggested that the universe was not the plaything of chance, but was governed by fixed laws. He who possessed adequate astral wis-

¹ From Gressmann, *Altorientalische Texte und Bilder zum Alten Testamente*, I, 75 f.

² R. F. Harper, *The Code of Hammurabi*, pp. 3 ff.

³ R. F. Harper, *Assyrian and Babylonian Letters*, Part I, No. 2 (pp. 2 f.).

dom could read these laws, and this knowledge enabled him either to interpret past history or to foretell coming events. Observation showed that changes in the position of the heavenly bodies were attended by corresponding changes in the seasons of the year, each season recurring at its appointed time. Thus the life of nature was seen to move in cycles controlled by the orderly movements of the heavens. This fact easily led the astral philosopher to assume that world-history also moved in recurring cycles. Since each year had its days of youth and its declining season of old age, so the world was supposed to pass through a series of births and deaths as the successive world-years came and went.

According to Berosus, a Babylonian priest of the third century B.C., fire and flood alternated in bringing about the end of successive world-eras. When the planets stood in a particular position, the heat of summer would become so severe that all the world would burst out in flame; and at another time, owing to the conjunction of the planets, the winter rains would descend in an overwhelming flood. Berosus was so sure of the accuracy of his observations that he assigned a definite date both for the conflagration and for the deluge.¹

The foregoing survey shows the peoples of the Tigris-Euphrates valley to have been fully conscious of the ills that threaten man's life upon the earth. Babylonian nature myths reflect a primitive age when man's subsistence was threatened by the devastations of storm and flood or by the rotation of unfavorable seasons. The victory of a

gradually evolving civilization was pictorially represented as a heroic triumph of beneficent deities. To be sure, evil had not been completely annihilated, but a new and better age had already been inaugurated. A more advanced stage of reflection appears in historical times, when the hopes of the people are fixed upon some princely deliverer whose favorable rule means millennial blessings for his subjects. Yet the savior-prince is not the ultimate source of help; he is discharging a divine commission, and his reign is beneficent because it is a kingdom of God on earth. In astral philosophy life's immediate ills and immediate blessings figure less prominently, since they are merely incidental items in a great cosmic process. The new world-year may take delight in its youth, but it is destined for decay. On the other hand, the dying world may console itself with the assurance of future renovation. While this program may offer comfort to the cosmos, it contains no consolation for the individual. Those who chanced to be alive in the days of the world's youth share temporarily in its delights, but all souls are ultimately destined for shadowy abodes where they dwell forever in joyless monotony.

IV

The Persians were keenly conscious of a sharp conflict between good and evil in the world. This struggle made a mighty appeal to their imagination, and the course of its progress was portrayed in vivid colors. Both men and divinities were thought to participate in the strife; nor would the conflict cease until the present evil world is miraculously

¹ Seneca, *Natural Questions*, iii. 29.

purged of its wickedness, cleansed by the purifying fire of a final judgment, and made the scene of a new kingdom of perfect blessedness.

The notion of a bitter warfare between the powers of light and the powers of darkness lies at the very root of all Persian thinking. At an early date old nature myths had been transformed into ideal moral struggles between the god of righteousness on the one hand and the prince of evil on the other. The world began with the good god's creative act in producing beings worthy of himself. This was followed by the counter-activity of the evil spirit, who created many demons and fiends to assist him in his malicious designs. Henceforth the conflict raged, every move made by the forces of righteousness being offset by some counter-activity on the part of the powers of wickedness. When the process of creation had advanced to the point where man emerged, he at once became the special object of demonic attack. Ever since his creation he has been a most active participant in the ceaseless moral struggle, arraying himself at will on the side of the good god or on the side of the demons. Thus the world has become a great battleground where God, his angelic assistants, the beneficent powers of nature, and righteous men are pitted against Satan, his demonic allies, malignant natural forces, and evil men.

Persian speculation divided the course of the world's history into four main periods, each embracing 3,000 years. During the first period God's creation remained in a pure spiritual state with intangible bodies which were unaffected

by the taint of evil. Then came the material creation, extending over another 3,000 years, during which the will of God was regnant. The third period was one of great distress because the Prince of Darkness now became much more aggressive and filled creation with many miseries. The fourth period, which is the present age, opened with the coming of Zoroaster, the alleged founder of the true religion, who communicated a new revelation to men and greatly strengthened their powers of resisting Satan and his hosts. After 3,000 years of this struggle have passed, the present world will come to an end. Thus the Persians held the doctrine of the great world-year, an idea which we have already encountered in Babylonia. The four trimillenniums of the Persian system together make a 12,000-year period, which evidently is one world-year of 12 months, each month covering 1,000 years, the months being grouped into four great seasons of 3,000 years each.

Legend subdivided the third of the four great trimillenniums into three different periods, each representing a distinct stage in the history of the conflict between good and evil. The first thousand years constituted a Golden Age ruled by an ideal hero, Yima the Brilliant. He is the fabled educator of the human race, who conferred the blessings of civilization upon men and guided them in the ways of fabulous prosperity. So rapidly did all good things multiply that on three successive occasions, 300 years apart, it became necessary to enlarge the earth in order to make room for the abundant life which it nourished. The glorious hero

and his beneficent rule are thus described:

Brilliant and with herds full goodly,
Of all men most rich in Glory,
Of mankind like to the sunlight,
So that in his kingdom made he
Beasts and men to be undying,
Plants and waters never drying,
Food invincible bestowing.
In the reign of valiant Yima
Neither cold nor heat was present,
Neither age nor death was present,
Neither envy, demon-founded.
Fifteen years of age in figure
Son and father walked together,
All the days of Vivanghvant's offspring
Yima ruled with herds full goodly.¹

The Golden Age is followed by a thousand years of distress when the power of the demons prevails. During this period the destructive forces of winter are let loose. The pleasant pastures which formerly had been filled with flocks and herds are now buried in snow and ice, great numbers of living creatures perish, and the death-dealing demons spread destruction everywhere. But by a special providence of the good god a remnant of life from the Golden Age is preserved and stored up in a mythical paradise where it awaits the restoration of a new ideal order of which it is both the model and the germ. As the end of Yima's reign draws near he is instructed to build an inclosure four-square and as long as a riding-ground on each side. When the structure is completed, it is to be filled with the choicest representatives of all living things gathered by pairs. Yima's instructions are:

Gather together the seed of all men and women that are the greatest and the best and the finest on this earth; gather together the seed of all kinds of cattle that are the greatest and the best and the finest on this earth; gather together the seed of all plants that are the tallest and sweetest on this earth; gather together the seed of all fruits that are the most edible and the sweetest on this earth. Bring these by pairs to be inexhaustible so long as these men shall stay in the inclosure.²

This paradise is to be kept tightly shut until the final destruction of the world's wickedness. Then the inclosure will be opened in order that the renovated earth may be fructified by the pure seed of the holy god's first creation. These traditions regarding a Golden Age and an ideal paradise are modeled after the imaginary age of future blessedness for which the struggling spirit of mankind yearned; and this idealized past served in turn as a support for faith in the final triumph of good over evil. What once had been might surely be expected again.

A long period of struggle lay between the Golden Age of mythology and the coming day of the world's final redemption. The one thousand years of darkness which set in with the removal of Yima were followed by another thousand years of struggle. During this time the forces of light made slow headway against the powers of darkness. A new stage in the struggle is marked by the appearing of Zoroaster, who was sent by God to bring the divine revelation to man, thus giving a mighty impetus to the forces of righteousness. His

¹ Yasna IX. 4 f., as cited by A. J. Carnoy in *The Mythology of All Races*, VI, 304.

² Vendidad II. 21-31, as cited by A. J. Carnoy, *op. cit.*, p. 308.

work marks the beginning of the final 3,000-year period which includes modern times and is to close with the catastrophic end of the world, when all evil will be annihilated.

The events connected with the final triumph of God were extensively elaborated by Persian fancy. Shortly before the end, the world will suffer great distress, as the Satanic powers make a last gigantic effort at self-assertion. Demonic hordes will come from the east and from the west, the people will be corrupted through the worship of idols, friends and relatives will become estranged from one another, and a large part of the nation will perish. All nature will be shaken by the shock of battle between the good spirits and the demons of darkness. Temporarily the latter are so powerful that they fill the earth with indescribable sufferings. Pestilences break out everywhere, nature ceases to be productive, rains no longer water the earth, men die of hunger, the brightness of the sun diminishes, the days become shorter, the years pass more rapidly, and the black night of Satanic darkness threatens to engulf the universe.

The terrible conditions of the last times are finally relieved by the appearance of a savior, Shoshans (Shaoshyant), who was born in a miraculous manner from Zoroaster's seed, which had been carefully preserved through the centuries by the angels. With the advent of Shoshans and his companions the resurrection of the dead takes place. Throughout the centuries the spirits of the departed had taken up their abode in heaven or in hell, according to their deserts, but now they are reunited with

their former bodies. The bones, the blood, the hair, and the vital force, which had been intrusted to the keeping of earth, water, plants, and fire, respectively, are restored, and each person rises in the place where his death had occurred. With the resurrection the power of death is completely broken. Those who were still alive when the savior appeared also share in this victory over decay and corruption. Each one partakes of the heavenly food of immortality, and never again will the spirit be separated from the body. All peoples are taught a common language, and with one voice they celebrate their triumph by rendering songs of praise to God and to the archangels.

Before the state of final blessedness is attained, judgment must be executed upon sinners, the powers of Satan must be completely crushed, and the world must undergo a process of purification and renewal. After the resurrection all men meet in a common assembly, but the contrast in appearance between the righteous and the wicked is as sharp as that between black and white sheep in the same flock. The good and evil deeds of each are made clearly manifest in the presence of the entire company, whereupon remorse and shame overtake the wicked while the righteous rejoice in their own good fortune. Then comes the separation when sinners are committed to hell for three days of torment, their terrible punishments being intensified by a clear vision of the sumptuous blessings enjoyed in the meantime by the righteous. After judgment the whole world, hell included, is purified by a baptism of fire, which causes the mountains to pour forth streams of

molten metal. This cleansing flood sweeps over all the earth, leveling hills and mountains and purging evil out of sinners, while to the righteous it is as pleasant as a bath of warm milk. Above the earth good and evil spirits fight out their final battle resulting in the complete rout of Satan and his allies. His power is forever destroyed, he himself is driven back to the lowest pit of darkness whence he originally came, and the regions of hell, now purified by the bath of molten metal, become a part of the new heaven and the new earth which are to endure eternally. Thus the curtain falls upon the last act of the great world-drama.

It is not surprising that the Persians were extremely sensitive to the presence of evil forces in their world, or that they looked to the Deity for a miraculous deliverance from their woes. Their very environment impressed upon them the seriousness of the conflict, as well as the seeming futility of their own efforts to secure a permanent victory. Nature was far from kindly in the Iranian territory. Men suffered from violent extremes of temperature, the productivity of the fields was often threatened by droughts, to overcome the natural sterility of the soil was a difficult task, beasts of prey frequently endangered the flocks of the herdsman, and robbers found easy shelter in desert places or in the fastnesses of the mountains. Persian national history is also marked by an almost perpetual struggle, not only with less formidable foes from the neighboring steppes, but with such world-powers as Assyria, Macedonia, Rome, and Islam. The preservation of both individual and national life in-

volved a constant conflict with opposing powers. Like many other peoples, the Persians looked to religion for the hope of ultimate escape from their strenuous surroundings, and mythology offered them the fantastic picture of a catastrophic end of the world. Their most famous religious teacher, Zoroaster, had championed this teaching, and apparently he had believed that the catastrophe was already imminent in his day, in the seventh century B.C. But subsequent speculation preserved the sanctity of the hope by pushing it well forward into the future, in order that history might not deny its validity, and assurance was made doubly strong by asserting that this great expectation was no mere creation of human fancy, but a truth which had been divinely revealed.

V

Among Greeks and Romans the experiences of life were so varied that the hope of a final triumph over present ills was expressed in several different ways. Fierce struggle was thought to have marked the course of the world's history from the very outset. At an early date stories were current describing the world's progress from the days of primeval chaos down to historical times, and all of these legends portray a constant conflict between hostile forces. From heaven and earth spring the Titans—gigantic personifications of the elemental forces of nature. Many a fierce battle has to be fought ere these elemental powers can be brought under the control necessary to an orderly status of civilized society. But at last Kronos, the mightiest of the Titans, is overthrown by his son Zeus, who henceforth is

revered as father of gods and men and ruler of the universe. Thus the primal forces of nature battle with one another until order emerges from chaos.

Greek mythology pictured the career of man in prehistoric times as one long conflict in which evil grew constantly stronger while man's condition became correspondingly less happy. In Hesiod's *Works and Days*, composed in the latter part of the eighth century B.C., these views find clear expression. The situation represented is a very human one. Hesiod and his brother Perses having agreed upon a division of their patrimony, Perses quickly spends his portion in fast living while Hesiod retains the homestead and prospers by cultivating the soil. After dissipating his portion of the inheritance, Perses seeks to recruit his fortunes by means of litigation. He brings suit against his brother on the ground that the original distribution had not been just, and by bribing the judges he secures possession of the property. Hesiod appeals to his brother to forsake the lawcourts and submit to the righteous judgments of Zeus. Guided by this practical motive, the poet gathers up a number of popular tales to point the moral that industry and justice are the chief virtues to be cherished in these degenerate times.

Hesiod is firmly convinced that the present world is full of evil. There is abroad in the land a spirit of strife which stirs up discord between brothers and engenders fearful wars. Both by day and by night unnumbered ills move silently and unseen among us mortals, striking down their victims at will. Because of their presence the earth is slow in yielding its increase, they pre-

pare destructive insects or blighting scourges for the growing crops, they cause all manner of diseases which rack and consume the human frame, and they have brought upon men the curse of death. The situation seems all the more hopeless since it is a direct result of the effort made by Prometheus (Forethought), the would-be friend of man, to advance the status of mortals by teaching them the use of fire. But man must learn that his only hope—if he may hope at all—lies in absolute submission to the arbitrary will of the gods and not in any attainments to be reached by human effort. From this point of view the progress of human development is downward rather than upward.

The gradual deterioration of mankind is taught again in Hesiod's description of the successive ages. At first the Olympian gods created a race of men free from all ills who lived many years without growing old, and who died at last as if merely overcome by sleep. During this Golden Age earth bore all good things spontaneously, and all men were rich both in material blessings and in divine favors. When this age was brought to a close by the will of Zeus, its men became kindly ministering spirits which veil themselves in shrouds of mist and move everywhere over the earth to direct or to succor mortals throughout all subsequent ages. Next comes the Silver Age, far inferior to the Age of Gold, but still a time of partial happiness. Ultimately the men of this time fall under the wrath of Zeus because they neglect the worship of the gods, but being a race of silver they receive a secondary position of honor beneath the earth and are known henceforth as "blessed ones."

The third age is that of Bronze, when men learn war and give themselves over to terrible strife, but presently they are dragged down ingloriously to Hades. The Age of Iron—which Hesiod regards as the present age—is most wretched of all. Now there is no respite from toil, no release from care. This state of affairs will endure until the time arrives for this age to end, for Zeus has also determined a day for the final destruction of the Age of Iron.

What will follow the Iron Age? Will the original cycle then repeat itself, bringing in the Age of Gold once more? Although the poet does not essay the rôle of prophet, yet he expresses a wish that his birth had been delayed until the cruel Age of Iron had passed. Apparently he dares to hope—perhaps even to believe—that the best is yet to be.

Greek mythology contains another legend that is instructive in the present connection. In the distant past man had been so strongly prone to wickedness that Zeus determined to devastate the earth with a flood. The destruction was complete, the righteous Deukalion and his wife alone escaping from the calamity. Instructed by an oracle, they cast behind them stones from which human beings spring; the earth itself produces plants and animals; and a new age arises when man is given a fresh opportunity to prove his mettle in the struggle against evil. Yet, on the whole, the course of development moves downward, notwithstanding temporary advances in civilization which are made possible by the assistance of heroes and demigods. These helpers of mortals give aid in founding cities, teach men to cultivate

the soil, communicate to them useful discoveries and inventions, inspire them to worthy attainments in poetry or song, and instruct them in the proper observances of religion. But even these accomplishments were not sufficient to persuade the Greek myth-maker that the present was not a degenerate age. He ceased not to look backward with longing eyes to the Golden Age of the past, or to entertain a faltering hope that those ideal days might return.

The past Golden Age was not the only model for future hopes; the mythical fate of heroes served a similar purpose. Such of these ancient worthies as had not been rewarded with a position among the gods were thought to be leading a delightful existence in the isles of the blest at the confines of the world. There they dwelt under the rule of Kronos, who had formerly held sway in heaven when the first Golden Age was upon earth. Now the blessed heroes enjoyed a partial return of primitive bliss, for three times yearly the fertile soil of the Elysian fields produced spontaneously its honey-sweet fruits. Toward these delightful regions present mortals often cast covetous eyes. Sometimes a warrior weary of strife was tempted to forsake the conflict and to sail westward in search of this earthly paradise, which legend located on certain islands in the Atlantic Ocean a thousand miles or so from the African coast.¹ In Roman times Horace² makes bold to suggest that men take this Elysian kingdom of heaven by force. He bemoans the sad condition of mortals in the present Age of Iron and bids them forsake its wretchedness, turning their eyes

¹ Plutarch *Sertorius* 8 f.

² *Epodes* 16.

toward those smiling isles of refuge where the earth yields her increase without the plowman's care. It is quite possible, however, that Horace is not advising his contemporaries to emigrate to the Islands of the Atlantic, but is metaphorically referring to Rome itself, now under the rule of Augustus, who is hailed by his admirers as the restorer of the Golden Age. At this time some Romans really believed that the millennium had dawned.

VI

Greek mythology was freely appropriated by the Romans, who in some respects took the problem of the world's evil more seriously than did the Greeks. While Roman writers were busy expounding Greek myths for Latin readers, the Roman statesman, with his remarkable aptitude for practical efficiency, undertook the task of making the blessings of the Golden Age a reality for his own day and generation. Roman political philosophy of the first century B.C. adopted the notion of successive cycles in historical evolution and saw in contemporary events evidences of the passing of a decadent age and the dawn of a new order. The closing years of the Republic had been a period of much distress which made men peculiarly conscious of life's ills and prompted strong desires for deliverance. Poets called to memory the golden days of fabulous happiness when Kronos had ruled and wars were unknown, while at present under the dominion of Zeus there was no end of war and slaughter.¹ Craze for

war was said to rest like a curse upon Rome, doomed by fate thus to bring ultimate destruction upon herself.² As early as the year 88 B.C., in connection with the terrible civil war for which Sulla was held chiefly responsible, premonitory signs had been observed which were alleged to indicate the coming of a new age. It was reported that one day out of a clear sky a trumpet had sounded mournful and terrible, presaging the advent of internal conflicts which were to bring more distress upon Rome than she had formerly suffered from all her enemies.³ Again, at Julius Caesar's funeral the alleged appearance of a wonderful star in broad daylight was taken to indicate the exit of one age and the dawn of a new era.⁴

During the period of reconstruction following the death of Julius Caesar and the gradual rise of Octavian to a position of supreme power throughout the whole Roman world, Virgil ventured to prophesy. He was not unmindful of the ills to which humanity was heir, nor did he ignore the trying experiences of the times; yet in spite of all these calamities he was distinctly optimistic. To be sure, he recognized that the husbandman often found his efforts thwarted by wild beasts, by robbers, or by floods, but in struggling against these enemies man acquired much greater skill than would otherwise have been possible. In fact, Zeus himself had let loose these hostile forces for the very purpose of encouraging humanity toward higher attainments.⁵ But in all his striving man remembered that once upon a time

¹ Tibullus i. 3.

² Horace *Epodes* 7.

³ Plutarch *Sulla* 7.

⁴ Servius on Virgil *Ecl.* iv. 46.

⁵ *Georg.* i. 121 ff.

there had been no pests, the very choicest products of nature had grown spontaneously in great abundance, and now the former Age of Gold was about to return.

Virgil based his hope upon observation and revelation. The hope of world-renewal had been suggested both by legends regarding ideal times in the past and by the notion of cycles in the revolution of the ages. The troubles of the time provided a fitting occasion for the introduction of a new order, while desire and expectancy made it easier to perceive premonitory signs of coming events. In addition to these immediate incentives, "the Sibylline books—the 'bible' of Roman religion—had also revealed the approach of a new era. Under the inspiration of all these authorities Virgil uttered his famous prophecy of the impending Roman "millennium":

The last age prophesied by the Sibyl is come and the great series of ages begins anew. Justice now returns, Saturn reigns once more, and a new progeny is sent down from high heaven. O chaste Lucina, be thou propitious to the infant boy under whom first the iron age shall cease and the golden age over all the world arise. Now thine own Apollo reigns. While thou too, Pollio, while thou art consul, this glory of our age shall dawn and the great months begin to roll. Under thy rule all vestiges of our guilt shall disappear, releasing the earth from fear forever. He [the new-born child] shall partake of the life of the gods, he shall see heroes mingling with gods, and be seen by them, and he shall bring peace to the world, ruling it with his father's might. On thee, O child, the earth, as her first offerings, shall pour forth everywhere without culture creeping ivy with lady's

glove, and Egyptian beans with smiling acanthus intermixed. The goats of themselves shall convey homeward their udders distended with milk, nor shall the herds dread monstrous lions. Thy very cradle shall blossom with attractive flowers. The serpent shall perish and the secret-poison plant shall disappear; the Assyrian balm shall grow in every field. But as soon as thou shalt be able to read the praises of heroes and the achievements of thy sire, and to know what virtue is, the field shall by degrees grow yellow with ripening corn, blushing grapes shall hang on the rude brambles, and hard oaks shall drip with dewy honey. . . . Dear offspring of the gods, mighty seed of Jove, enter thy great heritage, for the time is now at hand. See how the world's massive dome bows before thee—earth and oceans and the vault of heaven. See how all things rejoice at the approach of this age. Oh, that my last stage of life may continue so long and so much breath be given me as shall suffice to sing thy deeds!

This politico-religious faith of the Romans was still further strengthened by the success of Augustus in establishing order throughout the Empire. When Virgil had delivered his messianic prophecy in the year 40 B.C., he did not specifically name the divine child who was to prove himself savior of the world. But later, when composing the sixth book of the *Aeneid*, the poet was able to point to Augustus as the promised deliverer who is "to establish again the Golden Age in Latium, through those lands where Saturn reigned of old."¹

Faith in the saving mission of Augustus is not the peculiar possession of the literary men of the Imperial court; it is also a widespread belief among the

¹ *Aeneid* vi. 788 ff.

populace, particularly in the eastern portion of the Empire. In these regions it had been customary for centuries to regard a beneficent prince as a saving minister of Deity. In Greece, Asia Minor, Syria, and Egypt powerful generals and other potentates had often been hailed as deliverers from ill, and the blessings which their rule conferred upon their subjects were esteemed as divine gifts. But at no period in the memory of man had the stability of life in the Mediterranean world been more secure than under the kindly rule of Augustus. These new conditions, in contrast with the wretchedness of the preceding period, led naturally to most extravagant praise of the emperor. Surely his advent had brought an end to the Age of Iron, and now the process of world-renewal had begun. Accordingly Augustus' subjects inscribed memorials to him in which they expressed a belief that Providence had now fulfilled all the prayers of mankind, "for earth and sea have peace; cities flourish well governed, harmonious, and prosperous; the course of all good things has reached a climax, and all mankind has been filled with good hopes for the future and good cheer for the present."

The final revelation of divine favor for mortals had now been granted in the person and work of Augustus, whom Providence "filled with virtue for the benefit of mankind, sending him to be a savior for us as well as for our descendants, bringing all wars to an end, and setting up all things in order." By his coming he has not only fulfilled all past hopes and excelled all previous benefactors, but he has left to future generations no possibility of surpassing him.

In short, when he was born the dawn of the Golden Age began. Such was the popular faith of many of Augustus' subjects.

VII

While mythological fancy and political theory were making their contributions toward the shaping of Graeco-Roman "millennial" hopes, the more distinctly religious movements of the time were also exerting a distinct influence upon the future hopes of the masses. Most important of all were the so-called mystery-cults, which had become generally known about the Mediterranean before the beginning of the Christian era. The tendency of these religions was to turn men's minds away from the notion of world-salvation and to center attention upon the salvation of the individual. Yet the myths and rites of these cults reflected the idea of a mighty conflict in this world. Moreover, the conflict was thought to affect, not only the present welfare of man, but also the fate of his immortal soul. Each cult offered its devotees the hope of an ultimate victory over the world's hostile powers. The myths described how legendary divinities had warded off from mankind the terrors of winter, having procured, by means of their own descent to the lower world, power to revive the life of nature in the spring-time and bless mortals with an abundance of summer fruits. In historical times these material blessings were used to symbolize a victory for the souls of deceased mortals. As the divine hero of the cult had descended to the nether regions and returned triumphant, so the soul of his worshipper would be liberated from the shades below and transported

to regions of eternal blessedness. Although belief in individual immortality offers escape from, rather than a solution of, the present world's ills, yet the picture of future blessedness described in the mysteries provided suggestive imagery for those who wished to portray the glories of a returning Golden Age upon earth.

The Graeco-Roman philosophers also struggled with the problem of the world's evil and proposed solutions for its removal. The ideal republic proposed by Plato was to be a utopia of man's own making, but popular notions influenced very perceptibly the details of the scheme. This new model society was really a replica of the Golden Age of mythology with the more fanciful features and the primary activities of the gods omitted. But Plato's state was not to endure forever; it also was subject to the universal law of change and decay. First came the world-year during which humanity was upon the ascent, this development culminating in the realization of the ideal social order which Plato's imagination reared for itself. Then another world-year sets in marked by a gradual process of decline. These two alternating ages will follow one another as long as the universe endures, each part of each cycle reappearing at its appointed time. Since the human body and the immortal soul are items in the process, man may ever rest assured that some day in the more or less distant future the Golden Age will return, when all souls and all bodies will be temporarily reunited under perfectly ideal conditions.

In the case of Epicureanism its rigid materialism and its emphatic denial

that the gods concerned themselves at all with the present world left room for human activity only in combating the ills to which flesh is heir. The Epicureans neither permitted themselves to follow mythological fancies nor did they indulge in idealistic flights of imagination, after the Platonic fashion. They scorned the popular belief that the history of mankind had been one long process of degeneration; on the contrary, they pictured it as a gradual rise in the arts of civilization. This process produced its pains and its pleasures, but the latter would predominate if man would only learn to live each day wisely and well, eliminating from his mind all traditional religious notions. The greatest curse on mortals was their inherited fear of the gods and their dread of death, both notions being wholly erroneous according to Epicurean teaching. Since the soul did not survive the body, death was not to be feared, and since the gods had absolutely no part in the affairs of man, present evils belonged to the strictly human sphere. Under these circumstances conditions could be bettered only through the activity of better men in the present age.

The most influential school of philosophy in the early Roman Empire was that of the Stoics. Their ideas regarding the present world-struggle and its outcome are composite in character. Stoicism retained the traditional picture of an ideal past when mankind lived free from care and pleasing to God. Man's fall from this ideal state is ascribed to his own acts. At first he remained close to nature and was a tiller of the soil; he was an utter stranger to

city life with its greed for gain and the consequent strife arising between men and nations. Ascent in civilization so called had really meant decline in happiness and morals. When the first sword was forged and the first ship built, man started upon that downward course which ultimately plunged him into wars, led him to undertake perilous journeys upon the sea, and engendered every form of jealousy, hatred, passion, and vice.

The only way of escape from the evils of modern decadent times was said to be a return to the simple life of nature. The Stoic preacher strenuously urged his contemporaries to apply this panacea for the healing of their own personal ills. They were personally responsible for the outcome of this effort, but the success of the struggle was partially guaranteed by the presence in their lives of a divine power—an inherent spark of deity—which God had placed in every man's breast at birth. The hope of humanity lay in living true to the inward light. This ideal, if pursued, would result in the suppression of present evil, the purification of the world, and a life of ideal happiness.

If this program could have been carried out, man might have been able to inaugurate his own "millennium." But the Stoic did not really believe that this ideal was capable of full realization under present conditions. The goal was not to be reached by an evolutionary process slowly leading back to primitive ideal conditions; on the contrary, it was to be attained by means of a cosmic catastrophe which would resolve the present world into its primal constituent elements, from which there would arise

a new world where the Age of Gold would be restored.

Since Stoic teachers adopted the theory of cosmic cycles, their new world would not retain its perfection eternally. The same forces of deterioration that had wrought havoc in the past would again appear. Although everything had been newly created in innocence in order that no remnant might be left to tutor men in vice, yet the new race would soon decline. As Seneca dolefully remarks, vice quickly creeps in, while virtue is difficult to find; she needs a ruler and a guide, but vice can be acquired without a tutor.¹ Hence Stoic philosophy offered at best only a temporary release from evil—a release to be partially attained by the individual through his own efforts in living true to nature, and to be exhibited from time to time in the eternal cosmic process which periodically brought about world-dissolution and world-renewal.

Our survey of gentile efforts at solving the problem of the world's destiny and man's relation to the ills of life shows how generally the ancients depreciated the significance of their own times. There is a prevalent tendency to trust almost exclusively in special supernatural intervention for the hope of deliverance from evil. Even when the hope seems on the point of realization under some beneficent ruler, he is given supernatural credentials as a means of guaranteeing his validity. Where direct supernatural aid is rejected, reliance is placed upon the arbitrary workings of a superior cosmic process, and thus the significance of the human struggle is virtually denied.

¹ *Natural Questions* iii. 30. 7.

BEDROCK IN RELIGION

REV. U. M. McGUIRE

Bicknell, Indiana

When a pastor looks for a basis of religious faith, his interest is not academic, but practical. He is out to help his parishioners to a real living faith. It is this which gives interest to the present article. It is the result of the thinking engendered by actual pastoral experience.

Religion, like education and social science, must be grounded finally in the facts of experimental psychology. The voucher of certainty, the ground of authority, and the first principles of organization for the whole body of Christian doctrine lie in the normal reactions of the soul. That the principle here proposed is true is indicated by the mind's own functioning, by the nature of religion, by the method of Jesus, by the genetic process of the Bible, by the appeal of the hortatory evangelists, by the common implication of the contending schools of traditional theology, and by the evidential and constructive value of the principle itself.

A normal act of the human mind is a first fact in human knowledge. It is the only means by which existence of any kind can express itself in the field of human consciousness. The soul shows, by what it does, what the universe is. Its constitution reflects the constitution of the scheme of being in, through, and from which it emerges. The self-affirmation of consciousness can never be superseded in authority and certainty by any argument about objective being or by considerations based upon any external fact. The

"I am" of the human personality is the only avenue through which the "I Am" of the Infinite can become an actual revelation to that personality. Those religious indexes which lie in the mind's own normal action are the initial and final revelation of God to human consciousness. In the nature of the case the Bible, the reason, and the church, so far as they are agencies of revelation at all, are simply tools for teaching.

The religious movement of the mind, no matter what various factors and phases may enter into it, has at least one constant and fundamental element, namely, a longing for the best life, around which all of the religious reactions cluster and from which they derive their value. This longing is the generic and genetic religious act; and, however religion may be otherwise properly defined, it is always essentially the pursuit of the best life, and it is properly and with scientific exactness so defined. Whenever this longing attains its utmost depth and dominating power in the soul, it spontaneously expands into the longings for self-perfection and self-perpetuation and for the best life for all of the human race. It turns naturally into universal

love and is ready to worship and to serve a God made in its own image. In its larger development, therefore, religion is a passionately loving self-devotion to the best life for all.

Faith is the credit which we naturally give to all of the psychic reactions which seem to us to be normal — that is, organically true to the longing for the best life. It is integral in all conscious vital impulses and in all instinctive tendencies of the human race. Wishes are the wings of faith; and the wish is, indeed and rightly, father to the thought. Specifically we learn by experience that circumstances modify the usefulness and rightfulness of various acts to which we are inwardly impelled; and so we learn to select and to choose among wished but conflicting courses of action. The longing for the best life is the standard by which we justify our choices to ourselves. Faith refuses to credit morally any choice not so justified. We blame ourselves morally when we are conscious that we chose contrary to what we knew to be in harmony with the best life. We cannot believe in such choices. Faith not only affirms the validity of the longing for the best life in its primary form of self-concern, but it equally validates religion in its larger and social concern for all humanity. I think that the whole experience of the human race may challenge a single case of a person in whom the longing for the best life was healthy and dominant as a motive, and who was at the same time faithless, selfish, satisfied with imperfect and temporary living, without an instinctive tendency to universal kindness, unconcerned about the welfare of others, in doubt

about the worth of the life so longed for or disinclined to attempt its achievement. All forms of faith, so far as they are genuine, are grounded in this original and vital faith in the best life and grow out of it; and this faith in the validity of the soul's own reactions is of the essence of true religion and is ineradicable from the mind of the human race. It is the soul's own testimony to its own religious competency, and its own definition of religion in terms, not of speech, but of its own psychic reaction.

I

In harmony with this view the method of Jesus exhibits a striking absence of metaphysical argument and of appeal to historical or institutional authority. While he employed sound reasoning, recognized the connection of his work with the religious past, honored the sacred records of his people, and followed respectfully the institutional forms of his nation, he nowhere admitted that the validity of his teaching depended upon any of these things. His basic appeal was directed to the instinctive reactions of the soul, to the simple responses of the child mind, to the common sense of the common people, to the primary longing for the best life, and to the primary and vital faith in that life, with all of the implications of such an appeal.

The character of the Bible and the process by which it came into being are also significant of the principle herein advanced. From the beginning to the end of the book there is no argument to prove the existence of

God, nor any effort to show that the book as such is of divine authority. On the contrary, every writer who had part in the making of it during the long centuries while it was growing into a finished expression of the religious experience of a great historic people seems to have thought that the message itself was so worthful as to need no other enforcement than its obvious worth. Questions of canonicity, inspiration, and formal authority are not argued in the Bible itself. They are afterthoughts of theology. Its constant assumption is that no person of common sense who is honestly seeking the best life can fail to hear the call of God in the message it bears. It regards itself as its own all-sufficient appeal to moral and religious common sense. It carries the air of one consciously revealing the self-evident. It trusts the primary functions of the soul.

A remarkable, unintentional, and quite naïve confirmation of the view here presented is found in a study of the method of the hortatory evangelists. A common characteristic of their class is a fondness for proclaiming their stalwart adherence to traditional creeds. "The old religion is good enough" for them. They vaunt themselves as the special conservators of orthodoxy, the hangmen of the higher critics, and the detectives of heresy among the pastors. They announce the existence of a great religious controversy in which they stand as the champions of the truth against an apostate ministry. If such a conflict exists, then the task of the evangelist is one that calls for careful, exact, ample, scientific, and logical argument, drawn from a wide range

of historical and philosophical material and so presented as to carry to the people a rational, certain, satisfying, and saving objective knowledge of truth of the things asserted by him. Does he present such an argument? Not he. It would be too dry. It would kill the meetings. He is not sufficiently master of either the matter or the method of such an argument. What then? Our Don Quixote of orthodoxy drops the argument at the point where it is most vital, fixes his hortatory lance in rest, and rides to the charge in the name of "heartfelt religion." That is, he appeals to the religious instinct, to the reactions of child psychology, to the simple and direct perceptions and impulses of the best life which lie in the field of common sense. The creedal argument is lost in the spiritual appeal and is never recovered. By this appeal people are truly saved, most of whom never in all their lives find out whether the form of doctrine which he preached is true or not. They are saved through the awakening of their passionate longing for the best life and through the group of reactions that accompany such a longing. His own method of appeal exposes the shallowness of his theological bravado and is a demonstration, by a resistless argument *ad hominem*, of the principle that religion is fundamentally a matter of psychology rather than of history, form, or dogma; not logic, but life; not grammar, but grace.

This principle is further evinced by the fact that it supplies the ground of authority in common for the contending schools of theology and the ultimate terms of mediation among them. Every dispute among them refers itself back

to the question: How do you know? But this is simply another form of the question: How does the mind naturally act? It is a question of psychology. Consequently for their ultimate premises they refer their dispute back to the constitution of the human mind and find therein their common ground of authority. Much of their contention is due to a failure on their part to accept frankly the testimony of their own common experience. If they would do so, they would find therein a large common ground of theology, would restrain a tendency to dogmatism, would become more tolerant toward variations in definition, and would be able to consider each other's faith sympathetically without the fear of being damned for the sins of reasonableness and good-will. The neglected premise of psychic experience is the real principle of mediation in their disputes. Before the light which lightens every man, if they will only take pains to let it shine in common both in their hearts and upon the topics of their controversies, they will find their sectarian slogans becoming far less potent as rallying-cries; their disagreements and antipathies will seem less vital; they will acquire magnanimity and tolerance and will be far on the way toward general agreement. When we build our creed upon the soul as we now build our curriculum upon it, the religious fellowship of the churches will become as free as academic fellowship has come to be.

II

What is the constructive value of a truly scientific psychology for the

purpose of forming a system of Christian doctrine and evidences? When we begin to organize our creed upon the vital impulse as it exhibits itself in the forms of a longing for the best life, of faith in that life, and of a final self-determination toward that life, does the resultant projection of doctrine exhibit a larger measure of richness, certainty, freedom, and sanctity than do creeds built upon the assumptions of traditional revelation, of philosophical theory, or of ecclesiastical authority? Test it upon a few of the vital points of religious doctrine, and thus ascertain by experiment how it works as a basis of doctrinal statement and evidence.

For instance, the Goal of being toward which the longing for the best life impels us, the What-We-Want-to-Be, the eternal and perfect Self, is God. So far as the best life becomes a reality in our experience, so does God. Whenever the spirit of the best life awakens in us in the form of longings for perfect and everlasting selfhood and for universal welfare, we have found God within ourselves, indwelling, unnamed, unobjectified, undefined, but simply sensed as the Spirit of life. But in practice these longings cannot be separated from the world of ideas; and, when we begin to idealize, objectify, and name that Being which in vital terms we sense as the best life, a great variety of ideas and names may play hide-and-seek in the mind: God, Gott, Deus, Dieu, Yahweh, Jove, the Almighty, I Am, the Holy Spirit, Manitou, the Heart of the World, the Eternal Spirit, the Spirit of Christ, Love, the Social Spirit, King, Father, Mother, Brother, Comrade, Friend;

and so on indefinitely we may go, naming and defining the infinitely undefinable, inexplicable, and inevitable Gracious Presence, realized in the midst of the quest for the best life. If heart and thought be true to the best life, let speech be free to name and describe the mind's corresponding ideas of God. Syncretism is no sin. All terms which express a genuine faith in the best life are valid. Creeds and forms of worship born in that faith can hardly miss the divine reality, because the soul has already embraced, in the sources of motive and the determinants of character, that life whose only possible meaning in the world of ideas is God.

Again, who is Christ? He is the best human being we can think of, who gives to us the most perfect exhibition of the best life, the strongest stimulus to the longing for it, and the greatest help toward its achievement. There is room for all of the metaphysics and stories of miracles that may be spun about him. But they are incidental, while he is our vital concern. Is he divine? What do we mean by this phrase? Why should we care? And why should he not be to us very God? If he makes me Christly, he is Christ. If he makes me godly, he is God. Whatever else the world's Christ may be, in his contact with the soul he is the Spirit of the best life, universal Love incarnate in man, Good-Will serving and saving to the uttermost. All out of doors belongs to him. He cannot be fenced in with creedal definitions; and the soul in whom his spirit is regnant may ask, think, speak, and express its consciousness of him with unfettered spontaneity. But is the historic Jesus

of Nazareth the Christ? Ask your soul rather than your priest. What appeal does he make to your sense of the best life? It is a fact of human experience that the story of Jesus awakens actual saving reactions in the soul. His very name comes to be a hitching-point for vital faith. Believing in him produces Christian character. But are there not other saviors; and does not believing in them also make people Christly? Try them and see. If they work as Jesus does, then he has associates, but no rivals. All who love, serve, and save are his fellows. The more perfectly they can effect the salvation of men, the less rivalry can there be between them and him. He is trying to fill the world with people as much like himself as possible. Go to the search. If anybody can be found who surpasses him in spiritual genuineness and power, then in his name I am ready to pledge both myself and Jesus to follow that surpassing Christ. But to me, and as I know him, he is supreme, unique, and final.

Consider likewise the Bible. If we come to it with the instinct of the best life rather than with a theological syllabus, we shall find it shot through with the spirit of Christ. Did inspired men produce it? Who knows? And what, indeed, does the question mean? Is the Bible idyllic, mythical, legendary, historical, poetical, enigmatic, didactic, romantic, scientific? Does it contain errors? Is there any other inspired literature in the world? For answers, read and see. Paul's test is pragmatic and final. All literature inspired of God is profitable for the culture of the best life; and, conversely, all

literature so profitable is inspired of God. The vital question concerning the Bible is: What kind of people does it produce? Does it inspire a longing for the best life? Does it tend to create Christly character? If so, we may care little for questions of criticism; and if not, we may care even less. In common experience the Bible, when read in the spirit of sincere hospitality to the truth, does, indeed, show Christ to men and is accompanied by a saving reaction in their lives. This being true, how can we greatly care what theories men hold of its origin and interpretation? Its divine authority is measured precisely by its power to produce saving results.

The very core of the Kingdom of God, of a valid church, and of all valid social order is the collective pursuit of the best life for all. Society is collective psychology. From this point of view the church is easily defined as a group of Christians joined together in the spirit of Christ, by a Christ-motivated, individual choice, to carry on his work; and the Kingdom of God is that universal community of mankind which the church represents and toward which it strives. Thus the church is essentially a free democracy, following the Christ-enlightened common sense of the best life in the people collectively. Its democratic spirit tends to communicate itself from the church to the community as a whole; and the stronger it is in the church, the more will it assert itself in secular relations as a tendency toward political, industrial, and educational democracy. The irenic principle of mediation between the church, on the one hand, and the

Socialist movement, on the other, is their common motive, which is the longing for the best life for all. They are phases of the same religion; and if they come to understand each other, they will join hands in enthusiastic fellowship. The keys of the Kingdom go into the hands of those who have Christ in their hearts.

What of the future life? When we come face to face with eternity, as the event of death brings us to face it, uncertainty and obscurity torture us. Shall we live beyond the grave? Shall we be happy or miserable there, solitary or social? How do I know that what the Bible says upon this subject is true? These questions come. They have a right to come. Until sufficiently answered, they will continue to come and to stretch forth a sinister hand, thrusting hope and peace out of the soul. At such a juncture, when the soul lifts its last desperate cry for something solid upon which to stand while its world dies into night, will you mock the heart hunger of the dying by exhorting them to believe stoutly in a vague Perhaps—to die trusting in what somebody says, because somebody says it, or because it is written in a book? Why not rather flood their night with the sweetest gospel ever revealed to mankind, namely, the gospel of the eternal and imperishable worth of the Christ spirit, written in the value-sense of the soul itself? By every measure of value at its command the soul instinctively validates the life of universal good will as the best life for time and eternity. No matter how that sense of value came to exist, whether by direct and foreseeing

creation or by a process of evolution which acquires significance as it goes, here that sense is, giving imperative sanction to the Christ-motived life as a finality. No matter in what picturesque or grotesque forms the imagination of men may trick out in detail the future prospects of such a life, here, below all imagery, remains that value-sense, vital, inherent, insistent, enduring, the ever-present and immediate fact and factor of hope. Its existence in human experience is direct and indisputable testimony to the truth of the eternal expectation which accompanies the spirit of Christ in the heart. To deny its certainty is to tear all heart and meaning out of human experience and out of the universe; to throw away all of the moral gains of life as a worthless heap of garbage; and to substitute for that heart and meaning and for those moral gains, as the reward for the best life, a worthless, unfeeling, inexplicable, and universal idiocy. But let the Christly choice of the soul mean in its expectation what it is always trying to mean as a fact in religious experience, and the soul that keeps faith with the best life here can live in unbroken triumph, smile at death, welcome eternity, and never know final disappointment. The tomorrow of the Christ life is as certain as its today is valid; and the same common value-sense which today certifies its validity, by the same act certifies its expectation for tomorrow. Tested by the facts of psychology, the hope of eternal life in Christ has the full quality of scientific knowledge; and the voice of science chants in unison with all the hymns of hope from the

simplest carol to the "Hallelujah Chorus."

III

The doctrinal method indicated in these instances can be carried through the whole range of the creed. When we let the soul tell its own story, taking full account of its instinctive tendency to sense, affirm, believe, choose, and pursue the best life, what a story it tells! It interprets the universe by its own needs. It believes in the trustworthiness of its own vital and psychic reactions. It believes that its hunger points to what is real and good and achievable. Its God is the Goal of its hunger for the best life. Its moral law is universal love. To it, sin is turning away from the best life. Its Christ is the world's Best Friend. To it, salvation is secured by a Christly choice of the best life. For it, the Kingdom of God is a friendly world, a civilization formed by the spirit of Christ in the people. Its gospel is the free and glad message of the best life for all. Its Bible is that literature in which the gospel finds true and effectual expression. It expects, in the pursuit of the best life here, to achieve eternal life, with all of the Christly, in God. It conserves all of the substance and beauty of the historic creeds and of the most rigid orthodoxy of the present age, while at the same time it interprets religion in terms of science and of liberty, and adds a richness and certitude unknown to a crude traditionalism. It makes the old gospel impregnable in the field of philosophy and invincible in the field of science, as it has been hitherto in tradition and sentiment.

A general consequence of this reasoning is to emphasize the high value of the pragmatic test in defining and certifying religious teaching. The power of human speech to express transcendent truth is limited. No man, I suppose, ever made a creed that satisfied its maker. No thoroughgoing thinker ever was satisfied with any creed that anybody ever made. Every time we discover a new aspect of truth, we experience a new apperception; our whole scheme of doctrine, while preserving all of the gains of truth already made, is jostled into a new order of thinking to accommodate the new gain, and a new form of speech is required to express that order of thinking. The revision of creeds is as natural and necessary as the vital functions. Whether we will or no, the application of a scientific psychology to the art of creed-making is inevitable. All doctrinal method must pass the test which is also the basic test of all educational method. Both alike must be grounded in the normal functioning of the human soul, must take full account of the normal religious impulses and tendencies, must work out in the direction of the best life for all and forever, and must tend toward the realization of the most perfect social

ideal here and now. If the complex religious motion of the soul is to be allowed the value of a scientific fact, then precisely here, in the constitution of the human mind itself, is the original, fundamental, certain, and final revelation, out of which grows everything valid in religious faith and life; for the sake of which all religious expression and stimulus exist; to which all religious teaching must come for the final test of its authority; and by which faith in a fatherly God, in a friendly universe, in a Christly spirit, in a brotherly community, and in an endless and perfect life for the individual and for all who will, is certified beyond question. The whole system of religion, when it is based upon the obvious and elementary facts of the human mind, is instinctive, self-evident, simple, saving, social, spiritual, democratic, and Christly. It is the religion of love, the religion of the people, the religion of unspoiled childhood, the religion of common sense. It is the religion of Abraham, of the Hebrew prophets, of Jesus, of the primitive church, and of human sincerity in every age. It is the religion of all true evangelism, of all true science, of all true art, and of all healthy social order. It is the certain, satisfying, and final religion.

THE WAR'S CHALLENGE TO THE CHURCH

REV. ROBERT W. SHAW

First Baptist Church, Cherryvale, Kansas

It is impossible to avoid thinking of war. It is just as difficult to avoid thinking of religion. What is the church to do in such a moment, mark time or advance, go heresy-hunting or minister to man's deepest needs? Wherein will the power of the church lie in the midst of war? That is no simple question, and the answer which is here given is one that merits careful consideration.

In the midst of this, the greatest conflict of the ages, we are beginning to discover that humanity is being reborn. The war is having a sobering effect upon the race as a whole. The world is beginning seriously to consider the effect that the war will have upon the social institutions. The war is trying many a noble institution with centuries of history back of it as with a refiner's fire. Whether these institutions will weather the stress and storm of these changing conditions it is difficult to say. But of this we are assured: that when the war is over and peace comes we shall find ourselves living in a new world, and we must be prepared to meet the new and changed conditions.

There is no social institution that is feeling so keenly the effects of the war as is the church. This is her testing time. She is on trial as never before, and it is not sufficient for men to turn away from the problem with the simple assurance "that the gates of Hades will not prevail against her." While we have that assurance in Scripture, there is no warrant for believing that she will not be forced to face critical times. Many are saying that if the church does not come out of the war purged and

purified the world will turn elsewhere. For the demand is for a church that will actually meet and solve the problems of life and not merely toy with them.

The church has been conscious of her imperfections and of her lack of response to the needs of the time, but yet has hesitated to move out. In fact, it is sometimes charged that the church is afraid of her own gospel, and that, if she dared preach it and endeavored to practice it, she would lose many of her so-called "respectable adherents." Some are even looking to socialism as the factor in establishing a new order based on Christ's teachings of love, good will, forgiveness, forgetfulness of self, the salvation of the world, and the placing of discipleship above nationalism. They seem to fear that after the war is over she will continue to give her attention to trivial and petty themes instead of touching the big things that affect life in all its relations. Some people seem to think that only a few scattered groups of prophetic souls will try to lead the world back to the Christ, which they say the world and the church have almost lost. Whether or not they are correct in their conclusions, there seems to be a unanimity of opinion that the church is in

danger of a setback from which it will take centuries to recover.

There seems to be a spirit of hatred that is filling the minds of Christians and non-Christians alike. The religious sense is being dulled, and spiritual perceptions are being forced into the background. It is a solemn time for the minister and for the church. We need to keep our eyes fixed upon God and to hear the gospel of love often. If the Christianity of Christians has failed, as we are being told, we can be sure that the Christianity of Christ will not fail. We need to rediscover the essential elements of his gospel and apply them to life. The church is being challenged along several lines by this conflict.

The war is challenging the church to change the motive of its appeal to men. In the past the religious appeals that have come to men have been largely selfish. Two rival institutions have been appealing to men for their loyalty during the past decades. And yet both have appealed to the lowest motive in man. Both have appealed to his self-interest. Socialism as well as Christianity has appealed to that motive. Socialism has offered to free man from the burden of toil and give him a high wage or, better still, a part of the profits which he has helped produce. Religion has appealed to the element of fear in man. The supreme motive for being religious was to escape eternal punishment, and the alignment with an institution or the submission to a rite simply freed man from the responsibilities of character-building. Appealing, as these institutions did, to the lowest elements in man, they got only enthusiasm and

numbers, but the life was spent in other directions.

Then came the war. It asked for men and it got them. But the war did not appeal to the element of fear or selfish interest, for it called men to give their lives as a supreme sacrifice for a noble purpose. It pictured trenches, artillery, blood, and death, but it got the men just the same. Someone will say that men are being forced to enlist but talk with men upon the street and they will tell you that they are ready to go when they are needed. The war is calling men to stand knee-deep in trenches of mud and blood; it is asking them to withstand the stifling acids and poisonous gases; it is asking them to bare their bodies to the hail of shell and fire, but it is getting the men, because it is appealing, not to their fears or self-interests, but to their willingness to sacrifice for a noble purpose.

The capacity to sacrifice and to suffer is the greatest capacity of human life. War does not pity man, nor does it plead with him, but it calls him and relies upon him for the sacrifice and the courage. Jesus appealed to the same motive in man. Jesus did not pity man, nor did he appeal to his fears, but he did appeal to the heroic element in him. "Take no thought for your life," he said; and, again, "Greater love hath no man than this, that a man lay down his life for his friends." The appeal of Jesus is best seen in Luke 9:51-62. Here he shows in the fifty-eighth verse that his call takes precedence over earthly comforts; in the next verse he shows that his call takes precedence over earthly relationships; and in the sixty-first verse he tells us that his call takes precedence

over earthly pleasures. Are not these the things that men cling to the longest and consider the most seriously when the call of Jesus comes to them? They are likewise the things that men hold most dear, but the things that are gladly given up when war calls. Again he says, "He that loseth his life for my sake shall find it," and "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive a hundredfold and shall inherit everlasting life."

The calls of Jesus seem to be based largely upon the elements of heroism and sacrifice. In the past the appeals have been largely intellectual rather than ethical. If people have believed some things, they have been admitted to fellowship in the church, and the church has trusted that their lives were harmonized with their profession. Many good people whose lives morally have been above reproach, and often above those of many of the members of the church, have been shut out because they have questioned or refused to accept some doctrine which the clergy and membership have thought essential. Yet everybody who keeps in touch with the affairs of the church knows that a very large portion of the membership of the churches is made up of respectable adherents, and that there is no life in their professions.

The mass of men are longing for a faith that will bring them into touch with God. The clergy and churches seem to speak a strange language which belongs to a dead past. There seems to be an absence of plain speaking on the faith needed for a twentieth-century man.

They condemn twentieth-century sins and offer the remedies of past centuries for them. The atheists and agnostics speak plainly, and, instead of being met with an interpretation that answers their questions, their criticisms are evaded. Several years ago a prominent evangelist holding meetings in our town invited questions on any topic. The most noted atheist of the town handed in this question: "How do you justify a God of love and righteousness who would advise the children of Israel to borrow the gold and silver when they knew they were going to leave Egypt?" The answer was blunt and was as follows: "I do not have to justify him, for he is God, and whatsoever he does is all right." Then he launched into a discourse on the narrowness of the individual who would ask such a question. But the atheist bragged throughout the city that his opinions of the church and clergy were confirmed. They were afraid of him and of any man of intelligence. How that evangelist might have led this man intelligently to study God's ways and have constructively helped him is evident to all.

Talk with the man on the street or in the shop, and he will tell you that he has faith in God, but has not united with the church because it still clings to wornout statements of religion which he cannot accept. He would like to accept them, but they are so repugnant to his intelligence that he cannot.

Now that the war is upon us note the themes being discussed in many pulpits: "The End of the World," "Why Doesn't God Stop the War?" "Is Wilhelm the Number 666 in Revelation?" "The

War as a Punishment for Our Sins." And the sins referred to are often the refusal to attend church and attendance at the moving-picture theater. What men are wanting is an interpretation of this great war in terms of life. People are seriously thinking these days and are trying to reconcile their faith with facts. Instead of such topics as these the clergy needs to interpret the times in such a way as to make reason and passion one. Our definitions need to be freed from the litter and dust of the past, and the appeals must be directed to the life and intelligence of the whole man in his present circumstances, instead of dealing with outgrown and archaic questions. I quote from a recent article in the *London Times*:

In every age the human mind taints its beliefs with its own peculiar follies and egotisms; and if those beliefs are to live they must be continually cleansed by posterity. The time of cleansing for the Christian theology has been delayed so long that there is danger lest the mass of men should think it all litter and dust of the past. This danger the churches have not understood. They have believed that they could stave it off by mere adjustment, and by slow, reluctant relinquishing of this or that belief, as it became impossible. What is needed is not a mere adjustment or abandonment, but discovery and growth, not diplomacy and compromise, but the belief that there is a wonderful truth still to be discovered and faith in the scent for that truth. The problem for the church now is to open itself to the rising intelligence of the country, so that it may pour in and quicken it; but if this is to happen the intelligence of the church itself must rise, and it must not be content any longer to talk pious non-sense, in the hope that it will seem sense because it is pious.

Will not the men who have been up against the hard life of the trenches, men who have faced death and in that hour found their faith in God budding into a reality, or who have found him in their hours of loneliness and meditation—will not these men insist upon the reality of things religious and spurn all the shams and veneer of our modern religious life when they come home again? Can we hope to appeal to the fear of men who have not known fear or who have had it crushed out in the battle line? Can we hope to appeal to the self-interests of men who have given themselves as a sacrifice in the hour of need? Shall we not be forced back to the simple appeals of Jesus along the lines of sacrifice, devotion, and service, not only to the Christ, but to the world as well? In other words, must not the appeal of Christianity be changed from an intellectual belief in the doctrines of the church to that of a life dedicated to the service of Christ—a life kept ever fresh by prayer, worship, and Scripture reading?

The war is challenging the church to a new birth of faith in the recovering of its lost passion. The man in the street knows little about the history of the church, and in fact he cares but little about it. He does not care anything about creeds or doctrines, and he often insists that our so-called mysticism is but a coward's escape from the real world of fact. However, he is an apt hearer of the message of truth if it is charged with the passion of a mighty conviction and deals with the problems that beset his own life and the life about him.

The church has never had so much organization and equipment, but any

observer is conscious of the fact that there is a died-down feeling in many of the churches that is pathetic. Even a large part of the membership are not enlisted and seem to care but little for the church or its future. They are members of the church and wish to be counted, but their influence is away from the church almost entirely. The church is conscious of this lack and has tried to substitute other things for it. Often the emphasis has been placed upon organization, creeds, and ritual with the hope that the power needed will be recovered. Sometimes a wave of emotionalism has given hope that the passion of the early days is about to be recovered, only to have the hope blasted when the emotion has been withered. An evangelism born of a mighty passion has always swept everything before it. This is fully attested by the rapid advance of the church in the first century. They lacked a great many things then that we now have in abundance, but they had a passion that we cannot parallel.

Later this passion was submerged by a wave of controversy and disputation. Creeds multiplied, and orthodoxy was defined, and the energy that might have been used in the regeneration of the world was spent in definition and debate. The church was in a desperate condition, but the Reformation once more unloosed the dynamical passion of the church, and a new and vigorous evangelism began its operations. Out of this stress came modern Protestantism. But the church has slowed up again and now we are seeking ways of recovering that which seems to have been lost. The era of modern missions has partly brought back that passion, but the

church today needs something that will unloose all the latent energy of its membership and cause it to be directed against the sins of the present time.

The men who criticise the church are often its best friends and not bitter and irreverent critics. What they desire is that the church may take its rightful place after the war and proclaim a living message with prophetic power. What they fear is that the church may lose her chance of proclaiming that message then, because she has not dared face the full meaning of her problems now. They believe that the church will have to be directed and propelled by a mighty passion when the war is over in order to attract and hold the hearts and minds of men. Such problems as agnosticism, Christology, miracles, Eucharist, second coming, prophecy, sacraments, and holy days will not appeal to men then, but the church must be able to give the world an explanation of what has happened and put before it a strong Christian policy based upon a new birth of faith in the church of the living Christ.

Will she rise to the sublime heights of leadership and with the passion and power of the apostolic and reformation times declare the whole gospel of Christ regardless of governments, powers, and men? If she does not, she will not be able to hold those who come back from the trenches, and if she does, the promised Kingdom will have become a sure thing. Christianity is powerful enough to save the nations, but it must be preached in all of its fulness and power. Christianity cannot survive in a world with unsocial and anti-Christian forces at work. One or the other must go, and

the church must draw to itself those who are willing to be governed by the ethics of Jesus and move on the forces of unrighteousness with the same energy with which the armies have moved against each other. Ecclesiastical procedure, loyalty to traditions, and nicety of definition will no longer satisfy a world that has passed through a baptism of fire and come out with the dross and impurities purged away. But the church, also baptized and purified, will be able to insist on the reign of God on the earth and a just and Christian social order and to make the service of the common good the best way of realizing a man's best self.

As a third proposition let us consider: *The war is challenging either a union of the denominations or the breaking down of the denominational lines and a better co-operation among them and the elimination of many of the smaller cults and sects.* The world is going to know how to get along better after the world war is over. The co-operation of nations will not only produce a greater respect for each other, but will bring them into a closer fellowship. The tie of comradeship is surpassed only by family ties, and the men of the nations are being brought into the circle of comradeship. The nations are learning to work together for a common purpose. The Spanish-American War brought about a better feeling between the northern and the southern states simply because the sons of these states mingled with each other and learned to respect each other's views and powers. Men who fight together, weep together, and share the discomforts of army life never cease to respect each other. Topics of all sorts are discussed

in the tents, and common views are promulgated. This tie is lasting. I had the privilege of bringing two Civil War veterans together who had not seen each other for thirty-five years. They talked over for days the things that had made them comrades.

Out yonder men are not shying at each other because of denominational lines. Catholics, Jews, Protestants, and those of no profession are living together, fighting together, and dying together. The thing that stamps a man as genuine is not his profession, but his life, and men are respected if they are genuine, and all frauds are quickly placarded. These men are being brought together in their religious life. Do we not read of Catholic and Protestant chaplains working side by side or dividing up the work? Have you read the statements of these officers relative to their respect for each other and of a belief of a closer relationship after the war? It does not seem possible that these men will return to their homes as sectarians, but as Christians in the largest sense possible.

Let us be quite frank about this matter and look at it in the light of present-day movements and facts. All the talks of church union have been along the lines of doctrine or of economic necessity. We have been tied to our creeds and presuppositions so closely that we have hardly dared think that union of the churches could really come about. It is quite possible, it seems to me, that what needs to be done, and what men have refused to do, God is going to do through this war. Unless the narrowness of sectarianism goes, another fellowship of some sort broad enough for all whose lives are patterned

after Christ's pattern, but who may not be exact or dogmatic in their statements, will come. How I do not know, but it will come. We do not for a moment think that the church is going to pass away, but she will have to cast aside the grave-clothes of conservatism and ecclesiasticism and return once more to the important facts of life and the vital facts of the gospel of Jesus, or God will raise up another people to carry out his will.

That this is not beyond the range of possibility is attested by the facts of history. The Catholic church had drifted away from the simple teachings of Christ and had turned its attention to other things, and the Reformation came in to deprive it of its hold on life, and Protestantism sprang up. The primitive Baptists were once a virile and growing people, but they rejected the idea of world-wide missions on the ground of their theology, and today there are scarcely a hundred thousand of them, scattered mostly among the hills of the Southland. We have all seen local congregations swept away because they had no vision and did not touch the life of the community in which they were situated.

May it not be that what men have refused to do God will do even amid the stress and conflict of the present day? If those who have named the name of Christ have refused to come together into one brotherhood, may it not be possible that God is going to take the mat-

ter into his own hands and bring about a new order in which there is not Catholic or Jew or Protestant—"where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but where Christ is all and in all"? Loving the same Father, obeying the same Christ, respecting and trusting one another, living side by side, the men of the world are calling for unity and co-operation along all lines, and the churches will be compelled by circumstances to come into a closer fellowship and break down many of the imaginary lines that keep the denominations apart.

The following quotation from a sermon by Dr. Watkinson seems to fit the need of the hour:

Brethren, the best of everything is before you. Do not believe the world is near its end; it is just coming to a decent beginning. We have hardly yet shaken the mud from us. The best things today are barbarisms. The moon sets behind us, but the sun rises before us. New literature, better manners, milder laws, a vaster unity, abundance, brotherhood, peace, glory to God in the highest, good will towards men—all are coming, fast coming. The world began with a paradise, and it shall end with one. The first perished; but of the second it is written that her sun shall no more go down, neither shall the moon withdraw its shining. Get this paradise into your own heart: and then see to it that Christ's Church today becomes a close foreshadowing of the coming glory and gladness.

RIVAL INTERPRETATIONS OF CHRISTIANITY

V. EVANGELICISM OR MODERNIZED PROTESTANT CHRISTIANITY (*Concluded*)

GEORGE CROSS, PH.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

3. **The Influence of Recent Attempts to Understand Christianity**

Of late the Christian spirit has been diligently working upon a new interpretation of itself. If the positions assumed in the foregoing statements be tenable, then the imperativeness of restating the Christian faith can be escaped only by him who abandons its hope of universal dominion. For, indeed, it is in obedience to the high demands of the faith itself that men have been exploring and mapping out afresh the territory it has covered in its course.

A reinterpretation of the faith has been sought through a historical recapitulation of its progress in time and space. The birth of the historical spirit came late in Christian circles. Until quite recently the history of Christianity was studied mainly for apologetical or polemical purposes. Catholics supported the claims of their church by referring to an unbroken historical succession. Protestants sought to prove that Catholicism was a pagan corruption of the true faith by comparing it with the early Christianity. Later on, the Deists sought to establish a similar charge against orthodox Protestantism. Orthodox apologists like Lardner replied with evidence corroborative of the historicity

of biblical accounts. The work of the historical criticism of biblical documents was soon under way. At last a direct interest in the history of Christianity was aroused. It shared in the spirit of scientific exploration referred to above. The Christian historian came under the sway of the scientific conscience for facts. The apologetical and polemical interest began to give place to the love of truth. By unmeasured diligence and patience the long story has been gradually unfolded. The perspective of nineteen centuries and the broad horizon of present world-knowledge have combined to produce certain overwhelming convictions.

To begin with, the Christian religion, whatever be its source or its ultimate explanation, is a distinctive spiritual force in the world of men, increasing in momentum from age to age, permeating more and more the self-conscious life, the social relations, the political institutions, and the industrial enterprises of the people who come under its influence. It seems destined to dominate the world. In the successive stages of its career it has produced or assumed many forms of expression—discourses, prophecies, hymns, churches, schools, types of architecture, forms of ritual or liturgy,

and bodies of doctrines. Each one of these seemed at sometime essential to it, but they have all been under constant process of change. They pass, but it survives. It is greater than any or all of its creations—greater than the Bible, the churches, and the creeds. Its value lies in itself and not in something that is a means to its progress. Its truth lies in its own inherent power and not in its conformity to some standard outside of it. Not less wonderful than its many changing forms is the constancy of its character. For, notwithstanding the disharmonies and perversions that have arisen in its course, it has ever tended to turn the minds of men trustfully to an Unseen from whom they came and to whom they go, a heavenly Father; it has spurred them on hopefully to a personal ideal that ever beckons them on to the better life and, though itself always in advance of them, is very real to them because it fulfils itself daily in them; it has inspired them with undying courage and strength because it has made them conscious of a Power dwelling in their hearts and ever filling their lives with greater worth. It has therefore thrown itself freely into the great enterprises of men and has stimulated them constantly to new enterprise. It has thereby pushed the race on to higher achievement.

In all this it has borne a distinctive character. It has made men aware that the greatest thing about them is their inner life—in this lies the clue to all that is worthful, the bond that unites men to one another and that brings them to fellowship with God. It has always purified that life, removing the selfishness, the cowardice, the malice, and the

lust. It is communion-forming. It has united men in mutual love and esteem, it has purified their intercourse from immorality, it has bound their wills together in the pursuit of ends which could never be attained without this pure love. It has filled them with the determination to unite all men finally in a common holy destiny, and teaches them never to give one another up, never to despair of men. None can be spared. Hence the labors expended so freely in behalf of the ignorant and the fallen. Its course is marked by works of mercy.

The historical view of Christianity has had a liberating and elevating influence on those who have participated in it. While it inculcates reverence for churches and creeds as forms in which the Christian spirit clothes itself, it teaches men to regard all these as only temporary. They are helps for a time but not authorities, good servants but bad masters. By looking backward men learn that their ideal is before, and not behind, them. Historical study has helped to create what I have here called evangelicism, the gospel of history, the message of the ultimate attainment of the Christian good.

Or, in the next place, we may turn to the recent study of the character and career of Jesus Christ. This is a special instance, in part, of the influence of historical study, but on account of its cardinal relation to our faith it is deserving of a separate consideration. It is not very long since the cry, "Back to Christ," began to be heard in Protestant circles after a long silence. It arose partly out of the feeling that traditional Christianity had wandered

far from the spirit of its founder, and out of the desire to recover its original purity and simplicity. The motive was practical rather than theoretical—the desire to live the true Christian life rather than the wish to construct a new Christian dogma. The hope was to find in the story of Jesus and in the record of his teachings the needed guidance and strength for the moral and religious life. Ecclesiastical strifes, doctrinal differences, metaphysical problems, were to be left aside and the character of his personality recovered. Men were to have a direct view of his way of life, his aims and hopes and ambitions, his estimate of men and his treatment of them, his outlook upon the world, and his heart-relation to God. They were even to live through his inner experiences. The motive was pure.

The outcome is rich in every way, but also surprising. For the religious purpose has been strengthened by the same scientific interest that operated so powerfully in the historical study of the Christian religion. The task has proved unexpectedly difficult. The labor expended has been prodigious, and the spirit and method of the study, on the whole, worthy of the subject. It became evident soon that there was much more to do than to construct a new "harmony of the Gospels," or to arrange Jesus' teachings in an orderly manner. The world of men and things in which he lived, the concrete circumstances that called forth his deeds and words, the traditions and other influences from the distant past that entered into his soul, had to be restored. Above all, the student could not solve his problem without seeking to reproduce in his own

soul the very heart-life of Jesus. Even this was insufficient. For it was as truly impossible to know him apart from the impressions he made on other people as it is impossible to estimate the character of any other man apart from the reflection of it in those who came under his influence. Indeed, we have no representation of his words and deeds that was given independently of the manner in which others felt about him.

We are here concerned particularly with the results for the Christian life. What are the most important of them? Summarily, first of all is the assurance that a human life possessed of the beauty and the strength, the meekness and the majesty, the tenderness and the sternness, the patience and determination, and all the other qualities that stand out in the picture of the evangelists was really lived in such a world and at such a time as that. The unspeakable comfort is ours that such a life can be lived, it is thoroughly human, it may be ours. An immense inspiration comes to make that life our own and to live it by faith in the same God. Then, too, we see that this life of his in its inner qualities is transmissible and has really been transmitted to others. It has flowed out into human life at large. It has become a permanent asset of the race. The more men familiarize themselves with the image of his personality reflected in the narratives and in the religious life that has been propagated from him as its source, the more his name comes to stand for the whole content of what is good for men and for the whole aim of their being. He has become the great companion of men. They feel that he is living with them all the time.

His spirit goes out conquering and to conquer. This is the faith he has produced in them and this is his great achievement. Him, therefore, they follow. With him they live, with him they die, and with him they reign. This may not be formal logic, but it is faith, and he has given it to them as their inalienable possession. The emancipating outcome of the study has also been very great. Men who cannot understand the creeds, who feel that the profound metaphysical subtleties that have been draped about him are beyond their power to comprehend, and who have believed that their faith can be only second-hand and dependent on authority have laid hold once more on the confidence that he is the friend of those who labor and are heavy laden and the meek and lowly may learn of him. A divine personality has triumphed once more over institutions and theories.

A third line of reflection that has powerfully contributed to the modernized Protestant Christianity is traceable in the renewed study of the inner life of the Christian soul. Until recently the subjective side of the Christian religion was scarcely regarded as affording the true basis for an understanding of its nature. The warmth of religious feeling in men has always tended to express itself with great freedom and confidence. Piety has often reveled in the joy and power of a new life in the soul. Mystics in all ages, like the born psychologists they are, have sought to trace in an orderly manner the working of the divine Spirit upon their own spirit in the hope of communicating, if possible, the great secret to others. But the very subjectivity of their represen-

tations, the extraordinary character of them, the common opinion that these men were the favored few—"saints" to whom were vouchsafed experiences denied to the common people—confirmed the tendency to repose the truth of Christianity on the external authority of miraculous events, or of the church, or of the Scriptures, or of the creeds, or of sacraments. The subjective experience of the Christian was conceived to be the result of receiving the objective realities.

But when the great revival referred to in the foregoing pages led to a reaffirmation of the worth of the religious experience, the way was opened to the work of reinterpreting the meaning of the Christian faith on the basis of that very subjective experience which had been so often disparaged. The great Schleiermacher led the way. The movement has grown to vast proportions. The psychology of the Christian religion has become a regular discipline in theological studies. Passing by the scientific product, the outcome for the Christian faith has been impressive.

For one thing, it has led Christians to perceive that their greatest possession is just the faith itself that has arisen in the soul. It is the man's inalienable wealth, and its power is inextinguishable. Even the inability to trace its source or to justify it intellectually is not fatal to it. It moves on in the soul and seems to have a logic of its own. Moreover, we have found that the experience is not merely subjective or purely individualistic. Its power of self-communication to others and its unifying power in communities of men are as impressive as its inner personal force. Then, too, it is discovered that religion of some kind

is universal. Men are not men without it. The way of approach to the votaries of other faiths is open. The Christian religion has points of contact with all other religions, and if it is destined to displace them, as we believe, that is because all that is truly worthful in them finds fulfilment in the Christian faith. This view carries with it everywhere a profound respect for religion. For the study of religions tends to confirm the Christian's confidence that his religious faith is that which more than anything else constitutes the mark and the excellency of human nature. The story of man becomes the history of his religion, or, putting it in another way, the religious faith of man is the wellspring of all his activities.

4. A Characterization of Evangelicism

The quality of the modernized Protestantism which I have chosen to designate by this name can be easily anticipated from the foregoing description of the influences which have combined to produce it.

First of all, there is the point of its religious emphasis: The worth of personality is supreme. In every being that has the capacity to know that "this is I," whether it be the child whose self-consciousness is only inchoate or the perfect man whose soul is aware of its dignity in such a masterly manner that it proposes to subjugate a world to its authority; whether it be the crude and coarse savage barely able to defeat the animal within or without him in the battle of life, or the man whose soul is clean and tender and aware of its kinship with the Unseen, there is in every

personality a sanctuary that may not be profaned by the foot of another without coming under a curse, a citadel from which he may repel all invaders because in his inmost being he is united with the Father of all. Hence exist the reverence for childhood and the respect for its rights, the sacredness of human life and the effort to make the most of its potencies in all, the horror at the sight of cruelty and wanton slaughter of men, and the leaping of millions of men to arms to guard the community of men from danger. This is modern religion.

Thereby the tasks of life take on a new meaning. None of them is worthless and none of them is tried in vain. Whether it be the lowly toil of him who handles the pick and shovel, or the delicate and recondite search of the highly trained physicist, or the appalling issues confronting the statesman and the soldier, makes no difference. These tasks are religious. In the midst of them, and not by separation from them, will the man find his salvation. All men are equally called by the Most High, and all are to be estimated in terms of his worth.

The very material universe loses its hostile or indifferent character and becomes the sphere in which self-conscious personality may find fulfilment of its powers. The universe is friendly and will not crush us. From it there come to us constantly messages of hope and inspiration. There is an infinite Good Will at the heart of things and nothing shall by any means hurt us. For in it and through it there is a personality that answers to us when we cry, a Spirit in whom our spirit becomes aware of its destiny, a God whose

fatherly purpose is revealed to us, his children. He will never leave us. Neither life nor death is a barrier to his fellowship with us. His very judgments draw us to him in lowly, loving assurance of safety. For his purpose toward men is not double but single, and he will not be discouraged in its pursuit. If the God of the early Protestant was conceived mostly as the Judge-Ruler, the God of the modernized Protestant is mainly the Father-Ruler.

Not less striking is the religious estimate of Jesus Christ. He is more than a remote figure for whose physical return men long and wait in vain, more than a mysterious union of two incommensurable natures to be revered in a mystery, more than the sorrowful sufferer who has renounced all earthly goods, more than the penal sufferer who awakens our gratitude by his death, but reserves his high prerogative to himself. He is that perfect personality who has sown himself into the life of our humanity in such a way that he can never be separated from the weakest or the worst of us, the great companion who carries us gladly into the very secret of his vicariousness and imparts it to us as our high privilege. No solitary grandeur is his. The prayer is never in vain:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret.

In the answer to this prayer the modern man finds his salvation.

In the next place, the moral ideal is correspondingly elevated. In place of the attainment of an abstract righteousness or freedom from judicial guilt and the passive peace that was formerly supposed to issue from it there is the

overmastering desire to attain to the life of ministry to men as the highest privilege of life. Personal worth is to be secured by unstinted self-giving to others. The true renunciation is made by achievement. The true heaven of rest is found in perfect action. The truly unselfish life is found, not in retirement from the world, but in the free commitment of one's self to the work of making the material and spiritual forces of the universe instrumental to the purposes of personality and to the work of permeating the affairs of men in all the realms of action with a sense of the infinite worth of every person, so that men may be bound together in a communion of good will. The man who smites with terrible blows the forces that rise in opposition to this ideal and who upholds with might the forces working in its favor is the true modern saint.

The whole man is involved in the pursuit of the ideal. Physical well-being and intellectual vigor have moral value. The material goods which serve the purpose of realizing the spiritual ideal are to be cherished and not despised. Intellectual pursuits are not a luxury, but a necessity of the moral career. The whole man in his unity must be saved, and that, not by submission to a mysterious force from without, but by means of his own hearty self-commitment to his task. This concentrated activity is not in order to rest, but in order to the attainment of more perfect action.

As the whole man is sanctified, so the whole of the natural order of society is sanctified. Institutions, such as the family, the school, the business corporation, the state, are no longer purely secular, but take on the same holy

character which has been ascribed to the church. They are modes of the progressive realization of that supreme moral ideal for which Jesus Christ gave himself—the kingdom of God.

In the third place, there is an institutional interest in evangelicism. The interest of institutions lies in their instrumental value. Institutions of all kinds are to be tested by serviceability to human needs. Churches and their priests or ministers, their forms of organizations and their liturgies, their sacred writings and their creeds, fall under the same rule as schools with their educational methods, civil states with their laws, and industrial orders with their processes of production and exchange—namely, the imperious demand that they minister to the creation of a community life in which the Christian ideal of perfect personality may find fulfilment. Without this, no matter how hoary their traditions or lofty their claims, they are *nehushtan*. Sanctity lies, not in institutions or offices, but in the character of the man whose higher life they serve. These things do not come to us with authority from without, but they are created from within the man and have their authority there. Evangelicism is institutionally free. And thus, with its broad and deep interpretation of the relation of the Christian religion to the forms in which the spirit of the man has clothed itself in the past or may clothe itself in the future, it prepares us for the realization of the longed-for unity of all Christians and finally of all men.

Finally, there is the theological trend. The theology of evangelicism is yet to be written, for the most part. It would be impossible within our available space to

indicate even in barest outline the contents of this theology. Only a word or two may be said about its general character. To begin with, the theological interest will be deep because theology is a part of that same spiritual life in men which is active in faith. As this faith grows theology must advance. Then, too, the theology of evangelicism will be sensitive to all those other world-forces which we have enumerated as uniting to produce it, and it will attempt to give a religious explanation of them all. Moreover, it will have a distinctly practical aim. It will strive consciously to give to the believer the guidance he needs in performing his duty in the midst of those currents of power by which he finds himself surrounded. It will be the theology, not of the monk, but of the man of affairs. For this reason it will be free from bondage to all or any past forms of doctrine or to its own forms of doctrine, because all doctrine is ultimately dependent for its value on the faith it seeks to expound, and as faith grows doctrine must develop also. At the same time it will have a profound respect for the theology of the past because that theology was the expression of the religious faith of those times from which our own faith has been derived. Most of all, it will seek to be true to the Christian spirit by keeping in sympathy with the purpose of Jesus Christ and the purpose of God revealed in him, for therein it finds its inspiration and its support. The particular manner in which it will go to work to reconstruct the expression of the eternal realities of the Christian faith must be left for discussion in a future work.

THE FAMILY ALTAR

REV. H. G. W. SMITH
Ridgefield Park, New Jersey

Practical piety begins at home—sometimes. In our modern world it often begins away from home. Many parents find it easier to teach a Sunday-school class composed of their neighbors' children than to talk religion seriously to their own. But how can a world become Christian if the family is untouched by religion?

Our institutions may change endlessly; but God himself remains—a great Someone to be known and followed.

Forty years ago there lived in a country district not far from Boston a healthy ten-year-old boy. He was one of five. His father was of the stock that gives color to the idea that the country in which stories of Plymouth Rock still hovered about the family albums was a country filled with strict virtue. On those long winter evenings, after the meal and the frolic and perhaps the meager study of some, but before any but the tiniest had gone to bed, the napping one in front of the fire, the mother at the knitting, and even the visitor were all called together for a few minutes while the good father read from the monstrous family Bible and led them in a sincere prayer. It was the family altar; and the children and parents alike were learning to acknowledge God, who has been our dwelling-place in all generations.

Today that boy is fifty. He lives in a small New Jersey town under the shadow of a mighty city. He owns a cozy little home, has two bright and attractive children, a most exceptional wife, and all that need be present to make a sensible man thankful and responsible.

In this little hamlet under the wing of the great city there are two institutions quite incomplete without him: the first is the tumble-down railroad station, in which he is everything from janitor to general manager; and the second is a little Baptist church that harbors all denominations with scarcely a creedal ripple. There you have him. He is a droll philosopher who talks little but always well; a Christian whose example is as true as the blue of his eye; a patriarch who works where he is needed and cares little for praise; but do you know that you could not *hire* that man to read the Bible or lead in prayer either in his home or in a religious meeting? He would rather join the army or take a whipping.

The family Bible and the moment of open family devotion have passed from the home of Mr. W. He retains his fine character. His family life is beautiful. In this particular he is exceptional; but in another particular his case is typical of thousands. The old family altar is crumbling; and it is quite uncertain that his children will in years to come have a sufficiently full confidence in God to make them capable of reproducing the home of their childhood. Distance has given authority to

the supposition that our former virtue was almost utopian; history is so stubbornly unorthodox as to say that even in Puritan days there were wife-beaters, backbiters, town sots, married flirts, and thieves, just as there are now. Still the children and grandchildren of the Puritan stock show us that somewhere in their lives there was a fairly high average of true and undefiled religion. And there can be little fair doubt that the old family altar played a large part in this high average. It kept the family conscious of God, our dwelling-place.

I

Society is much changed and is still changing. The disappearance of the family altar is so general as not to be dismissed with a veneration bow. It must be viewed with thoroughness and dealt with according to an accurate science and above all a true loyalty. If an institution capable of wide moral influence is fading from view, it may be reason for regret; but in all events it is reason for an awakening to the task of finding something to take its place.

We start with the assumption that the puritanic family altar is really becoming comparatively uncommon. An appeal to introspection and to even the most casual observation is sufficient to warrant this much. The condition is in part due to a number of industrial and educational changes.

1. In forty years the population of the country has doubled. Many who have come in this increase have settled around a few great population centers. Modern machinery and modern credit have encouraged the growth of large cities. In the East, especially, we are

rapidly becoming more industrial and less agricultural as regards family life. These matters are a mere commonplace which we almost tire of hearing. Now with this increase in the city and industrial community as against the agricultural community the interests outside of the home have had a proportionate growth. *Then* the youth had employment at home, and the home kept him for a large part of his first twenty years. *Now* in many cases he is a part of a big concern before high-school days are over. As soon as he goes to business his dependence on the home and indeed his serious consideration of the will of the home are practically at an end.

2. The long hours of the commuter and the traveling man estrange the father from the child and the child from the father. The shortness of time spent in the home, the constant pressure of business, and the accompanying tiredness of us all, all play a part in removing the older type of family altar.

3. Another factor is one which many refuse to call important. It is the factor of the average information of people. A crude sort of scientific education exists throughout society—crude, not in the sense of bad, but in the sense of unrefined. Much of it comes from the newspapers, which find themselves compelled to sacrifice accuracy to clearness and attractiveness. Much of it comes from a poorly graduated diet selected from the classroom and the public library. These are all very good. The papers, the schools, and the libraries are lifting us higher; none the less they have done their part toward creating this cool “sophisticated” attitude toward the general matters of religion. In passing

along through the catalogue of others we should not forget that many of the interpreters of religion have themselves by a self-sufficient intellectual attitude increased prejudice and coolness toward the very thing which they wanted to establish.

II

These factors all have had their influence in bringing about the present condition. How much influence they have had is mere speculation; but they have had their part. They have helped to crowd out the puritanic family type and along with it the puritanic family altar. Still the family has a great function in education and especially in *religious* education. The minister, or more probably the Sunday-school teacher may by sheer loyalty and friendship overcome the influence of a careless or bad home and lead the child to God, his dwelling-place; but it is a hard task without the co-operation of parent and brother and sister. In our work of saving society we are compelled to make a double drive. We must reach the child in order to save the future home and we must reach the parent in order to reach the child—to say nothing of the immediate good of reaching the parent. The home is the central point. And as is the religious life of your home so will be the religious life of both the church and the community. We seldom rise higher than the conversation of the dining-room and the thought of the living-room. If this be true—and by all means it is true—then—

III

We must rebuild the family altar on the foundation of the old altar, though

not necessarily on its plan. We have no law which compels us to maintain a form, however sacredly regarded, if that form no longer meets a need in our lives; but we do have an imperative law which compels us in loyalty to ourselves as religious beings to deal with ourselves according to our nature. If in your home you still maintain that fine religious practice described a few moments ago, in the same spirit with which it was then filled, it is undoubtedly having an ennobling influence in your life. But, if it has passed from you and nothing has come into its place, a vacancy is there which must be filled or you and those dependent upon your home are, as naturally religious beings, in grave danger of shriveling.

In the older type of home worship three factors were prominent: a priest, a guidebook, and a definite plan of worship. From a fair and thorough examination of ourselves it will become evident that each one of these is very helpful in a proper culture of ourselves as religious beings. Conditions have changed, but God is the same. He is the continual dwelling-place of all who would perform their highest function. Will you consider the three factors of the puritanic family altar with a view to finding something which in our own day will at least in part meet our needs.

1. The priest was the father of the family—that is, priest in the sense of interpreter. There must be someone in the home who lives with a deep consciousness of God, or at least *wants* that consciousness strongly enough to exert vital energy. Both father and mother ought to be of this character, but especially should the father feel

his responsibility. One who lives with a consciousness of God is kind, honest, and Christlike. The child naturally believes in God when he sees the parent leading in a sincere religious exercise; but he will know how much God means to the parent by the parent's conduct and by answers to a thousand normal child questions. As an interpreter of God and the universe he must answer these questions honestly according to the best of his experience. For purposes of suggestion he may tell the child stories, however unhistorical; but, when that growing soul asks a point-blank question as to fact, in the name of truth he must speak from actual experience and not from the religious gossip of one wholly unlike himself.

2. The guidebook was the Bible. We have yet found no better. The parent must teach the child to *appreciate*, not worship, it. It is the great collection of religious literary gems that have no need of any authority but that of their own beauty and eternal truth. See the beauty and truth of the Bible and present it to the child as beautiful and true. With this introduction the Book will become much more popular.

3. If we already have set aside the puritanic plan of worship but are still determined that we want to do some-

thing to serve as well, we must be assured in the first place that from ten to fifteen minutes must be found each day to be devoted to that end. It is not easy; but it is not easy to find time to eat dinner, either. Somehow we usually find time for dinner, however, and it is just as needful that we care for our religious digestive system. Two books will be of great help in giving us the material for our meditation. The first is a good version of the Bible—one that is in the undressed language of common folk and not the stilted though perhaps musical language of three centuries past—and the second is some sort of outline study to use as a guide in our reading. This outline study gives some objective to our reading so that each day is not a fragment utterly disconnected with anything before. "The Outline Bible-Study Courses" of the American Institute of Sacred Literature, published by the University of Chicago Press, are examples of the second kind of book. Outline or no outline, however, it is essential to read, meditate, and pray with the same intelligence that we summon for a newspaper editorial or a book of fiction.

On these lines we may properly urge a reconstruction of the family altar.

CURRENT OPINION

Human Progress

The constructive optimism of modern science appears clearly in an article from the pen of Professor T. D. A. Cockerell in the July number of the *Scientific Monthly*. He says:

When we regard vast periods of time, evolutionary progress can be readily appreciated; change seems to be the rule. Morphological, physiological, and psychological characters have all gone into the melting-pot to emerge in new forms and phases. Progress and life appear to be almost synonymous. Yet we find on investigation that the tissues out of which living things are made are extraordinarily permanent. So also are the determiners, the units of inheritance.

Protoplasm, which is basic to all life and change, is one of the most permanent substances in the world. Species too are essentially static. As species they know nothing of progress. Man, in a wild state, remains the same for ages as have the wild forest tribes of the remote regions of the Amazon. The "go" of life is individual, not specific. The interesting thing is, however, that "the species *Homo Sapiens* has taken on the dynamic features of the individual—has almost become a vast and long-lived individual." Human progress was sweeping forward on this amazing adventure before man came to a realization of what was happening.

Man was conscious of change, but felt that Eden, from which he had fallen, was a place of changeless bliss "untroubled by reformers." Sin made a return to the old state of affairs for the race forever impossible, but worthy individuals might pass after death once more into the old static monotony and uniformity. With the rebirth of science and the new knowledge it began to be apparent that man had not merely lost his way; he was going somewhere. In the light of this vision men no

longer sought to find a way of escape from the consequences of the first sin nor merely to secure remedies for existing evils, but joyfully took up the task of raising the species to higher and nobler life.

To be sure, progress has been uneven. All phases of the life of the race have not been equally eager and responsive.

The modern reformer, the modern progressive, is like a man in a chariot pulled by many horses. He cannot stop—he does not wish to—all he can do is to attempt to control the animals. This one must be held in, this encouraged by the whip, this held to the road lest it upset the vehicle. He no longer says, with the philosophers of a mechanistic school, "Let them go, they will go when they must." He feels more and more his responsibility and the need for controlling the processes which he cannot and usually would not stop. For his guidance he appeals on the one hand to science, to the facts with which he has to deal—the structure of the vehicle and the nature of the beasts—on the other to his idealism, his innate feeling concerning the nature and proper destiny of man. He may make mistakes, but he knows that damnation equally with salvation lies on the road before him and that he and he alone can determine which it shall be for him and his. Yet he feels that he is not alone in a deeper sense; he prays to his God, confident that there is something in the very structure of the universe which will uphold his arms. Where is he going? Is there some haven of realized ideals, some ultimate goal of social stability and perfection? He does not know, but the wind blows in his face and the dawn of a new day lights the eastern sky.

The Future of Religion

Will religion revive after the war? Answering this question in the *New Republic* of June 9, Dr. Kirsopp Lake confesses to an optimistic bias so far as religion is concerned, but is decidedly pessimistic about the present attitude and future fate of the churches. "The thing which young men

and women are seeing very clearly is that life is dominated by a great purpose. The fulness of it is not clear, nor do we always see it: but we know perhaps better than we can express its general character and the direction in which it leads, so that the venture of faith consists in subordinating our own wills to this great purpose." Dr. Lake believes this to be religion and that it has been produced, not by the war, though the war may have quickened it in some minds, but by the call of modern life in general.

The serious thing is that there is no hope that this religious power will lead to a strengthening of organized religion and of the Christian churches. The church leaders do not recognize this popular attitude of mind toward the driving world-purpose as religion. Religion in the thought of churchmen means conscious loyalty to a personal God which to modern youth seems to mean "loyalty to a God outside the universe which he created, playing tricks with it in alternating moments of superhuman love and infra-human wrath." The modern mind also finds it difficult to think of God as a personality akin to anthropomorphic individuality; he must think of reality as immaterial, and in this he is more akin to Athanasius than to the ordinary preacher of today. The laws of this immaterial reality he feels he must obey and eagerly desires to live in right relations with it. He feels that he must reject as well the old idea of religion as an extra tacked on to life and controlled by a select society; religion, for him, is rather a part of ordinary living in this human world. God is not static, but the purpose immanent in the dynamic and changing nature of reality. All this mental make-up of the modern youth is religious, but the ordinary religious speaker regards it as heretical and the ordinary scientific mind accepts the verdict and agrees to regard himself in that light. Ecclesiastical orthodoxy will, in all probability, refuse the name of religion to this modern devotion to

the purposive principle of existence and reserve that name for obsolete theories invented in past generations and now intellectually indefensible. "For, sad to say, if in the language of St. Luke we ask, 'If the Son of Man come will he find faith on the earth?' we are forced to admit that faith is to be found almost anywhere except in the leaders of the churches."

The modern business man and the modern man of science are, each in his own realm, by faith, pushing forward to the better future, trusting to the guidance of life. "But the professional ecclesiastic has insisted on keeping his talent unchanged, removed from the commerce of the market, and the time is approaching when it will be taken from him and be given to others: he himself will retain merely the hole in the ground where he hid it. He may continue to call that hole religion, or God, or Christianity . . . but the reality will be elsewhere, even if it be under another name, and the children of the new age will follow the reality not the name."

The Rights of Man

The entrance of the United States into the world-war moves M. J. Emile Roberty in *Le Semeur* for May to point out the close religious relationship of France, England, and America in their struggle for individual and political liberty. His thesis is that the idea of establishing the rights of the individual by law was religious and not political in origin; that it dates back to the French Reformation, to Calvin and Beza; and, developed by Puritans in England and America, came back after two centuries to take its place in the French Declaration of 1789.

The rights of man and of the citizen were forced as a problem upon the Calvinistic theologians of the sixteenth century by the pressure of the opposition which the reformation met from the French and Spanish monarchies. The Huguenot leaders, who felt free to investigate the divine origin of

the authority of the church, were moved after the experience of St. Bartholomew to examine also the divine origin of the royal power. In 1573 Beza said with startling boldness: "All resistance of subject against his superiors is not illegal and seditious. States, that is, the representatives of the nations, are above kings. The people are older than their rulers and consequently the people have not been created for the rulers but the rulers for the people." But the religious idea of the rights of man was driven from France and found a refuge among the Puritans of Scotland, England, and America. In England the Puritans under Cromwell organized their churches in a purely democratic way, establishing them on the basis of an agreement entered into by all members of the community. As the "Independents" in politics these men tried to secure a written constitution for the state as a social contract to replace the old idea of divine right. The final result was a Declaration of Rights: "We declare," they say, "with one accord that these are our natural rights and that we are resolved to maintain them against all opposition of whatever nature." When the little group of English Puritans—the Pilgrim Fathers—set out to found on the other side of the Atlantic a new colony where they might live according to their religious and political ideal, it was this type of constitution which they committed to writing on board the "Mayflower" on the eleventh of November, 1620. This Bill of Rights of the Pilgrim Fathers served as the model of all the American state constitutions. In 1789 Lafayette proposed to add to the French constitution a "Declaration of Rights" modeled on the bills of rights of the American states. These rights are not considered as instituted by law in the form of a government concession, as Rousseau seems to urge in his *Social Contract*; they belong to the human person by the gift of God. The rights of man are anterior and

superior to church and state. It is this religious idea of right, which, from the American constitutions, themselves Puritan and Calvinistic in origin, at length entered into the Declaration of the French Revolution. The democracy of the United States is then religiously and politically of Calvinistic origin. It is well to recall to mind these things when America is about to spill her blood for the same cause—the rights of man, the rights of all the nations.

Our Gospel Today

God at times seems so cruel, man so vengeful, society so corrupt. It is no easy task to maintain an unalterable faith in the Father God and brother man and a redeemed social order. Yet Paul B. Rupp in the *Reformed Church Review* for last quarter keeps his faith and finds a gospel for today. A superficial judgment, he thinks, would declare the world morally bankrupt. Abroad is a world-war; at home are social, political, and religious defeat and discouragement. Our domestic life shows so much of injustice, greed, incompetence, and enervation. But despair is not yet, for the war has shown in the race a spirit of splendid self-sacrifice, and in America, lit from that bright flame, has sprung up a new idealism, which, however, is not on friendly terms with the church. Scientific, economic, and religious factors enter into this indifference or antagonism. "Repelled by the mediaeval terminology and concepts of the conservative or annoyed by the compromising attitude of the mediationist and as yet unaware that there is a place for the scientific spirit in religion, they seek elsewhere than in the church for the means by which human life may be transformed and exalted. The church is not in good odor with certain scientists and socialists who believe that the ethics of Jesus is broader than any creed and that the moral life is infinitely more valuable than metaphysical dogma or apostolic succession."

What then is the gospel for this world on the verge of bankruptcy? The interpretation of the professional evangelist who stresses deliverance from hell and of the legalistic churchman who preaches the God of absolute will are both dismissed as hopeless. The gospel must be the very message which Jesus himself proclaimed to the world—the good news of a God of perfect and holy love, of men as God's children in a great family, and of the Kingdom of God which we may help to create. This Kingdom of God is composed of people who are God-intoxicated and man-serving. They are centers of divine influence which penetrates every nook and corner of a diseased social order; they are nuclei of processes which will find their completion in a new world of peace and good will. The salvability of the whole world is the conviction of the awakened church of the twentieth century. Even as Jesus in the first century so the preacher of today must proclaim the gospel of God's infinite goodness, man's incalculable worth, and the salvability of society.

The Clearing Aim of the War

Writing in the *Atlantic Monthly* for July the brilliant editor of the *Hibbert Journal*, Mr. L. P. Jacks, traces the gradual clarification of thought with regard to the aim of the war. The cause for which the Allies were fighting was clear from the beginning, but the question as to what would be the outcome of victory led to a chaos of unsolved problems. Mr. Jacks found the solution in two recent events—the democratization of Russia and the entrance of the United States, the world's greatest democracy, into the war.

The interpretation of the early phases of the struggle was given by Mr. Asquith in the words: "We are fighting for Public Right." Reduced to plain language "public right" as a rule of international polity is the rule that each nation, big or little, is to mind

its own business and leave other nations, big and little, to mind theirs. Yet this very principle would be considered ridiculous if individuals in a nation were to claim such freedom to govern their own lives regardless of state authority. When Germany, believing herself to be the most enlightened nation, claims the right to impose her culture on nations less enlightened than herself, how, after all, does her conduct differ in principle from that which we all acclaim in domestic government when we say that the ignorant must submit to the control of the wise, the evil give way before the good, and the expert rule the incompetent? Furthermore, the freedom of each nation to mind its own affairs is not accorded by any protagonist of the Allies to the Turks. Mr. Balfour proposes their expulsion from Europe. So the idea of "public right" ends in inconsistency and a confusion of unsolved problems.

Moreover, the proposed federation of all nations for the purpose of defending their mutual rights might end in a clique of nations or even in a league of objectionable nations. Still the advocates of "public right" strove to be consistent. They would apply to interstate relations the very principle of government which has been almost universally adopted in domestic legislation. The community of states was to be democratized, organized, and governed by an authority of its own creating; thus would come into being a new world-dominion but at the same time a world-democracy based on the consent of the governed.

The one great stumbling-block to this scheme was that it required that all nations who were parties to it should be free nations and enter freely into the concert. On the one hand was problematic Russia, apparently the worst military despotism the world has ever seen. On the other hand was the uncertainty—would the United States be sympathetic? One thing was certain, tyrants could never be admitted to such a

league of peace, for the "presence of one powerful member in a group of nations, whose action was subject to the will of a despot, would inevitably wreck the working of any scheme which had the world's peace or order for its ultimate object." In the midst of these uncertainties and problems there came at last light and clear vision. Since Russia has swung into line with the democracies and the United States has entered the war, it is brilliantly clear that for the future peace of the world the aim of the war at last becomes the elimination of the remaining despotisms of Europe. Peace lives in the hearts of the peoples, and when the people rule will require no man to enforce it. The present war is a fighting over again of the French Revolution, not on the scale of one nation nor of several nations, but on the scale of all nations. It is the final struggle to rid the world of the curse of despotism. The war was made by despots and by the war despotism is finally to be undone. No peace can be made now or at any future time to which despots are a party without a total surrender of the cause of liberty. Consequently the aim of the war may be stated without hesitation—it is to prepare the world for the coming federation of free peoples by the elimination of the last relics of despotism.

With an intense pathos Mr. Jacks pauses a moment to contemplate the possible failure of the Allies. In the *Hibbert Journal* for April he sets forth more fully the hopeless mental attitude of such a beaten world. "If that happens we are undone. Good-bye then to all our dreams of a reconstructed world! It is not merely that the victors would make short work of our programmes; it is not merely that we should lack the material resources to carry them out; we should have neither the hope, the confidence, the faith nor the energy to enter upon any such enterprises. All the free nations of the earth would be heart-broken."

Can Man Abolish War?

In the *North American Review* for June Harold Begbie offers a reply to the foregoing question. Two ways have been recommended to mankind for securing the peace of the world: one is arbitration; the other, international federation. It would matter little what the machinery were if the nation brought into the controversy the moral quality of good will. Without this spirit of good will, Mr. Begbie thinks, no machinery of any kind can be rationally regarded as a sufficient insurance against war.

In 1907 the nations of Europe, at the second Hague Conference, solemnly promised to co-operate in the maintenance of general peace. Seven years later the compact was ruthlessly ground into the blood-stained mire of the battlefields of the most terrible of all the wars of the world. Not only the promise to arbitrate disputes, but pledges to mitigate the cruelties of war were thrown to the winds. So long as there are autocratic rulers, suspicious statesmen, and secret diplomacy, so long as the fates of peoples are decided over their heads, arbitration is a broken reed on which to depend for the peace of the world.

The proposal made by President Wilson of compulsory arbitration, by which an incensed state would be forced by the military power of other states to seek the decision of an international court in all disputes, Mr. Begbie thinks, offers a more secure foundation. But it means too that wars in the future would be prevented by war; it means that the satisfied states, that is, the states which have a large enough place in the sun, will be envied and hated by the younger, growing nations; it means that the same mind that produced this war will exist in perpetuity. The objections which may be raised against this international police force are staggering. It seems obvious that unless such a league of nations were formed out of a perfectly

satisfied world its existence would be a veritable seed-plot for conspiracy, a veritable hotbed for war.

The fact is evident today that many of the world-nations are not satisfied. Would the league of nations be prepared to hold down, by force, Germany, Austria, Turkey, and Bulgaria for an indefinite time? No man who believes in the religious progress of humanity can for a moment think of forcibly enfeebling and crushing these peoples. That would be to make a "scrap of paper" of the gospel of Christ. Force Germany and Austria into a league of nations with the brand of slavery upon their brow, will they then eagerly co-operate in the great work of world-civilization? It seems clear that if a federation is to be formed it is above all necessary that good will should inspire the whole body of nations forming the league. International federation is manifestly the great political ideal which presents itself to good men in every country under the sun. If there could be in the world an international court of justice to which every dispute between federated nations would be referred, and if behind this international court of justice there could be the force of the federated nations to see that its judgments were honored, then we might hope for world-peace.

Still Mr. Begbie thinks that even the peace of the world might be for Great Britain too dearly bought by the loss of control over her own British destiny. Professor Ramsay Muir asks, "Who can think of England allowing an international court of justice to decide for her whether India should be left to a bloody contest between Musselmans and Hindus and whether the stupendous work in Egypt should be exposed to the destruction of desert tribes?" And if England would not easily submit to such jurisdiction, how can we expect submission from those more arrogant nations in whose blood is the pride of the sword and in whose history is no long tradition of law? There seems to be some indestructible force in nationalism which insists on making its own way across the centuries without interference from others. Yet it is through this very pressure of nationalism that the world is most likely to reach the ideal goal of international federation; but no international machinery can guarantee a true and lasting peace until the spirit which animates the relations of states is definitely the spirit of good will. How this is to be attained Mr. Begbie does not say, but nevertheless, with subdued optimism, preaches the age-old gospel that there shall be "on earth, to men of good will, peace."

THE CHURCH AND THE WORLD

MISSIONS

A Missionary Survey of the Year 1916: The Home Base

Under this caption appears a lengthy but notable editorial in the *International Review of Missions* for April. The preparation of such a survey must require much painstaking labor. Those who are interested in the cause of missions may find here a wonderfully compact but lucid statement of the conditions in the various mission fields and the status of the work, with the new problems and interests superimposed by the present world-situation. The article is such that a full review of it cannot be made here. However, it is of sufficient importance to direct attention to it. The concluding paragraph is as follows:

The year has seen no liberation of the lands on which the hand of war has been laid, no mitigation of the suffering of the peoples, no reconstruction of the work which has been arrested or destroyed. Yet the situation has large elements of hope. The support of missions has been maintained at the home base and self-support has notably increased in the churches on the mission field. The Christian churches in Japan, China, and India have taken the lead in vigorous evangelistic effort during the year. The fact that a spiritual harvest has ripened in the midst of the war is a proof that life will triumph. The year by revealing new aspects of old problems has heightened the greatness of the missionary task. In the midst of the severances caused by the war the spirit of fellowship and of co-operation has been persistent. Instances of international, inter-denominational, and inter-society collaboration have abounded, and co-operative organizations both at the home base and on the mission fields have done wide and fruitful work. Thus the great enterprise of foreign missions which lies at the heart of the church in every nation and which by its extent is peculiarly open to the disintegrating forces of war is manifesting within

itself the living forces of fellowship which will one day work with power when the time for the healing of the nations comes.

Reinforcements

S. M. Zwemer, editor of the *Moslem World*, says in the April number of that journal, "The greatest need of missions among Moslems now—and a need that will be enormously emphasized after the war—is reinforcements." He urges that the new conditions which will prevail then in the Turkish Empire, Persia, Arabia, Egypt, and North Africa should be faced now. Among Moslems in Egypt, as never before, there is an interest in Christianity and its teachings. At no time in all the past history of Islam have so many copies of the Scriptures and religious tracts been bought and read by the Moslems. An unusual spirit of religious inquiry obtains among them, including their sheikhs or religious teachers. When the period of reconstruction comes after the war there will be a new appeal of supreme urgency from these fields which were not adequately manned even before the war. "We will then face needs that are appalling in their extent and deep beyond measure in their pathos." During the war hosts of the choicest of men from New Zealand, Australia, Canada, and Great Britain have come into the very closest contact with the New East. Here these men, many of them from the colleges and universities, endured hardship, had the joy of sacrifice, and saw the opportunities for medical, educational, and social service. They have been face to face with Islam and its needs. "To them the New East has spoken of a higher warfare and they have seen the coming of a kingdom without frontiers or race barriers.

It is for the church to extend to them the call for reinforcements and to do it now."

Christian Advance in Africa

In the *Churchman* for June 15 further reference is made to missionary interests in Africa. This writer thinks that there the war has seriously affected the work, having arrested it entirely in many places. But the exactions of the war situation have revealed in many ways how deep-rooted and living are the forces of Christianity. Of the vitality and generosity of the native Christians of Kamerun, for instance, both German and American missionaries have borne testimony. In East and Central Africa "whole villages are asking for teachers, and the native Christians have shown a deepened sense of responsibility." Of the troops recruited in Uganda, Bishop Willis says, a large proportion were Christians. The sick and the wounded of British African and Indian troops have been ministered to by the hospital of Mengo. By the report of the commission appointed under the Native Land act, over 18,000,000 acres are to be set apart for the exclusive use of the natives. The first college for the higher education of natives was opened by General Botha in South Africa, February, 1916. These two events have marked significance. Even under the unusual conditions resulting from the war there has been considerable advance in missionary work and an increased readiness in some of the native churches for self-support and self-government.

A Swiss Mission of Help

In the *Watchman* for June 16 the editor calls attention to an interesting missionary movement. The appeal is made to the German-speaking citizens of the Swiss Republic to bring enlightenment to their brethren within the frontiers of the empire. The call is made by Professor Paul Suppel, of Zurich. He says:

Tell the truth to Germany, for she is dying for the want of it, and you are the only ones to whom she will listen, because she knows you wish her well. Her salvation depends, for much, on you. Tell her how the war began, how the lies were told, and continue to be told, how the promises were broken, and how all that followed—until the entrance of America in the war—is the consequence of this first crime. Tell her how the judgment of the world has fallen upon her. . . . Will the German Swiss refuse this help in the hour of need? Will they not help her to retake her place among the nations free and equal before the law?

The influence of this appeal is already being felt. This is true especially of German-speaking Switzerland and of the more progressive elements in the empire beyond the Rhine. A number of prominent democratic and republican reformers from Germany have selected Zurich as the base of their operations, and also a German Republican party has set up its headquarters there. Already there has been started in Zurich a boldly independent organ for democratic politics, the bi-weekly *Freie Zeitung*.

A Significant Step Forward

The four American Baptist Mission Societies, two home and two foreign, have recently adopted a United Apportionment Plan. This action is regarded as a very important step forward. It is the culmination of many years of consideration and prayer. The result has not been reached rapidly or carelessly. The editor of *Missions* for June comments on the event with great enthusiasm. He seems to be justified in believing that a unified presentation of the claims of the home and the foreign fields, with one apportionment covering all, will be approved by the churches. It is recognized that so great a readjustment cannot be made without some friction and some serious difficulties, but soon it will be working satisfactorily and one will wonder why the plan was not tried long ago. All honor

is due to the leaders of these great missionary societies, who have brought about this wholesome unity of program and spirit.

They have led in a new and better way. "This is the enlightened and voluntary and hence effective unity in service as in aim."

RELIGIOUS EDUCATION

Social Life of Young People

In *Religious Education* for June appears the report of the Commission on the Church and the Social Relations of Young People, made at the annual convention of the Religious Education Association. It is of such significance as to justify here a brief outline of the first half of it. By reference to the report those who are interested may see the details, including the latter half. The scope of the problem is assumed to include the proper attitude of the church toward the social conditions and needs of all the children and youth for whom it has the responsibility of service and an adequate working program for the church in accord therewith. The breadth of the subject prevents treatment in great detail. Furthermore, since each individual church has its own problem determined by local conditions, the report endeavors to present some general principles which should govern the study and treatment of any local problem and to illustrate them by concrete examples.

1. Social service, the effort to meet social needs and to solve, or help to solve, social problems, is a legitimate and necessary part of the religious educational work of the church.

a) A proper conception of individual salvation as consisting in the development of genuinely religious character emphasizes this responsibility.

b) The complexity of modern life, with its multiplicity of human contacts, still further emphasizes this responsibility.

c) A correct understanding of the nature and meaning of social service makes clear its religious value.

(1) True social service must be undertaken and carried out with knowledge and sympathetic appreciation of the viewpoint, desires, interests, and needs of those served.

(2) From the standpoint of the church social service must be recognized as a genuine and adequate expression of the best religious impulse.

2. The church should adopt a scientific method for the study and treatment of social conditions and needs.

3. In all its social service the church should co-operate with other agencies and avoid unnecessary duplication of effort. This applies to two classes of agencies: (1) the various social institutions and organizations both public and private, and (2) other churches.

4. In the social work of the church efficiency should be the aim, quality rather than quantity the test of success. This involves: (1) competent supervision for all social and recreational activities, (2) the enlistment of young people in service, and (3) adequate and respectable equipment and facilities.

The Call to Religious Leadership

A sudden depletion in religious leadership, the *Congregationalist* thinks, is one of the very serious problems of today. This conclusion is based upon the fact that many of the best-trained ministers have surrendered their churches to become chaplains; others, to take up Y.M.C.A. and war-relief work. Large numbers of young men who aspire to service in religious leadership, some of them already students in colleges or seminaries and others who had planned to be, have entered upon war service of some kind. That religious leaders are needed in the war is not questioned, but it is true also that they will be needed very much after the war. If there are to be trained religious leaders then, they must be prepared now. On this basis it is urged that as far as possible the young men continue their college and seminary work.

An effort to meet this problem is being made by the religious education boards of

all the religious denominations. Doctor James E. Clark, of the Presbyterian Board, emphasizes the serious mistake made by some of the nations across the sea who failed to make provision for replacing the religious leaders who went to the front. Thoughtful men among them now are asking, "What is to be done for trained leadership in the future?" It would be the part of wisdom for the United States to ask that question now and to establish at once a policy that will safeguard the vital interests involved. The pressing need of the near future for well-trained leaders has been emphasized in statements by the United States Commissioner of Education and the Secretary of War. Certainly such leaders will be needed in the war and in occupations relating primarily to the war, but they will be needed also in all phases of civil and industrial life. "No less shall we need them in the ministry, in the teaching profession, and in many lines of Christian service."

Increase of Illiteracy

In *Missions* for June editorial reference is made to a report in *World's Work* concerning the significant increase in illiteracy among the white immigrants of the North and West and presenting facts that support strongly the view of those who advocated the reading test in the present immigration law. It is to be kept in mind that illiterates are human beings. They are a part of our social organism, voters in our democracy, citizens whose welfare is vitally interrelated with our lives. The figures presented show that immigration has brought an increase of illiteracy in New England and the Middle States, and in Illinois, Nebraska, North Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, California, and Washington. On the other hand, the southern states have reduced the proportion of illiteracy by 25 per cent and the number of illiterate negroes by a million, while at the same time there has been an

increase by that number in the negro population for the same period. In our country illiteracy has decreased in every class except the foreign-born. This illiteracy gives rise to dangerous economic, social, and political tendencies in American life. In it is "lack of manual and mental skill, ignorance of American ideals, susceptibility to appeals to superstition, fanaticism, and violence." These conditions call for the amplification of the work of the immigrant medical inspectors, to the extent that mental defectives may not be permitted to enter. Those who are admitted should be required to attend public day- and night-school classes where they should have fundamental elementary training including instruction in English and in citizenship. In this work there is an opportunity for missionary effort to render great services.

Religious Education and the Emergency of War Time

A note of warning is sounded in an editorial of *Religious Education* for June in order that workers may be set against the temptation to slacken the pull that has tightened in religious education on the pretext that the emergencies of war call for all our energies. This warning is not an effort to frustrate military efficiency; on the contrary, it seeks to emphasize the unprecedented religious needs of the time. Naturally the first move will be to curtail all needless expenditure of effort and resources, and there is the bare possibility that religious education organizations will be called to give account of their work. The needs that are peculiar to this time make it imperative that on no account must the sacrifices of the past years be lost by any unwillingness on our part to pay the price of the present hour. The increase in the demands made by the present war effort has not reduced the demands for religion; rather it has been accompanied by a corresponding increase in demands for effective

assistance in the promotion of religion. Motives, principles, ideals, will be factors as potent as any others in the final decision of the war. The service, therefore, which may be rendered by religious education must not be minimized. Religious education moves in the stream of life and it will bear upon the varied ideals which are now dominating the actions of men and nations. It works on the belief that things can never be right until people are right and therefore goes to the roots of the present ills. Over against this effort to get to the bottom of things is the tendency of the emergency call, which may be prone to relieve the superficial ills and leave untouched the deeper causes. There will be the temptation to say, "The important organizations of this

hour are those of war-relief and preparation; the pressure is so great for the practical causes that others must get along without my help." The presence of wisdom and foresight will prompt men to focus attention upon one other aspect of the pressure—namely, the insistent demand that the ideals which have been raised up in our midst be not allowed to perish. This means that the call for devotion to new objects does not excuse us for diminishing our loyalty to the old aims and ideals. The contribution of religious education is insistently demanded for the present; the fruits of yesterday's indifference spur us to the resolve that, as far as in us lies, the men of tomorrow will be given the stimulus and motivation which we call religious education.

CHURCH EFFICIENCY

Federated Protestantism Faces War Needs

Under the direction of the Federal Council of Churches of Christ in America a special "war session" was held in Washington during the second week in May. The session was not attended by the full representations of any one of the thirty constituent bodies, but by a remarkably diversified and impressive grouping of outstanding men from nearly all of them. The *Continent* sees in this assembly "a plane of national leadership more solid and commanding than it had achieved at any previous time in its (Federal Council) developing history." In addition to the inspirational addresses, the important features were the careful survey of measures already afoot to safeguard the moral quality of the army and navy, and the careful study of what else the churches can do in the support of the government and of what they owe to the religious well-being and ethical health of American life in present abnormal demands. It was announced that both the War Department and the Navy Department have agreed to name no Protestant chaplains except on the recommen-

dation of the Washington committee of the Federal Council, and the committee will consider none but those previously indorsed by their own denominational authorities. Young men of two or three years' experience in the pastorate are principally desired. Indeed, there were times when it was difficult to decide which was preferred, army chaplains or Y.M.C.A. secretaries, for the specific religious work. But finally the Council approved a plan for a joint committee of conference, composed of committeemen from both the Federal Council and the Young Men's Christian Association, which will sit frequently and vote on the adjustment of relations when difficulties appear. A delegation headed by Governor Milliken, of Maine, was sent to Congress to insist on suppression of liquor making and liquor selling as a measure of national defense. It was decided to keep a watchful eye upon the effort to let down labor standards. Bills to take off the limits put on hours of women's employment and to cancel laws for compulsory education and against child labor were denounced. Plans were made to organize 10,000 units for Red Cross assistance in as

many American churches. An important item in the business of the Council was the adoption of the "message to the churches," which was read by President King.

War and Religion in Great Britain

Rev. J. D. Jones has favored the readers of the *Record of Christian Work* for June with a discerning account of the influence of the Great War upon the religious life of Great Britain. The sanity of judgment which appears in almost every sentence is reflected in his remarks that all one-sided and dogmatic statements about the effect of the war are to be received with caution; that such statements are made by some who write optimistically and prophesy a great revival of religion as a result of the war; that similar statements are made by others who write pessimistically and anticipate all sorts of dreadful results for religion and morals. In this article Mr. Jones attempts to face the facts fairly and this, he says, requires him to point out the losses which have come with the war. It is impossible for a nation to have all its thoughts and energies concentrated on war without paying a price for it morally and religiously. One of the most obvious things has been the withdrawal of the men of military age. This has been so thorough that in places like the one in which the author happens to live there are scarcely any men between the ages of eighteen and forty-one. From the point of view of the churches this means that the most vigorous officials, local preachers, and Sunday-school teachers have gone. It also means that thousands of ministers have gone, and there is now a serious difficulty arising from the shortage of ministers. But, quite apart from the direct injury done the churches, there are other effects seriously affecting the interests of religion. For instance, there has been a serious relaxing of religious habit and custom. This is evident in the rapidly diminishing reverence for Sunday. Mr. Jones cites this illustration: "Rather less than twenty years ago the Christian senti-

ment of England defeated the attempt of two of our strongest newspapers to issue Sunday editions. During these months of war, however, the Sunday newspapers have managed to establish themselves firmly, and thousands of Christian people, eager to know the latest news, habitually purchase them." Mr. Jones says that it must be "sorrowfully admitted" that the war has brought with it a certain amount of moral laxity. The Bishop of London has said that vice is more rampant and unashamed in the metropolis now than it was before the war. He says: "We live in a very highly charged emotional atmosphere, and such an atmosphere is perilous to morals. I am afraid it is true that many lads and girls will carry upon their souls the ghastly marks of this feverish time." But the writer refuses to be satisfied by having mentioned the losses that have been entailed by the war; with splendid optimism he points to the brighter side. He firmly believes that the gains outweigh the losses. He has in mind the return to a simpler method of living, the evoking of a spirit of unselfish service in all classes of the population, the creation of a new spirit of comradeship amongst the various grades of English society due to the fact that in the trenches "duke's son and cook's son" have faced death side by side. Furthermore, there has been a deepening and an enriching of character that has come to multitudes of the youth. This does not mean that anything of the nature of a revival has arrived, but it is indicated by the fact that over 100,000 men have definitely pledged their allegiance to Christ as the result of the services held in the Y.M.C.A. huts. Virtues which were latent in the boys before have sprung into glorious birth. He says splendidly, "we feared our youth was flaccid and limp and decadent. Perhaps they were. But the war has stopped the rot and has given us men capable of the most glorious devotion and sacrifice." But not less has the profound effect of the war rested upon the people who have stayed at home. The anxiety

and fear for loved ones at the front has led great multitudes of those who are at home to rely upon God. In conclusion, Mr. Jones reminds us that the soldiers have come to have a new respect for the church. They have seen it follow them to the front, and through the agency of the Y.M.C.A. it has accompanied them right up to the front trenches. The result is that "the awful war is driving us all back upon Christ and his Gospel as the one and only hope of the world's redemption."

Address of the Bishops to the Ministers and Members of the Methodist Episcopal Church in the United States of America

In these days of confusion people of a religious attitude of mind and churches generally are staggered and seem not to know what to do. Certainly they have an important function. The chief pastors of the denomination indicated above have issued the following address to their people, calling for that type of church efficiency which they feel is needful for the present situation:

Your bishops assembled in their regular mid-year session summon you to a solemn and prayerful consideration of the position and duty of our church in this our greatest war for human liberty. As followers of Jesus Christ we labor and pray for the reign of peace. But God himself makes peace "the work of righteousness." There can be no peace, and there ought to be no peace, until it stands squarely based upon righteousness. We stand with the President in his message to Congress where he said: "The right is more precious than peace." "The wrongs against which we array ourselves are not common wrongs, they cut to the roots of human life." "The world must be made safe for democracy. Its peace must be planted upon the trusted foundation of political liberty." "We fight for such a concert of free peoples as shall bring peace and safety to all nations, and make the world at last free." While we rejoice that exhortations to loyalty are not needed, we urge that your patriotism take on sacrificial forms, and without the delay of an hour. There is peril here. Distance hinders adequate realization of the deadly strife upon which we are launched. Though the

actual horrors of war may remain remote, we must bestir ourselves to bring our loyalty to the test of sacrifice. We are confident that our people will support any plan the government may adopt for securing and training an adequate army and navy. We shall expect our hospitals to offer their wards, and our physicians and nurses their skill. Let funds be generously provided for the care of war orphans at home and abroad, for the Red Cross work, as well as for the moral and spiritual welfare of our forces on land and on sea.

Let the spirit of love pervade all our thought and speech concerning our American people of German origin. Let us remember that they have had no responsibility for the militaristic spirit by which the world has been convulsed. Their burden is peculiarly heavy, even while their hearts are utterly loyal to the land of their adoption. With all heartiness we endorse the utterance of our President when he said, "We have no quarrel with the German people." On the other hand, for the land and people of Germany we cherish the warmest affection. In calm confidence in the triumph of righteousness we exhort that none of the regular work of our world-wide church shall be allowed to suffer because of these contributions of life and substance for war purposes. The business interests of the country and the large concerns of the Kingdom of God, both at home and abroad, call for increasing support because of war conditions.

We send you a message of hope. The momentous events which have recently taken place in Russia warrant our confidence that we are approaching the dawn of a better day. God reigns. His son shall neither fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. As never before in the history of our beloved country the call is for the preaching of the gospel of Christ. Let him be lifted up in every pulpit. Let him be offered in every barrack and training camp. Our people need his comfort while their loved ones face peril and death at the front. The democracy of all nations, which is coming as a result of the war, must have the inspirations and restraints of the gospel, or it cannot endure. Let all our people hear Christ offered as the Saviour of the sinful, and the only one who opens the door to the captives, gives beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

BOOK NOTICES

The Mythology of All Races. Edited by Louis Herbert Gray. 13 vols. Boston: Marshall Jones Co., 1916. \$6.00 per vol.

This series promises to be one of the great monuments of the history of religions. Its various volumes are the work of experts and are individual monographs of great value. The completed set will put at the disposal of the general reader exactly the sort of information he requires for an understanding of the mythology of the world.

The value of the text is still further increased by the wealth of illustrations, many of them in color, which reproduce the original works of art in which the various theological views are expressed.

At the present time there have appeared Vol. I, *The Mythology of Greece and Rome*, by Professor William Sherwood Fox, of Princeton; Vol. VI, *Indian and Iranian Mythology*, respectively by Professor A. Berriedale Keith, of Edinburgh, and Professor Albert J. Carnoy, of Louvain; Vol. IX, *Oceanic Mythology*, covering the myths of the islands of the eastern seas, by Professor Roland B. Dixon, of Harvard; and Vol. X, *North American Mythology*, by Professor Hartley Burr Alexander, of the University of Nebraska.

It is impossible to enter into a discussion of each one of these volumes. It is enough to call attention to the admirable analysis of material, its readable style, the mass of notes and bibliography which are carried as a sort of appendix to each volume.

The series is a credit, not alone to the authors, but to the publisher and to the general editor, Professor Louis Herbert Gray.

The Light of Truth as Revealed in the Holy Scriptures. By Levi Rightmyer. Boston: Sherman, French, & Co., 1916. Pp. 967. \$2.75.

The Dualism of Eternal Life. By S. S. Craig. Rochester: S. S. Craig, 1916. Pp. 252.

When Christ Comes Again. By George P. Eckman. New York: Abingdon Press, 1917. Pp. 287. \$1.25.

The volume by Mr. Rightmyer is described in the publishers' announcement as "colossal." The adjective is well chosen. Through nearly a thousand pages the author has struggled to make plain the truth which comes to the man "from whose faith the veil is raised which now enshrouds the nations of the earth." This will not really be lifted, he holds, until after the

second coming of Christ. The volume seems to be an attempt to develop original ideas with Scripture as proofs. There are few texts of the Scriptures, apparently, which have not been treated ingeniously and illegitimately. The book is an amazing exhibition of industry, the result of which is all but unreadable in its prolixity and discursiveness, as well as in its contortion of biblical truth.

Another book of less volume, but of no better sense, is that of Pastor S. S. Craig. The author has described what he believes to be truth in numberless passages of Scripture. It is a little difficult to discover what this truth is, but on the whole it seems to be a view that the heathen will have a chance in the intermediate state to repent. As a contribution to serious biblical study the book is negligible.

A very different book is that of Dr. Eckman. It is, as he says, "a plain book for plain people." Its first main topic is "The Right Use of the Bible," and this right use of the Bible is that of devout scholarship. Dr. Eckman has some telling words for false prophets who give their imagination loose rein, and ventures to describe the pre-millenarianists as "absolutely devoid of spiritual imagination." Dr. Eckman does not hold the extreme historical view that the second advent is "only a deposit or residuum of Judaism." He holds rather to a repeated coming, which is of the nature of a general process of Christ's spirit in the world. Christ's words to this effect he holds were misinterpreted by the disciples in accordance with current beliefs.

Dr. Eckman takes up passage after passage and argument after argument of the pre-millenarianists. It is a sane book, written for people who want to be sane. It is to be recommended to those who are being plagued by the fanaticism of men who are distorting the Scriptures in the interest of the theory of second adventism.

The Library of Christian Co-operation. Edited by Charles S. Macfarland. New York: Missionary Education Movement, 1917. 6 vols.

This is a series of books containing the reports and discussions of the Federal Council of the Churches of Christ in America for the quadrennium ending in the convention at St. Louis in December, 1916. No such elaborate group of books of this class has been published since the Edinburgh Conference. In them are to be found very intelligent discussions of the moral aspects of practically all the human relations. Three volumes are given to international relations, possibly the most important of them being that containing the discussion of the relations

of the United States with the Orient. Yet any comparison of the relative importance of the books would be unfair, for each has its own remarkable value. As unique and significant as any is the report on Christian education, prepared by its secretary, H. H. Meyer. In it will be found a compendium of all the most important recent attempts at religious education in its various aspects. It also contains documents setting forth the various boards and committees, together with officers and members of the same. The set makes a permanent contribution to the history of American Christianity.

The Anglican Proper Psalms. Critical and exegetical notes on obscure and corrupt passages in the Hebrew text, in the light of modern knowledge. By C. H. Sellwood Godwin. Preface by Rev. A. H. Sayce. Cambridge: Deighton, Bell & Co., 1915. Pp. xviii+88. 4s. 6d.

Only those who understand something of Hebrew can appreciate the notes on the Anglican Proper Psalms. The author confines his attention to the thirty-four psalms especially appropriated to holy days. In attempting to recover the original the author uses the versions with commendable good judgment. Where these fail him, and the Massoretic text is manifestly in error, he resorts to conjecture, but conjecture of a very conservative character. Unlike Briggs and other critics of the Psalter, he does not put at the basis of his textual reconstruction any fixed scheme of Hebrew meter. While recognizing some obvious principles of Hebrew poetry, he does not use it as a standard on which to measure the length of his lines.

The book is not a commentary in the ordinary sense of that term. It is more a study of special words which are imbedded in the text of some of the verses of the Proper Psalms. These notes reveal much good common sense, that will prove helpful to pastors or priests, who often stumble at the meanings of verses in that group of psalms. While scholarly, they are conservative and constructive.

La Sainte Bible. Traduction nouvelle d'après les meilleurs textes, avec introductions et notes. Paris: La Société Biblique, 1916. Première Livraison, Genèse-Exode 1—9, 16. Folio, pp. 80. [The entire work 50 fr.]

The Bible Society of Paris has launched a splendid enterprise. It has projected this long-desired work in French on the Bible: (1) a new translation, (2) notes, (3) introductions, and (4) marginal annotations to indicate the sources of the text adopted in the translation. It aims to make this book for France what Kautzsch's

learned translation is for Germany. The translation is based upon a comparison of the best textual testimony. While this has been the method adopted for many years in New Testament work, for the Old Testament it is rather novel. All recent French Bibles have been based on the Massoretic text with only such variations therefrom as were warranted by variant rabbinical readings. This translation takes account of the readings of the Samaritan Pentateuch, the Greek, the Syriac, the Latin versions, the Targums, as well as the Hebrew text. All these sources of information have been carefully utilized by the several translators to establish the present text.

The page ($11\frac{1}{4} \times 7\frac{1}{4}$ in.) of translation is of large, double-column, restful type. The translation proper occupies about two-thirds to three-quarters of the page's length. Immediately under the translation in small type are found the variant readings—usually few in number—regarded as especially important by the translator. Then in larger type, occupying from one-fifth to one-third of the page, are notes explaining certain difficulties, textual and archaeological, necessary to aid the reader in his understanding of the translation.

A condensed and up-to-date introduction to Genesis-Exodus is printed on the cover to this livraison, to be embodied ultimately in the complete work.

The Book of Genesis was prepared by Professor Louis Aubert, of the University of Neuchâtel; and Exodus 1—9, 16, by Professor Henri Trabaud, of Geneva; and the whole livraison was edited by Professor Adolphe Lods, *chargé de cours* at the Sorbonne, Paris.

We heartily congratulate the Bible Society of Paris and especially Professor Lods that such an auspicious beginning has been made on this monumental task, and we hope that it will be carried through successfully to the New Testament.

Public Speaking: Principles and Practice. By

James Albert Winans. Ithaca, N.Y.: Sewell, 1915. Pp. 475. \$1.50.

Out of an experience of many years as a teacher of public speaking at Cornell University, Professor Winans has produced a book sound in theory and intensely practical. No teacher could fail to get valuable suggestions from its pages; and the general reader will find the book so interesting and so clear in its treatment of the subject that much help may be derived from its private study. In the sixteen chapters of the volume are found such topics as: "Selecting the Subject," "Finding Material," "Plans and Outlines," "Motives for Speaking," "Methods of Development," "Psychology of Audiences," "Platform Manners," "Voice Training," "Gesture," and many other aspects of the science and art of oral discourse. Each

principle treated is amply illustrated by excerpts from the addresses of distinguished speakers.

Prayer in War Time. By W. Robertson Nicoll. New York: Doran, 1916. Pp. viii + 187. \$1.00.

This volume contains sixteen articles, reprinted from the *British Weekly*. The initial article gives the title to the book, which is not a treatise on prayer, but contains the reflections and judgment of Dr. Nicoll on various questions that are raised by the Great War. The two notes which strike us most frequently in this book are the author's timeliness and tenderness. His titles almost always are fascinating; here he is at his best. Note, "The Rocks Are Not Burning," "To the Quiet in the Land," and "When the Wounded Go Home." Dr. Nicoll gives wise and urgent counsel to country ministers as he urges them to hold in simple trust to the divine verities and promises, while they keep the thought and life of the parish centered upon Christ. Dr. Nicoll is a brave comforter in dark days, and his sympathy sometimes becomes almost a sob. This book lets one into the meaning of England's suffering in these dark days; but it is an England "saved by hope."

A Fire in the Snow. By Charles Edward Jefferson. New York: Crowell, 1916. Pp. 48. \$0.50.

A satisfactory Christmas booklet is hard to find. The danger of running into sentimental piffle is not easily avoided. Dr. Jefferson shows here his usual good sense and insight. The Christian spirit, he says, is like a fire kindled in the snow by a group of boys. One feels the light and warmth of Christmas as the figure is handled with skill.

Method in Prayer. By W. Graham Scroggie. New York: Doran, 1916. Pp. 172. \$1.00.

The Lord Bishop of London writes the preface to this practical volume on the method of prayer. After a short chapter on the practice of prayer, the author gives practical counsel concerning adoration, confession, petition, intercession, and thanksgiving. There is a final chapter on the study of prayer. A treatise like this ought to give, not only directions, but encouragement and new ideals in reference to prayer. The chapter on confession may be taken as a fair example of the author's success. He treats the matter at sufficient length; he quotes from the Psalms and from the "Devotions" of Lancelot Andrewes; he lays strong emphasis on the ethical results of confession. The author's personal experience in receiving

answer to prayer (p. 78) must not be pressed to universal application. The following is good: "The last thing we think of putting into prayer is brainsweat, but they who would accomplish most must apply themselves most" (p. 154). The author is less practical in suggestion than we had hoped from the title of his book.

On Being Divine. By Marion Le Roy Burton. Boston: Pilgrim Press, 1916. Pp. 22. \$0.50.

President Burton publishes here the Baccalaureate sermon to the class of 1916 in Smith College. It is an earnest message, sound in thought and lofty in style, and will make an excellent gift book at graduation time. The title conveys a clear idea of the substance of the sermon.

The Humble Annals of a Back Yard. By Walter A. Dyer. Boston: Pilgrim Press, 1916. Pp. 155. \$1.00.

This is a delightful book on the rewards and satisfactions of cultivating a back yard. Bits of shrewd philosophy are neatly tucked away in the descriptive sections. The creed of the Flower-Lover is beautiful, especially the concluding paragraph. Mr. Merrill's illustrations are in good taste. The volume will be an appreciated gift to a friend who owns a back yard.

Idle Words. By Raymond Calkins. Boston: Pilgrim Press, 1917. Pp. 36. \$0.50.

Dr. Calkins, of Cambridge, Massachusetts, understands the problems and moods of students. He speaks plainly here concerning four current "idle" phrases, "Everybody does it"; "Get by"; "I can't help it"; and "What can I do?" One feels like living more energetically after reading this strong plea for manly action.

The Christian According to Paul. By John T. Faris. New York: Association Press, 1916. Pp. 129. \$0.50.

This is one of the books in the "Everyday Life Series," which the Association Press is publishing for use in study classes, at family worship, and in private devotion. There are thirteen chapters. Each chapter contains well-chosen daily Bible readings with remarks, a comment on the topic, and suggestions for further study. The author commands an unusually wide range of illustrative material, which he uses admirably. The book suits its purpose excellently.

St. Paul the Hero. By Rufus M. Jones. New York: Macmillan, 1917. Pp. 172. \$1.00.

This is the story of the life of St. Paul, told with remarkable simplicity and especially designed for younger readers. The heroism of the great Christian leader is not brought forward in a spectacular way. He is represented as the moral and spiritual hero, great in enthusiasm, devotion, and energy of purpose. The first chapter shows him as a boy ten years old, talking with his father about the meaning of the law; the last chapter gives us a picture of the heroic champion sealing his loyalty to the gospel by his death. The unfolding history is given in untechnical language, vividly and concretely. For example, the fourteenth chapter, giving the contents of Galatians in seven pages, is as objective and clear a statement as could be desired. This short book ought to be of great value in Bible study. The pictures are unusual, being reproductions of steel engravings in the classical style. The maps are too fine to be legible.

Are You Human? By William De Witt Hyde. New York: Macmillan, 1916. Pp. ix+65. \$0.50.

President Hyde, of Bowdoin, delivered the substance of this attractive book to the Freshman class in Yale. His introductory words remind one of Phillips Brooks in his sermon on "The Choice Young Man." There are twelve humanities: athletics, society, science, art, history, philosophy, business, politics, wealth, love, morals, and religion. That's too many. It is bewildering. No constitution can stand it. Section by section, the lecture is full of good sense and worthy counsel.

It's All in the Day's Work. By Henry Churchill King. New York: Macmillan, 1916. Pp. 67. \$0.50.

Readers of the *Biblical World* are already familiar with this address, in President King's best style, handling vital interests with his usual firm grasp. The most interesting item in the handling of the material is the way in which Bible texts are used near the close of each major section to reinforce rather than to suggest the thought. The book is attractively made.

The Book of Faith in God. By John T. Faris. New York: Doran, 1915. Pp. 295. \$1.00.

Dr. Faris' book is a series of missionary narratives illustrating the power of a calm and joyous faith. Although the incidents told are taken from every part of the mission field, the book gives clearly the impression of unity. Apart from the value of the material, it is an object-lesson in missionary reading and may

teach many how to assimilate the abundant treasures of missionary narratives. The index of Scripture passages illustrated will prove very useful to preachers.

The Apocalypse of Ezra (II Esdras III-XIV).

By G. H. Box. London: Society for Promoting Christian Knowledge, 1917. Pp. 115. 2s. 6d.

Canon Box prepared a commentary on the Apocalypse of Ezra for Charles's great work, *The Apocrypha and Pseudepigrapha*. Not satisfied with doing that, he gives us here a popular edition of the same work. The difference between the two products is that the present book contains a new translation of the Apocalypse, based upon the Syriac version, whereas the rendering in Charles's *Apocrypha*, etc., is based upon the Latin. The pseudepigraphic Apocalypse goes under varying titles, the more common of which are "Second Esdras" and "Fourth Ezra." It is pretty generally recognized that the Apocalypse was originally written in Hebrew. It is now extant in Latin, Syriac, Ethiopic, Arabic, and Armenian. All of these, with the exception of the Armenian, which was based on the Syriac, are translations of a Greek version which has also disappeared. The Apocalypse concerns itself primarily with the problem of suffering, particularly as that problem beset the mind of a Jew living about 100 A.D. The Jews of that age were troubled profoundly by such questions as these: Why do we suffer? How much longer will it continue? How can a just God allow the wicked nations to triumph over his own righteous people as they have done again and again and again? The common mind was satisfied with contemplating the near approach of a glorious messianic kingdom in which all nations of the world would become subordinate to the people of God. Our writer, however, is troubled by a further question. Why did a good and just God create mankind with such a nature as made it inevitable that an overwhelming majority should fall short of satisfying his demands for righteousness and should therefore be inevitably doomed to destruction? The document furnishes no satisfactory answer to this question. The best it can do is to say that in this matter quality is the important thing, and not quantity, and therefore that the few who are saved outweigh in value and importance the myriads that are lost. The Apocalypse presents many interesting points of contact with the apostle Paul, particularly in its recognition that no man can be saved by adherence to the law.

The series to which this book belongs will do much to bring before the English-speaking public a literature which has been in recent years far too much neglected by students of the biblical writings. The work upon this Apocalypse has been well and faithfully done.

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THE GOSPEL OF THE KINGDOM

REV. FREDERICK CLIFTON GRANT

St. Luke's Church, Evanston, Illinois

CHAPTER I

THE NATURE OF THE KINGDOM

And he said, How shall we liken the Kingdom of God, or in what parable shall we set it forth?—Mark 4:30.

It may be said that the teaching of Jesus concerning the Kingdom of God represents his whole teaching. It is the main, determinative subject of all his discourse. His ethics was ethics of the Kingdom; his theology was theology of the Kingdom; his teaching regarding himself cannot be understood apart from his interpretation of the Kingdom of God. And it may not only be said that all his teaching had relation to the Kingdom, but also all his action, everything he did. From the day of his baptism, when the consciousness of his messianic vocation came over him and the divine Voice proclaimed with unmistakable clearness, "Thou art my beloved Son, in thee I am well pleased," from that day, all the events of his life until the final, culminating event, the crucifixion, had reference to the coming of the Kingdom. From the baptism on, his whole life was dedicated to the mission of announcing its approach and of calling men to prepare for entering it upon the conditions which by divine authority he announced.

Our first duty is to learn what the term, "the Kingdom of God," meant to those who heard him. This phrase was the watchword of the Jewish national hope, and represented the object of a widespread popular expectation. But it was understood in a number of

different ways. Such variety was only natural in a hope as popular as that of the Kingdom; we have only to compare the term "democracy" in our own day, which serves to represent a number of varying ideals. Yet in the main, as common to all the varied forms, the Jews looked for a complete and universal revolution in human affairs, in which God should manifest his power and free his people, the Jews; should judge and punish the other nations, and cleanse his people from sin; thereafter he should set up his Kingdom, and the Messiah, his Anointed, should reign forever or for an appointed time as his vice-gerent. Upon this restored and exalted nation were abundantly to descend the divine blessings of peace and prosperity. It was the great future that lay before the Jewish nation, the future which was sure to come, as it was foreordained in the eternal counsels and had been promised to the Fathers. Thus was the old ideal of the theocracy finally to be realized. Thus was the rule of Jehovah over all the earth to be made absolute, tangible, manifest.

It was the Jewish faith that, as the author of "Daniel" expressed it, "The Kingdom of the Most High is an everlasting Kingdom; and all dominions shall serve and obey him." Or, in the words of one of the old hymns of the Psalter,

God is the King of all the earth
God reigneth over the nations:
God sitteth upon his holy throne
Great is Jehovah, and greatly to be praised
For this God is our God forever and ever.

The scribes spoke of obedience to the Law as "taking upon one the yoke of the Kingdom of heaven." In this sense God's Kingdom is already established. But nevertheless, and this made the fact a paradox, the Jews, God's own people, were suffering the shame and the tyranny of foreign domination. The empires of Babylon, Persia, Macedon, and Rome had risen and engulfed them. So their prayer became, as in the Prayer Book collect, "O Lord, raise up thy power and come among us." "Redeem Israel, O God, out of all his troubles." The hope in the future centered, then, in a restoration of Israel to the glory of former days, to freedom and

independence, which should be effected by the manifestation of God's justice and power in judging and punishing the oppressing nations, and in sending the Messiah, his representative, to be their ruler. This vast change in the affairs of the world was to usher in the Kingdom of God, the era of peace, of righteousness, of law-abiding and law-loving, of prosperity, of faith, of all blessing, material and spiritual.

The variety in form in which this hope expressed itself was due to different conceptions of the method by which God rules the world, and by which he would establish his Kingdom in the end. Some men looked for mere political change, a "redemption" of the nation from its bondage to foreign domination. They looked back upon the glories of the old Davidic empire and longed for its restoration. For them the Messiah was the coming one who should rise from the ranks of the people, arouse his countrymen, and by the power of God free the nation. He was to be the political savior. Needless to say, this was in no necessary sense a spiritual or even religious conception of the Kingdom. It led to continual discontent among the more vigorous of the nationalists, and to feverish, reckless enthusiasms for each new self-proclaimed Messiah.

Others looked for a great irruption of the supernatural in signs and wonders, and invasion of the earth by celestial armies, the hosts of Heaven, with the divine Messiah at their head, the Son of Man coming from the presence of the throne of the Most High to set up the reign of God at once. For the "one like unto a son of man" in Daniel's vision¹ had come to be understood to mean the Messiah, who was called accordingly "the Son of Man," among the dreamers of strange dreams, the apocalyptic enthusiasts. The sun should be darkened, the stars of heaven should fall, the sea should be disturbed, and great portents appear, men's hearts failing them for fear of those things coming upon the earth. The dead were to be raised, the judgment was to be set, and the righteous were to enter into life and joy and everlasting bliss—all of which was to be the supernatural carrying-out of a divinely foreordained program. "The powers of the earth should be shaken," for the powers of nature were under the dominion of wicked spirits; the

¹ Dan. 7:13.

first act in this drama of the coming of the Kingdom was to be the destruction of the usurping power of evil.

Still others looked with longing eyes to the coming time with little or no speculation as to its form, its outward signs and glories. For them it was an era of righteousness and peace and blessing from God.

Thus different persons conceived it in different ways. The imaginative pictured it in glowing colors of the imagination. To the burning hearts of patriots it was pictured as a great redemption from national servitude. To quiet, peace-loving souls, men just and blameless, saints like Zacharias, Mary and Joseph, Simeon, Anna the prophetess, it was hardly pictured in any distinct way at all.¹ They trusted simply that it was full of good things from God, a time when men could worship God without let or hindrance and when true piety should flourish. This was sufficient for them; they could leave the rest to God.

One reason which may be adduced to account for the variety and inconsistency in Jewish eschatology is found in the fact that Judaism was based upon an ethical and ceremonial code, which not only left the fancy wholly unfettered in the realm of religious ideas, but left it without guidance or direction of any definite sort.² And possibly most persons viewed the Kingdom in different ways as they found themselves in different moods, or as for the time political or moral or spiritual or ecclesiastical problems engaged their thought. It was thus that the different generations of the past had expressed the hope in various ways, as they passed through different moods, or were engrossed with different problems, national, individual, temporal, or spiritual. And this variety was sustained by the practice of reading the Scriptures in the synagogue; for the Old Testament itself exemplified and legitimized this variety in the thought of the past.

Toward the close of the third decade of the first century the ears of his languid, heartless, but uneasy generation were startled by the voice of John the son of Zacharias, preaching a baptism of repentance in the wilderness about the lower Jordan and announ-

¹ Luke 1:46 ff., 68 ff.

² Cf. Schürer, *GJV*, II⁴, 408-14 (3d ed., pp. 335-50).

cing the impending arrival of the Kingdom of God. The Messiah was shortly to appear, with a baptism of the Holy Ghost and of fire, "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff will he burn up with unquenchable fire." John's eschatology seems to have been of the high or pharisaic-apocalyptic type, with a transcendent Messiah, coming from heaven, equipped with supernatural powers. But the Baptist was no visionary, like the majority of the ardent apocalyptists; he was a preacher of repentance, with a message of righteousness. "*Even now* the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire!" And when the multitudes gathered about him asking, What, then, must we do? he answered, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the publicans he commanded, "Extort no more than that which is appointed you"; to the soldiers, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." To every class of men who came he explained the peremptory demand of righteousness, in view of the coming Judgment of the Messiah, to precede the establishment of the Kingdom.

In submitting to John's baptism our Lord undoubtedly indicated his acceptance of John's teaching regarding the Kingdom and the Messiah and his desire to share in this momentous "messianic movement." On no occasion, so far as we know, did he undertake to correct John's view of the Kingdom or of the Messiah. The reply which he sent to John through the messengers¹ is no exception; it was meant simply to stay the Baptist's flagging faith in Jesus himself as the Promised One.

Following John's imprisonment in the castle of Machaerus, Jesus returned to Galilee, carrying with him John's great message, "The Kingdom of God is at hand: repent." Thus he at once called his hearers' attention to the many-sided one, and popular national hope, without, however, attempting to define that hope in any new terms of his own. Each man having his own idea of the Kingdom,

¹ Matt. 11:2-6.

our Lord stated to each his message; it caught the attention immediately. He then let men find out for themselves what he meant by the words, though his connection with John the Baptist's preaching must have given them some hint beforehand as to what this would be. It was part of his method not to preface his announcement by a discourse on the nature of the Kingdom; rather, he left undisturbed, for the moment, the conception of the Kingdom which his hearers had in mind. And more than this, he adopted the phraseology of their conceptions, adapting and utilizing the popular ideas in his teaching. Thus was established what we should call a "point of contact," upon our modern pedagogical principle of "apperception." Thus he led men naturally to inquire what new light he had to offer on the particulars of the coming time, what exactly he meant by the Kingdom. What did he mean?

1. In the first place, by "the Kingdom of God" he meant something in the future. The Kingdom is "at hand," it is soon to come; this was his very first message in Galilee and the message which he sent out his disciples to proclaim much later in his ministry. The prayer which he taught them contained the petition, "Thy Kingdom come." On one occasion he said, "I tell you truly, there are some standing here who shall in no wise taste of death till they see the Kingdom of God come with power." He pointed to his miracles in proof that, the divine, supernatural power of God being thus made manifest, the Kingdom was about to be set up: "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you." He spoke of the time when "the Son of Man shall come in the glory of his Father with the holy angels." When the sons of Zebedee came to him with the request, "Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory" (that is, when he should have set up this Kingdom and be ruling over it), he did not repudiate their expectation of the future coming of the Kingdom, but instead rebuked their presumption. At his trial he said to the high priest, in admitting his claim to be the Messiah, "Ye shall see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven," coming to judge the earth and to set up the divine everlasting Kingdom.

Thus far, at least, he used the term in the same way in which everyone else used it. No one would have understood him to mean anything else than the hoped-for Kingdom of the future, unless he had explained that he meant something else, when he announced that the Kingdom of God was at hand. And the simple fact is that he made no such explanation. Rather the futurity of the Kingdom was fundamental to his whole thought. But he did explain that he meant something else in regard to its essential nature than the commonly received doctrine of his contemporaries.

2. For, in the second place, he did not mean a political kingdom. Here began the great line of cleavage between him and his generation. The crowds which followed him in Galilee and honored him as a new, inspired, God-sent prophet would gladly have followed him in rebellion against the Roman authorities, in the hope of freeing the nation, like another Judas Maccabaeus. At one time they did try to take him by force and make him their king.¹ But he withdrew to the mountain alone and in the night went away secretly. He had faced that temptation in the wilderness, after his baptism, when Satan showed to him all the kingdoms of the world, and offered them to him on condition that he forsake his high calling and satisfy the longings of his people for political freedom. He had met that temptation and had conquered it; it was no longer a temptation. "My Kingdom is not of this world." It was popularly rumored that he claimed to be a king; probably his messiahship was so understood by some who learned the secret, and they let it be known that he was the one destined to bring in the Kingdom, understood as a political institution. The populace took this up and hailed him as "Son of David," which title and its associations he alike repudiated. This then became the charge preferred against him before Pilate: "He maketh himself a king."² This was the point of the intended bitter mockery in the inscription on the cross, "Jesus of Nazareth, King of the Jews." This was the reason for the choice of the mob, "Release Barabbas, and crucify Jesus"; for Barabbas was a brigand and agitator, a popular

¹ John 6:15; compare to this the disciples' cries of salutation at his entry into Jerusalem, Luke 19:38.

² Luke 23:2.

adventurer, who had, for all his crimes, made some attempt at political revolution. Men were disappointed in Jesus. "We thought that this was he who should redeem Israel."

Far from ever claiming to be a king in an earthly sense, our Lord most positively disclaimed it. The narrow selfish patriotism of the day had no hold upon him. To the minds of his fellow-countrymen, the Kingdom was to be theirs alone, and all other nations were to be shut out. "Thou didst create the world for thy people; and as for the other peoples, which also come from Adam, thou hast said that they are as nothing, but be like unto spittle; and hast likened the abundance of them unto a drop that falleth from a vessel."¹ This was a sentiment all too popular in our Lord's day; upon such evil times had fallen that noble spirit of independence which flamed so high in the days of the Maccabees. Against it, our Lord set himself in direct opposition. "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of heaven; but the sons of the Kingdom shall be cast forth into outer darkness."² It is strange that the speaker of these words should have been mistaken for a claimant to the fallen throne of David!

Our Lord was not unpatriotic. He loved the temple and cleansed it, the religion, and the sacred writings of his fathers; it was his temple, his Father's house, and his religion, and the ancient Scriptures were the sacred revelation of God's will. Only the most superficial student of the Gospels will fail to perceive our Lord's natural and implicit recognition of the national religious institutions of his day—a recognition which exceeded, while yet it included, the simple adherence of patriotism. But his patriotism was different in kind from the patriotism of his contemporaries and fellow-countrymen. He wept for Jerusalem in view of its impending destruction. "If thou hadst known in this thy day the things that were for thy peace!" Yet the privileges and blessings of Judaism were not for selfish enjoyment. "Ye are the light of the world." It was the duty of Judaism, so specially enlightened by God's revelation, to "lighten the Gentiles," as the prophet had said. And the temple was meant to be, as in the old Scripture, "a house of prayer for all nations."

¹ IV Ezra 6:55 ff.

² Matt. 8:11 f.

All this sounded heterodox in the ears of the Pharisees of his generation. They could not conceive a Kingdom of God in which there was no place for national prerogatives, at least for legal prerogatives, special privileges for those who knew and observed the divine Law. To their minds, a prophet, such as Jesus of Nazareth claimed to be, who began by being a heretic, could hardly end in any other way than by being a blasphemer. Therefore they took steps to procure his death. And so he died, a traitor to the national hope, as they conceived it; a heretic to the national religion, as they understood it; a blasphemer against their notion of God.

3. There are sayings in which our Lord speaks of the Kingdom as already existing. Thus he said to the scribe, "Thou art not far from the Kingdom of God." In parables he said, "The Kingdom of heaven is like leaven . . . like mustard-seed . . . like a pearl . . . like hidden treasure." There is no doubt great difficulty in reconciling this conception of the Kingdom as already existing and the conception of the Kingdom as still to be realized in the future. They can be reconciled only by recognizing their identity. The Kingdom already set up is no more than the Kingdom of God the Creator, which has always existed, perfect in the heavens. The Kingdom which is still in the future is no less than the realization of this everlasting Kingdom upon earth. "Thy Kingdom come: Thy will be done on earth as it is in heaven." This Kingdom, already existing, was fully recognized in Jewish thought. Indeed, the Kingdom of the future would have been impossible without it. For example, the idea of this cosmic everlasting Kingdom of God was expressed in the Psalter:

Jehovah is good to all,
And his tender mercies are over all his works.
All thy works shall give thanks to thee, O Jehovah;
And thy saints shall bless thee.
They shall speak of the glory of thy Kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his Kingdom.
Thy Kingdom is an everlasting Kingdom,
And thy dominion endureth throughout all generations.¹

¹ Ps. 145:9-13; compare to this the "Benedicite omnia opera," or Song of the Three Children.

This idea of the Kingdom is not to be contrasted with the idea of the Kingdom yet to be established. For this Kingdom, already existing, is the one which is to be set up. It is now existing in heaven in perfect state; it is to be set up upon earth shortly. And this Kingdom of the whole universe really guarantees the fulfilment and consummation of the particular Kingdom at the end. Our Lord, being a Jew, using the language and sharing the thought of his day, even while he remolded and transformed both, thought and spoke of the Kingdom of God in these two ways. In that old and popular apocalypse, the Book of Daniel, it was written, "His Kingdom is an everlasting Kingdom," that is, it has been set up from the beginning and is to be seen in nature and in history, both of which offer indications of God's rule in the world; and yet the full realization of this has never been accomplished upon earth, but is still to be accomplished, when "all dominions shall serve and obey him." The Kingdom is both now and hereafter; is latent now, hereafter to be made actual; is true of heaven now, hereafter to be true in the world of men. The Kingdom of God is an everlasting Kingdom, and yet it has not so far been established upon earth; it is universal, and yet limited to the heavens above; it has been from all eternity, and yet must "come" into the here and now. This paradox goes back to the very beginnings of the hope of the Kingdom—God is King already, and yet his Kingdom must come, it is still in the future. And, also, this paradox reaches forward through all the centuries, and penetrates all theistic thought. The Kingdom of the heavens is an accomplished fact already; it has never been less since the first fiat of creation; and the coming Kingdom of God on earth means the realization among men of this celestial sovereignty. The Kingdom of the heavens must be brought down to earth. The sway of God must be extended till it include all the world. The Kingdom, although at this moment existing with God, must be given to men as a blessed new government over human affairs; it must "come." The Creator must conquer his creation; the Redeemer must redeem his own from Satan's tyranny; the Savior must drive out the evil and rebellious spirits that tempt men to sin and that scourge them with diseases; the Monarch of all must subdue a seditious province

of his domain and fully establish his Kingdom. "Then cometh the end."¹

And, as our Lord looked back upon his activity, he saw that this was what had actually begun to take place. In his "mighty works" the Kingdom of God was already, in a measure, come. It was begun, God's perfect rule over the earth; and only time was needed for its full realization. It was like leaven, and the leaven was already stirred into the meal; it was like mustard seed, and the seed was already sown; it was like a precious pearl, like hidden treasure, and men had already seen it and were selling their goods to purchase. Men could already, therefore, be spoken of as members of the Kingdom; the Son of Man could be regarded as the Messiah, although the full manifestation of the Kingdom was not yet, and the time remained still in the Father's keeping when the complete realization of the joys of membership in the Kingdom and the regal position of the Messiah should be possible. To his disciples he could say, as they reported the success of their exorcisms, "I beheld Satan as lightning fall from heaven";² Satan's fall was the very beginning of the end. To his enemies, who were attempting to malign him with the imputation of confederacy with Beelzebub, he replied, "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you."³ The time was indeed "fulfilled"; every day made that more apparent; and the Kingdom of God was at hand, ready to appear at any moment.

4. It is a common assumption at the present day that the Kingdom of God, as taught by our Lord, was a social ideal, a utopia, to be set up by men themselves as the perfect organization of human society. Men were to become just and upright, and then the era of public justice and social righteousness which should follow might be called "the Kingdom of God." His preaching of righteousness, the righteousness of God and of the Kingdom, is viewed as a program for immediate social amelioration.

Now, it is not to be doubted that he thought of the Kingdom as embracing social life; there was a human society within the Kingdom. He promised to his disciples that they should "sit on twelve

¹ Compare Paul's eschatology in I Cor. 15:24-26.

² Luke 10:18.

³ Matt. 12:28.

thrones judging the twelve tribes of Israel."¹ And at the Last Supper he said to them, "I will no more drink of the fruit of the vine until I drink it new with you in my Father's Kingdom."² To the dying thief he promised, "Today shalt thou be with me in Paradise."³ In the company of the patriarchs would be found many from the east and from the west.⁴ The Kingdom of God is inevitably social, for it is to embrace humanity, human souls.⁵

But in general he discouraged speculation as to the form of social life in the Kingdom, even as he discouraged speculation regarding the exact time of its advent. *All this was within the Father's keeping.* To the person who sat at meat with him and said, "Blessed is he that shall eat bread in the Kingdom of God," he replied with a parable upon heeding the invitation to the Great Supper.⁶ His concern was not with the form of the Kingdom, but with the righteousness requisite to entrance; that, he insisted upon. The bewildering variety in form of the Jewish hope only furnished him material for parables of the Kingdom's coming. He used this material so freely and so inconsistently because he did not take it wholly seriously. What he did take seriously was not the form in which the imagination of his contemporaries had clothed it, but the tremendous fact of the Kingdom's impending arrival; that, and the fact of his generation's unpreparedness. The Kingdom was like a field, a harvest, an invading army, seed, treasure, a great banquet, a variety of things; but all these were only figures; and he was not concerned with the allegorical exactness, let alone the literal truth, of the figure, but with men's preparation for the Kingdom. For the Kingdom itself transcended all human power of description, if not of conception.

¹ Matt. 19:28.

² Luke 23:43.

³ Matt. 26:29.

⁴ Matt. 8:11, quoted above.

⁵ It is to be feared that the term "social" is frequently used today in a loose, materialistic, and mechanical sense. Essentially, such a meaning is incorrect; "economic" is often the better word. The term "social" leads us at once into a spiritual situation. There are social sins; but there are no economic sins, though of course social sins are committed by economic means, such as, for example, the vice known as "cornering the market." Our Lord's gospel is social because it is a gospel addressed to human souls, a gospel of spiritual regeneration which is necessarily to bear its fruits in social life, the life in which these souls stand related to one another.

⁶ Luke 14:15-24.

Now, for a social reformer to lay so little importance upon the form of his ideal is rather strange. For a social reformer to anticipate the end of the world inside a generation is stranger still. Strangest of all is the representation of the one who thought of himself as the promised Messiah in the rôle of a social meliorist. For social amelioration takes time; and for him time had all but passed away. Beyond a doubt he looked upon the Kingdom as the divinely wrought regeneration of the world. It was to be a new age, a new earth, a new and transformed human society. But in this regeneration the old relationships were to come to an end. After the resurrection even family ties were to be dissolved. "They neither marry nor are given in marriage, but are like the angels in heaven."¹ It was a new world that he anticipated, a new world that is another world; not the progressive amelioration toward perfection of this present one. This new world was to be the work of divine creation—*God's Kingdom*. "Human effort could not bring the Kingdom one finger's breadth the nearer."²

In the Sermon on the Mount, Jesus set up a new standard of righteousness. "Ye have heard that it was said to them of old time . . . but I say unto you. . . ." The principle upon which he transformed and deepened the ancient Law was that of the inner motive. "Thou shalt not steal; thou shalt not even covet"—so far the old Law had deepened of itself the application. But our Lord said simply, "Have no anxiety for the food and raiment of the body."³ "Thou shalt not kill"; nay, thou shalt not hate thy brother.⁴ "Thou shalt not commit adultery"; nay, beware even the unguarded look.⁵ The new righteousness was thus deeper and higher, profounder in grasp and more ideal in vision, broader in application and yet more pointed than the righteousness required by the Mosaic Law. Its principle drove straight down into the root motives of human conduct: "Not that which is from without defileth a man, but that which proceedeth from within, from the heart."⁶ "Out of the heart are the issues of life."

¹ Matt. 22:30.

² Bousset, *Jesus*, p. 34.

³ Matt. 6:25.

⁴ Matt. 5:22.

⁵ Matt. 5:27 f.

⁶ Mark 7:20 f.

This righteousness was the absolute prerequisite to entrance into the Kingdom. It was essential to entrance; but it was not the essence of the Kingdom itself. When God's Kingdom comes, then men will practice righteousness, then they will do the will of their Father in heaven; and entrance into the Kingdom depends upon actually fulfilling these conditions beforehand. But this practice of righteousness does not constitute the Kingdom, is not itself the Kingdom, any more than it brings in the Kingdom. For to our Lord the coming of the Kingdom of God was no metaphor of social progress, no metaphor of anything at all, but reality—the sternest reality in the world, albeit the dearest; the reality which he called upon men to face, with utterly consuming fire of conviction, and to bring which he finally laid down his life.

This new righteousness, which was not the Kingdom itself, but the indispensable condition to one's entering it, was the central subject of his public teaching. It was the teaching which naturally accompanied his announcement of the immediate coming of the Kingdom and his call to repentance. He came as the herald and prophet of the Kingdom, in his first appearance as a public teacher, proclaiming its nearness, and calling men to repentance before it. "The Kingdom of God is at hand; repent and believe." It was the Kingdom as related to righteousness, and righteousness as related to the Kingdom, with which he was first concerned, with which he would have his hearers first concerned. His "ethics" and his "theology" were homocentric and inseparable. When he undertook to deepen and to transform the Law of his time, it was not as a reformer of legislation, but as the prophet of the Kingdom of God: "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven."¹ Yet the Kingdom was never identical with the fulfilment of all required righteousness; the fulfilment of all righteousness, and righteousness as he expounded it, was only the passport into the Kingdom.

¹ Matt. 5:20.

CHAPTER II

THE NEW RIGHTEOUSNESS: THE CHARACTER REQUISITE IN THOSE WHO ENTER THE KINGDOM

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

—Matt. 5:3.

We have seen the great dividing line between Jesus' thought and the thought of the majority of the nation: the Kingdom was too great a good adequately to be represented as the satisfaction of the nationalist-political aspirations of the people, however religiously these aspirations might be conceived or colored. It was as a nation that the Jews hoped for the coming of the Kingdom, and as a nation that they expected to enjoy its blessings. God was peculiarly their God, and he had bound himself by the promises made to the Fathers. But our Lord did not share this hope of national blessedness. He discovered in his own reception, and rejection, the unfitness of the nation to receive the Kingdom. It was a generation "evil and faithless," sign-seeking, unrepentant, unresponsive to the appeal of the true righteousness. The atmosphere of the time was like that of a sultry August afternoon, heavy and charged with storm, with such lightning and thunder as broke loose in the tempest of 66 to 70 A.D., and only subsided when the beautiful city of Jerusalem with its temple and palaces lay in ruins. It was such a generation as could least, of all generations, have produced Jesus of Nazareth, into which his coming must continue one of the great miracles of history. The glaring fault of the times was the common assumption that men had done their part, in keeping the Law, but that God was delinquent in doing his part, establishing the Kingdom, freeing his people from alien domination, and permitting them to "inherit the earth." Compared to the treatment of other provinces, the Roman rule in Palestine was just and equitable; but to the Jew of Palestine any foreign jurisdiction was in itself an unbearable burden. The nation, though impotent and helpless, was restless and impatient, like a man wasted with slow-burning fever. It was a generation which had not come to

itself, without purpose and without unity, except the unity of sullen hatred, and resentment of supposed oppression. Our Lord compared it to a group of peevish, fretful children in the markets, called upon to join in play and refusing to respond.¹ Alike it had rejected the Baptist in the wilderness and the Son of Man sitting at meat. "Therefore, the Kingdom shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."² There were to be no Jewish privileges in the Kingdom. Such privileges had been forfeited. The nation had failed to bring forth the fruits of repentance and righteousness; the nation had rejected the Son of Man and his gospel, and in rejecting the Son of Man and the gospel it had rejected the Kingdom. Therefore it could not, as a nation, inherit the Kingdom.

For God's Kingdom is "for them for whom it hath been prepared."³ And who are they? The current Jewish answer was, the elect, that is, those who are known to God and chosen by him in all the corners of the earth. Ordinarily, this meant the dispersed Jews, scattered among the nations of the Gentiles. When the Messiah comes in glory, so some said, he shall gather his elect from all the four corners under heaven;⁴ these have been "given to him";⁵ their names are "written in heaven";⁶ they have been "called from of old," foreknown, God's chosen and elect ones. With very few exceptions (for example, Enoch) the elect were all Jews. This doctrine of election was only the conclusion drawn, with very unstable premises, no doubt, under the overpowering sense of the felicity which God had in store for those who should inherit the Kingdom. Its blessings seemed too precious to have been laid up without regard to those who should enjoy them. The greatest happiness one could hope to enjoy was to be alive when the Kingdom came, when the Messiah should either as an earthly savior raise an army and fight victoriously for the freedom of the nation, or as the heavenly Son of Man come in glory on the clouds to judge the world, save and avenge the

¹ Matt. 11:16.

³ Mark 10:40.

² Matt. 21:43.

⁴ Cf. Matt. 24:31.

⁵ Note the use of this expression in John 10:28 f.; 17:6, 12.

⁶ Luke 10:20; and cf. Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 22:19; etc.

Jewish nation, and inaugurate the everlasting reign of God. The next-best felicity he could hope to enjoy was to be of the elect, and so a sharer in the resurrection, to be raised from the dead to enjoy the Kingdom. All the rest of the world should be for slaughter and destruction, cast into the winepress of the wrath of God, with blood running up to the horses' bridles.¹ Such an expectation, based upon the sense of national privilege, was utterly selfish, and miserable. Upon such evil days as these had fallen that noble Jewish hope which can be traced in the Prophets and Psalter. It had gone to seed, and its decay had set in. It now represented simply the survival of that old political-religious superstition of the masses (which was rooted in ancient oriental folk-myth), tinged with some of the glamor of a spiritual apocalyptic, set in transcendent terms, and with a supernatural instead of a social background. It had been the folly of the nation in the days of Amos and Isaiah, when men appealed to "the Day of Jehovah," and the prophets had warned, "Woe to you that desire the Day of Jehovah! It is darkness and not light."² It was the same incurable superstition which had held that the temple of Jehovah, the holy city, the sacred land, were inviolate, and that the covenant with Jehovah rendered them safe from all attack. It was so in the days of Sennacherib's invasion; it was so in the days of our Lord; and none of the almost annihilating disasters which had overtaken the nation had been sufficient to shake this misguided faith.

Against this tendency toward self-delusion our Lord firmly set himself. The Kingdom was too great a good for mere nationality to entitle anyone to its privileges, even had the nation as a whole been worthy. God was too great. "Your Father in heaven . . . maketh his rain to fall and his sun to shine on the just and on the unjust," on the lands of heathen nations, as on the soil of Palestine.³ Mere descent from Abraham gave no one a right to the Kingdom's blessings. As John had said, "God is able of these *stones* to raise up children unto Abraham," if he wished merely to multiply the seed of Abraham.⁴ Such an uncom-

¹ Rev. 14:17-20; cf. Enoch 100:3; IV Ezra 15:35.

² Amos 5:18.

³ Matt. 5:45.

⁴ Matt. 3:9.

promising attitude to the national traditions and aspirations was met with bitter opposition, suspicion, and hatred. It accounts for the fickleness of the multitudes which followed him at first; they wanted no prophet who was a heretic on this point, and who offered them no particular advantages over their heathen neighbors in the coming era; and it accounts for the conspiracy which brought about his death. The Kingdom, as the coming reign of God foretold in the Prophets, was not to be a rule of racial privilege. The great single demand, before entrance into it could be granted, was actual, active righteousness; not the righteousness of the Law, as the Law was commonly understood and kept, but the righteousness which is from within, from the whole heart; that righteousness which is the result of the working out of a man's real highest self, turned toward God in repentance and in faith.

As we have observed, Jesus did not encourage speculation regarding the nature of the coming reign of God, the sort of speculation which was most rife in his time, and which had resulted in the wonderful variety of views then prevalent. Whether it was to be a Kingdom, as earthly monarchs ruled over kingdoms, or whether it was to be a wholly spiritual dominion, with every thought and motive in subjection to the divine will, he did not say. At times he spoke in the terms of current figure: "The Kingdom shall come with power";¹ "the Son of Man coming on the clouds of heaven with power and great glory,"² or "in the glory of his Father with the holy angels."³ At other times he discarded this popular speculation or treated it as mere figure and poetic fancy: "The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or, Lo, there! for lo, the Kingdom of God is in the midst of you."⁴ He never announced precisely what he conceived the form of the Kingdom to be. Rather, that, as well as the time of the coming of the Kingdom, "no man knoweth; not even the angels in heaven, nor the Son, but only the Father."⁵ "It is not for you to know . . . that . . . which the Father hath set within His own authority."⁶ His own mission, so Jesus

¹ Mark 9:1.

⁴ Luke 17:20 f.

² Matt. 24:30.

⁵ Mark 13:32.

³ Mark 8:38.

⁶ Acts 1:7.

conceived it, was to announce the Kingdom's near approach, and "to call sinners to repentance," to call the whole sinful people to prepare for the great Day of the Lord. From the very beginning it was a prophetic mission; that its actual dénouement did not end with prophecy we shall see. It was the nation's duty to repent and be in readiness; as he told the disciples, to "watch." "Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."¹

The essence of the Kingdom was to be: *God's Rule established in the world*. This could be viewed, under the symbolism supplied by the current expectations, as an endless day of prosperity, joy, and peace; or it could be thought of as purely the ascendancy of the divine righteousness in the hearts of men: "the Kingdom is within you, in your midst." However, this ascendancy of the divine righteousness is not by any means the dear utopia of some ethical philosopher. One has only to refer to the parable of the Last Judgment² or to the interpretation of the Law given in the Sermon on the Mount to see how completely our Lord's ethics were eschatologically conditioned. He did not teach ethics as ethics, but as the righteousness which is the condition of entering the Kingdom of God. And the Kingdom, as we have said, was never a purely ethical quantity; ethics could no more supply its true content and substance than could the popular eudaemonism of the national hope. But, under whatever symbolism or imagery of the mind it was considered, this essence of the Kingdom, as the coming *reign of God*, was nowhere lost sight of by our Lord; it was the constant and determining thing in all his teaching. The Kingdom, whatever its nature, whenever the time of its coming, could be no less than God's absolute rule set up in the world. In view of the greatness of this fact, and of its imminence of realization, the precise time, the exact form of its outward appearance, were in truth relatively nonessentials. It was to be God's Kingdom; its nature, therefore, must be appropriate to, and befitting the nature and the character of, God. The difference between

¹ Mark 13:35 ff.

² Matt. 25:31-46.

Jesus' conception of the Kingdom and the conceptions of his contemporaries was rooted in the difference between his conception of God and theirs. It is his conception of the character of God which determines his conception of what the rule of God shall be. His reign will be like himself. His Kingdom, which is one of harmony and unity, must be like its King; its subjects and its Monarch live by the same Law. And if it be asked, What was Jesus' conception of God? it can be summed up in one word—a word frequently upon his lips, in public and in private, in discourse and in secret prayer—*Father*.

The coming reign of God is to be the reign of the loving Father. It is to be a paternal rule, a domestic reign, the supervision of "the household of God," "the whole family in heaven and earth," by God the loving Father. God is righteous, therefore none but the righteous can enter the Kingdom. God is loving, therefore the unloving are to be excluded. God is holy, therefore the impure have no place in the Kingdom. God is unselfish, therefore the selfish, the self-centered, the self-righteous, cannot enter into a kingdom which means a close personal relationship to that holy and loving Father who is its King. But the humble, the pure in heart, the peacemakers, the meek, and souls filled with a selfless charity, the mourners, and the persecuted, they that hunger and thirst after righteousness and are never filled or satisfied—these shall inherit the Kingdom prepared for them from the foundation of the world. For they are worthy. Whatever good deeds they have done have in reality been done, all unwittingly, to their heavenly King. Poor upon earth, lacking in that which most of the world calls good and valuable and worth effort to acquire, they are rich in the treasure of heaven; their reward is stored up for them, and in the Kingdom they shall have it to enjoy. "Blessed are the pure in heart"—not the ceremonially cleansed, but the intrinsically pure and clean—"for they shall see God." As the character of the Kingdom is dependent upon the character of the King, so the character which is to be required of those who enter the Kingdom is one of likeness to the King. "Ye therefore shall be perfect, as your heavenly Father is perfect."¹ The passport into

¹ Matt. 5:48.

the Kingdom, for those who seek to enter, the test of righteousness, is simply doing the Father's will.¹ And doing the Father's will perfectly means the acquisition of the Father's character, growth in the divine likeness. "If you would enter into life (i.e., the Kingdom), keep the commandments," fulfil God's demand for righteousness.²

The righteousness of the Kingdom, the righteousness which is preparatory to the coming of the Kingdom, which fits men for entrance into the Kingdom, and is the true and required response to the message of its coming, is inward and not legal, moral and not ceremonial. This keen distinction (and we can hardly exaggerate its keenness in contrast to the legalistic thinking of his generation), stated in such terms as Jesus used, was both scandal and heresy to the majority of the Pharisees. They "tithed mint and rue and every common herb," extending the Law till it embraced almost numberless *minutiae*, details which practically no one could observe without considerable leisure and close application; while they "neglected the weightier matters of the Law, justice and mercy and the love of God."³ But our Lord made, what had been the true tenor of the ancient Law as he expounded it, rightness of heart the essential thing. This too was dependent upon his conception of God, not as the distant Monarch, the exacting Lawgiver and Judge, but as the intimate, loving Father.

Since the Kingdom is the reign of such a King, its privileges are not limited to one particular nation, or social or economic class, but are universal, dependent only upon the *sine qua non* of righteousness and faith (or receptivity). "Many shall come from the east and the west" to enjoy the blessings of the Kingdom.⁴ This was scandalous in the eyes of strict Pharisees, the popular leaders in piety—scandalous for any Jew, monstrous for one who (as they assumed)

¹ Matt. 7:21.

² Luke 10:25 ff.; 18:18 ff.

³ Luke 11:42; Matt. 23:23.

⁴ Matt. 8:11.

Some writers maintain that Jesus never contemplated extending the privileges of the Kingdom to non-Jews, and appeal to such passages as Matt. 10:23; 16:28; but it must not be forgotten that this same Gospel, Matthew, contains also the passage just referred to above, 8:11, and the great climax, 28:18-20.

claimed to be a prophet of God. "Lo, he receiveth sinners!"¹ And this "universalism" of his gospel came from no genial spirit of democracy possessing his heart, but from a source profounder, the source of what is in the end the very noblest democracy: his conception of God, the Father, who is loving to all his children. "The Lord is loving unto every man, and His mercy is over all His works."² In this sense the coming of the Kingdom is individual and not national (or social). It is God's reign, to which individuals prepared therefor can submit themselves and which they can enjoy. God's reign is certainly soon to be set up, its coming is inevitable. And, since human society is hopelessly on the down grade, men can save themselves, at great cost, by renouncing the present world, and by fitting themselves for the coming Kingdom, which is to supplant the world as it now is, the present order of human society in the world. It is practically the same appeal which we hear in the earliest apostolic preaching: "Save yourselves from this untoward generation."³ "The Kingdom of God is God's Dominion, certainly: but it is the dominion of the holy God in individual hearts, it is God Himself in His power."⁴ And yet the way in which individual men can be fit for the Kingdom, worthy to enter it in its full realization at the end of the "age," is by the practice of social virtues, love, mercy, kindness, justice, peace; social virtues as the outflow of an inner life turned toward God and in filial relation to him; social virtues, not for a social end, but for the sake of the Kingdom of Heaven.

Thus the Kingdom begins to exist upon earth already; the process of its establishment in this world has begun; it is apparent even now, set up in the hearts of those who have "received" it. This is evident in the parables of the Sower, the Mustard Seed, and Leaven. The first-fruits, though not its roots and its beginnings, are in individual lives. The thing is personal, in the heart. Whatever the Kingdom shall be, in outward glory (and he never consistently defines this), its criterion of values begins with the rightness of the single heart. The Messiah, whatever his coming

¹ Luke 15:2; Mark 2:16; Luke 7:39.

² Ps. 145:9, Prayer Book version.

³ Acts 2:40.

⁴ Harnack, *Wesen des Christentums*, p. 36.

in outward glory, will judge by the standard of personal relationships men's conduct toward their neighbors, which is counted as toward himself. "I was sick and in prison, and ye visited me; hungry, and ye fed me; naked, and ye clothed me. . . . Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."¹

Thus he vitalized the whole apocalyptic machinery, filled it full of life, gave to it a profounder meaning and interpretation than anyone else ever gave it, than anyone else at this time ever dreamed of giving it; a meaning which has been the guiding star and far-off beacon on the hills, nay, the very sun in the heavens, to all the generations since. All effort for righteousness, for justice, for mercy, has turned to his gospel for its guidance, its illumination, its inspiration; to the standard which he set, not for social reform, not as the goal of humanitarian meliorism and progress, but as the criterion of worthiness to enter the supernatural Kingdom of God; the standard which he taught should be the one test, when "the Son of Man shall come in his glory, and all the angels with him, and shall sit on the throne of his glory," when "before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep from the goats," at the impending messianic judgment, the approaching end of this world! A more perfect or more beautiful union of the social and the eschatological motives cannot be conceived than that which this parable affords.

Since God is the loving Father, then the test for membership in God's Kingdom is also that of proper personal relationship to Him. This must be one of faith, of trust, of humility, of dependence, which works out in human life into loving service to others. "He is greatest who serves."² This relationship to God and through him to others must be real and true and from the heart. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed the meek, the merciful, the pure in heart, the peacemakers; blessed are they that hunger and thirst after righteousness," for theirs is the Kingdom, they shall see God, their longings shall be satisfied forever in fullest measure. But the self-sufficient, the worldly wise,

¹ Matt. 25:31 ff.

² Mark 9:35.

the impenitent, the uncharitable, simply have no place in the Kingdom.¹ It is not "prepared" for them. "Children, how hard is it to enter into the Kingdom of God!"² How hard for them that trust in riches, how hard, in simple fact, for them that *have* riches, and good things in this world!³ "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."⁴

It is difficult to enter the Kingdom. It cannot even be done by fulfilling the Law, as the scribes had interpreted it and the Pharisees put it in practice; and that was hard enough; how much less by easy drifting with the current of natural inclination. It is an absolute and awful, almost tragic, demand that Christ makes. The Kingdom must be the one supremely highest good of those who are to enter it; it must be their one aim and desire. Though the form of the coming Kingdom is not defined, our Lord makes it the one certain and unqualified good for human life. It is an absolute need which it satisfies, and is yet more fully to satisfy; and it satisfies this need absolutely, as nothing else can or ever conceivably could. It is as indispensable and necessary as life itself. And "what doth it profit a man to gain the whole world and forfeit his life?"⁵ In fact, entrance into the Kingdom is spoken of as entrance into "life";⁶ exclusion from the Kingdom means death—Gehenna, the fire and the worm, outer darkness and gnashing of teeth, as his contemporaries pictured it. It is to be a man's final and highest good: "The Kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it."⁷

The difficulty of entering the Kingdom does not arise from any unwillingness on God's part to give the Kingdom, or to receive men into it: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."⁸ But the difficulty is on our side. We

¹ Matt. 5:3 ff.; Luke 6:24 ff.

⁵ Mark 8:36.

² Mark 10:24.

⁶ Cf. Mark 9:43-47.

³ Matt. 19:23 f.

⁷ Matt. 13:45 f.

⁴ Matt. 18:3 f.

⁸ Luke 12:32.

are so enmeshed and ensnared in "the cares of this world"¹ that the highest care, for the Kingdom, is so revolutionary a matter. But the Kingdom must be one's all, one's whole care. There can be no half-giving, no keeping back a part of the price, like Ananias and Sapphira. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."² It costs everything to enter the Kingdom. Nothing may be allowed to stand in the way, for the demands of the Kingdom are absolute: "Whosoever would save his life shall lose it. What doth it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?"³ "Whosoever he be . . . that renounceth not all that he hath, he cannot be my disciple."⁴ Surely, this at least is no modern gospel of social progress, but the gospel of complete self-sacrifice, of ascetical renunciation, of self-denial, of the crucifixion of the natural man and the desires of the flesh. "I came not to send peace, but a sword. . . . If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."⁵

We may grant that these words were addressed only to the band of immediate disciples, who had a special mission to fulfil and must therefore make special preparation for carrying it out; that for them discipleship must be carried out in a world un-Christian, lethargic and unresponsive, and even hostile, to the announcement of the message concerning the Kingdom and the true righteousness. We may grant that it is an oriental hyperbole which, translated into occidental forms of expression, means: A man must set the Kingdom higher than the family, relation to the Kingdom and to God above all human and domestic relationships, even the most sacred. But even so, with all these deductions, there still remains enough force in the words to make plain what an extreme demand is put upon those who seek the Kingdom. It must be their one and only object in life. In achieving this object no price is too high to pay. "If thine eye or thy foot offend thee,

¹ Mark 4:19.

³ Mark 8:35 ff.

² Luke 9:62.

⁴ Luke 14:33.

⁵ Luke 14:26; Matt. 10:34-39.

pluck it out or cast it off; it is better for thee to enter into life incomplete, blind or maimed, than having two eyes or two feet to be cast into outer darkness and death."¹ "A safe life is better than a complete one."²

This leads up to, and in a measure explains, his amazing announcement to his followers on that day when they were in the neighborhood of Caesarea Philippi, when they came to confess their faith in his messiahship. "The Son of Man, the divine Messiah, must suffer many things, and be rejected . . . and be killed. And ye, to be true to him, must share his dying life, must lay your own lives on the altar of sacrifice and renunciation."³

It is common today, even outside the circle of Friedrich Nietzsche's influence, to accuse the Christian saints of fanaticism—no new accusation at all, but noticeable enough. Men no longer, it is assumed, admire prodigious feats of self-denial. Asceticism is altogether out of vogue. And men dream of a dear utopia, soon to be realized, when the comforts and delicacies of life will be for all society; when "the natural man," so degraded in the estimation of Christian theology, shall come into his own and by sheer force of his environment be carried on to glory. But in brushing aside as meaningless for today the asceticism of the saints, men brush aside something that Jesus of Nazareth made important and even essential.⁴

And what is this fanaticism, so unpopular today, which objectors urge against the gospel of Christ? What is it but the cold world's name for exalted *faith*? Faith which sweeps away everything standing in the way? Faith which has lost touch with the realities upon which this world plants its feet so firmly, only to have them swallowed up in the greater realities of the spiritual, supersensual world? This stern, heroic earnestness, which holds something before men's eyes saying, "Here is the one important thing in the world worth having," it is this that lifts the veil off the face of things, that holds the key to unlock the closed gates of the Spirit, so that

¹ Matt. 5:29 f.; Mark 9:43 f.

² Bishop Gore, *The Sermon on the Mount*, *ad loc.*

³ Mark 8:27-38; Matt. 16:21-27.

⁴ Cf. Tyrrell, *Christianity at the Cross-roads*, p. 190.

the Spirit may enter and flood human life with his light and truth and power. This is the faith which overcometh the world; a faith which fixes, with deathly security and final grip, upon one thing of which it is utterly certain, and then bends all life to fit that one thing, casting away as impediments all things else of inferior and detracting value—all lower, all material and bodily and temporal interests. This is the faith which reaches down beneath the surface of life and discovers what is fundamental and real, that uncalculated power which at times has moved mankind more than all philosophy, sane reason, and bodily wants combined. This was the rare possession of those who have cast out demons,¹ removed mountains, raised the dead, and healed the sick, the dumb, and the afflicted among men. For having by this means earned their independence of Nature they stood in a position (of superearthy eminence) to command Nature—Nature, which either threatens or obeys, and can never ignore or be ignored. This was the possession of our Lord. “The highest, most intense feeling of existence, with an incomparable sense of power and capacity and no trace whatever of twilight or mortality, of dull, empty finiteness—that is Jesus’ conception of life and blessedness. No one can think in such fashion who does not himself possess the thing.” This exalted faith, this “enthusiasm and intransigence in the cause of truth and justice,” is the very fulcrum of religion, by which its immense leverage on humanity is gained. That it is not in vogue today is not its condemnation; our prevailing religion is too soft and lax.

Comfort, in the sense of economic ease and the possession of this world’s good things, had no place in Christ’s gospel of the Kingdom. His consolation, as his power, was in the Cross, in the *via crucis* which led to life, in the obedience which was “to fulfil all righteousness” at whatever personal cost, in the death which was “for many.”³

The prospect of earthly comfort has never moved mankind to seek the highest ends. Nor has it by any means provided the sole, or even the greatest, motive in human history, in spite of the so-called “materialistic interpretation of history.”

¹ Mark 9:29.

² Holtzmann, *Neutestamentliche Theologie*, I, 222.

³ Mark 10:45.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under heaven as a God-made man, that the poorest son of Adam dimly longs. . . . They wrong him greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death—are the allurements that act on the heart of man. . . . Not by flattering our appetites; no, but by awakening the heroic that slumbers in every heart can any religion gain followers.¹

The most formidable enemy of the cross of Christ is the modern gospel of comfort—comfort, the substitute for culture and for religion, the idol and the ideal of our modern industrial civilization, the goal of all human striving. Christ promised no comforts, but exacted a man's all; promised hardship, rejection, tribulation, death, a cross. But the end was the Kingdom of God—eternal life.

¹ Carlyle, *Heroes and Hero-Worship*, Lect. II.

CHAPTER III

THE COMING OF THE KINGDOM

Thy Kingdom come.

—Matt. 6:10.

"The Kingdom of God, and his righteousness," this is the highest good, the thing men are to seek first of all; whatever else they need will be "added unto them" by the Father who gives good gifts to his children.¹ The secret of life, that which gives to life its unity and strength, is to be found in concentration upon this one highest aim, and, correlatively, in sacrificing whatever lesser benefits block the way to its attainment.

This may, indeed, be termed "the ethics of heroism"; only the fact must not be overlooked that this ethics of heroism has a direct relation to the Kingdom which is to come. One's entrance into the Kingdom is conditioned upon the exercise of that righteousness which is pleasing to the King. Nor must we forget the character outlined in the Beatitudes as the character of those who are to enter or to receive the Kingdom. Its privileges are for the pure in heart, the simple and single-minded, the humble, the poor in spirit, the whole-hearted seekers after righteousness, the trustful, the receptive, the obedient. To enter, one must turn and become as a little child. He must have the Law within, written on his heart; for the righteousness of the Kingdom is inward, a righteousness of motive, and not merely the satisfactory observance of an outward legal code. But also, one must not be unwilling to pay any cost, however great; for the Kingdom is worth more than anything in this world, even one's life. Life, earthly happiness, the otherwise legitimate satisfactions of human desire, all may need to be let go; one must not hesitate at any sacrifice for the sake of entrance into the Kingdom. The Kingdom must be one's absolute highest good, whole aim, completely satisfying and compensating gain.

Now the modern man is likely to think that this *is* the Kingdom; that this righteousness and this character were the whole subject

¹ Matt. 6:33; 7:11.

of our Lord's preaching; and that the Kingdom should come when this character became universal. When humanity should be thoroughly leavened by it, and society remolded to fit its standards, then it could be said that indeed God reigned. The idea of development, especially the development of human society, is an idea particularly germane to modern thought. And the modern man is likely to understand by "the coming of the Kingdom" the spread of this spirit in society and the consequent development of society to match this ideal.

But this was not at all our Lord's thought. The very conceptions, as the terms, of modern sociology and economics: "human society," "development," "social progress," were alien to his thought. They are modern. They suit an age of scientific attainments, a world of wider horizons than the Galilean and Judean hills. (No world is ever necessarily any *better* for having wide horizons.) Although we have used the term, Jesus nowhere speaks of "members" of the Kingdom. The Kingdom is not composed of units of men. It is not a human society; it is to include a human society, a body of transformed and perfected persons, but it does not stop with that. Its principals, its units, are two: God and the world (which of course includes men). Men may only enter it; they do not make it. The Kingdom is not a society made up of the virtuous, the righteous, the saved, etc. No aggregation of men, however great the aggregation, or however holy the men, can ever compose the Kingdom of God. It is a supernatural entity, and it comes as a gift to men; it is something not composed, created, or won by men, but it is given to men.

This seems to us no doubt a novel point of view. It certainly is not modern. But it is necessary that it be clearly and firmly grasped, if we wish to understand the New Testament. It is a point of view which can be understood in a historical way. It is explicable when we consider what the Greek word *Basileia* (or its Aramaic equivalent, *Malkuth*) meant in Palestine in the first Christian century. The meaning of the word had been given to it by what was at that time modern history. The great empires of the East had risen up and held sway over the world, the *Basileiai* or reigns of the powerful world-emperors. These were supposedly

divine in origin, brought about by either divine commission or permission. And the principals of these kingdoms, so far as the term "kingdom" went, were two—two only: the emperor, or "great king," and the peoples or nations of men; the ruler and the ruled. It was a vast idea which was thus represented, an idea which powerfully affected all human thought and survived for centuries, even down through the Middle Ages—a divine empire over the whole earth, with one king at its head; a supreme and absolute rule, in which individuals were negligible. Individuals were too numerous and too unimportant to be counted; men, myriad populations, whole swarming cities of human beings, were too cheap. The individual simply was not reckoned with or considered; he formed no part of the conception. The only individual who counted at all in this idea was the king.

This much *Basileia* meant, whether it was the *Basileia* of Cyrus, or of Caesar, or of God—a vast world-rule, a reign over the nations. (Of course the old, narrower conception lived on side by side with the new.) Men could enter a *Basileia*, could receive citizenship as a gift, or as a reward, or by purchase (as, for example, certain men were made citizens of Rome, under the Roman Empire). But no collection of individuals could compose a *Basileia*. The *Basileia* was the reign of the sovereign; it was there first, if we may be allowed to force upon the conception its logical connotations, as the great political framework. This was the political thought of ancient times and underlay the whole import of the word "kingdom." It was an utterly different idea from that which underlies most modern thought, in which, with the progress of democracy, the worth and significance of the individual has been more fully recognized, in which the individual has stepped into the spotlight and focus of attention. And this conception first entered Hebrew religious thought with the writing of the apocalyptic Book of Daniel.

It is a unique and wonderful peculiarity of our Lord's thought that he never lost sight of individuals in this grand scheme of history. On the one hand, individuals did not make up the Kingdom. No collection of individuals could make a kingdom; its essence is a reign. The Kingdom of God is not to be humanity, nor the

Jewish race, nor the elect, nor the followers of Christ. They all might only, as individuals, *enter* the Kingdom. Right here is the most notable fact: They might enter the Kingdom, and they might enter it only as individuals. "The Kingdom of God is at hand; repent, believe."¹ "I came . . . to call sinners to repentance."² "Go ye . . . to the lost sheep of the house of Israel."³ By teaching, example, exhortation, he endeavored to win his generation to the Kingdom, to persuade men to seize their opportunity, for they might enter the Kingdom. Then, his generation rejecting him, he turned from his own people to the world at large. "Go out into the highways and hedges."⁴ "The Son of Man came . . . to give his life a ransom for many."⁵ "The gospel must . . . be preached unto all the nations."⁶ "Other sheep I have which are not of this fold; them also I must bring."⁷

It is as individuals that men must enter the Kingdom. A man must stand on his own merits, as an individual person. In the Judgment it will be useless to plead, "We did eat and drink in thy presence, and thou didst teach in our streets; thou art a Jew, and we also be of Abraham's seed." For the Messiah will reply, "Depart from me, ye workers of iniquity; I know not whence ye are."⁸ "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in and shall not be able."⁹ The condition to be fulfilled before entering this world-wide reign of God soon to be set up, the sole condition, but the absolute and indispensable condition, is actual, personal character, right-doing and uprightness before God.

It has surely by now become plain how great is the significance of those words at the beginning of Mark's narrative of the work of our Lord: "After the imprisonment of John, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is nigh at hand; repent and believe in the good-tidings."¹⁰ For months that was his gospel, the gist of his message in Galilee. All his teaching centered about this great

¹ Mark 1:15.

² Luke 5:32.

³ Matt. 10:6.

⁴ Luke 14:23.

⁵ Mark 10:45.

⁶ Mark 13:10.

⁷ John 10:16.

⁸ Luke 13:26 f.

⁹ Luke 13:24.

¹⁰ Mark 1:15.

announcement; all his work of calling disciples, casting out demons, healing the sick, pronouncing to individuals the forgiveness of their sins, preaching in parables to the multitudes—all had this in view. When he sent out his disciples to heal the sick, they were to bear a similar message.¹ When the crowds gathered about him, he taught them “the word,” that is, the message of the coming Kingdom.² For months, in synagogues and on hillsides, in the streets and houses of Capernaum, Bethsaida, Chorazin, in the little country villages and market places of Galilee; by parable and precept and by symbolic action, he taught the people and delivered this simple and prophetic message: that the Kingdom was soon to be set up. All men, in order to enter it when it comes, must believe the message and act upon it—repent. And this was the sum of his public message.

From whence did our Lord derive his certainty of the Kingdom’s coming? Without any doubt, for it is plain on the very surface of the Gospels, that certainty goes back at least to the preaching of John the Baptist and our Lord’s baptismal experience at the Jordan; and probably it goes back even farther still, though the Gospels leave us at a loss for any record (which is perfectly natural), to the conviction which led him to go down from Galilee to the wilderness of Judea and receive John’s baptism.

Men heard the first part of his message gladly. They rejoiced “that a great prophet had arisen” and “that God had visited his people.”³ His miracles of healing attracted thousands from all quarters of the land—from Galilee and Judea, from Decapolis and Perea and the country beyond the Jordan.⁴ Men came from every part of the country to hear him, bringing their sick to be healed. His fame “spread abroad.” So great was his popularity and so ceaselessly was he attended by the multitudes that he had little rest and at times no opportunity even to eat.⁵ For rest he had to withdraw into deserted places in the country. He was in constant demand. So upsetting was all this to the routine religious life of the people that the Pharisees sent down a committee from Jerusalem to investigate his work.⁶ The climax of this popularity was

¹ Mark 6:7-13; Matt. 10:5-15.

³ Luke 7:16.

⁵ Mark 6:31.

² Mark 2:2, etc.

⁴ Matt. 4:25, etc.

⁶ Mark 7:1; Matt. 15:1.

reached when a great multitude numbering about five thousand men, besides women and children, met him in the country east of Lake Galilee, whither they had come by going around the lake when he crossed it to evade them, and attempted to make him their "king."¹ He was the hero, the lion of the hour, the man whose name was on every tongue.

It was about this time, or during this period of popularity, that he spoke so hopefully of the coming of the Kingdom. His word was apparently producing its effect, despite the misunderstanding of the followers who would willingly have placed themselves in his hands as subjects or as soldiers of a revolutionary army. He could see its results growing daily before his eyes. "And he said, So is the Kingdom of God (i.e., the response to the message of its coming) as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."² Or "it is like a grain of mustard seed which, when it is sown upon the earth, though it be the smallest of seeds, yet, when it grows up, becomes greater than all herbs, and puts forth great branches—so that the birds of heaven can lodge under its shadow."³ Or "it is like leaven which a woman took and hid in three measures of meal, till all was leavened."⁴ The wonder of the response! The Kingdom is coming, and men are preparing for it. The good word of the Kingdom is spread abroad, scattered like seed, and springing up for the harvest! Over this he rejoiced.

Yet even now he could not fail to perceive, what later he plainly saw, how superficial was the response. No doubt it crept like an evil suspicion into the very heart of his joy over the widespread interest in his message and fell like a deepening shadow across his path. The nation as a whole was not turning toward righteousness. And the great multitudes who came to him from every quarter came mostly for healing of their physical diseases, or to satisfy their curiosity, "to see signs and wonders." The scribes and the Pharisees were becoming hostile, and were circulating calumnies, saying, "He casteth out demons by Beelzebub, the prince of demons";⁵ and men listened to them as well as to him. The mass of men were

¹ John 6: 1-15.

² Mark 4: 31 f.

³ Mark 4: 26 f.

⁴ Matt. 13: 33.

⁵ Matt. 12: 24.

unrepentant, unreflective, unresponsive to the moral point of his announcement, the call to faith and repentance. His popularity had no large solid backing. He was not the champion of a common cause, but the prophet of a new. His task was twofold: first, to arouse and sustain enthusiasm; secondly, to turn this enthusiasm into higher channels than mere Zealotism. He had to center men's attentions upon the popularly anticipated Kingdom, and then to hold them there while he exchanged the commonly conceived idea of the Kingdom for something higher—something moral and spiritual and non-political. Accordingly, he must somehow have been prepared for (if not, then tragically disillusioned by) the crude undiscerning enthusiasm of the mob "who would have taken him by force and made him king."

We see his own discerning judgment upon the reception of his message and upon the shallow enthusiasm of the great majority, in the parable of the Sower.¹ Himself the sower, he likened his hearers to the rocky, shallow, sunburned soil upon which the farmers of Galilee cast their seed in springtime. "Some falls by the wayside, and the birds devour it; some on the rocky, cloddy ground, and the sun soon burns the tender sprouts; some among the thorns, where it is choked; only a part falls on the good, rich earth, where it springs up, matures, and yields its fruit, thirty-, sixty-, or an hundred-fold."

His first rejoicing over the wide and enthusiastic response of his fellow-men to the message of the Kingdom gives place to sorrow over their hardness and blindness of heart. He compares his reception to that of the prophet Isaiah. The people are still blind, and their hearts still heavy:

Seeing, they do not see;
Hearing, they do not understand;
—Lest they should turn,
And I should heal them.²

Accordingly, his expectation of the immediate coming of the Kingdom gives fuller place to the conviction that "the day and the hour knoweth no man,"³ though he did not give up his confidence in the

¹ Mark 4:1-20.

² Matt. 13:13 ff.

³ Mark 13:32.

coming of the Kingdom within a generation: "Verily, I say unto you, that there are some standing here who shall not taste of death before they see the Kingdom of God come with power."¹ This confidence was never lost. To the high priest at his trial he said, "Henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven": coming to judge the nations and to establish, with power, the Kingdom of God.² At the Last Supper he said to his disciples, "I shall no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God."³ No one could say just when the Kingdom was to come; neither the angels, nor the Son, but only the Father knew. Yet he was sure of its coming within a few years at the farthest. Its near approach was an inevitable fact. It was inevitable for the simple reason that God was bringing it about. The coming of His Kingdom was not dependent upon human acceptance of the divine message. It was solely within the power of God. Men's acceptance or rejection of the message affected only their own individual status when the Kingdom came.

The reason why the majority of the nation rejected our Lord is that they were unable to change their habits of thought and of life. They had a stereotyped conception of the Kingdom, and of the manner of the Kingdom's coming, and of the privileges which they themselves were to enjoy in it; and they could not alter or enlarge this idea sufficiently to accept our Lord's new doctrine. It was just as impossible to accept that doctrine without changing habits of life and of thought, without "repentance," as it was impossible to keep fresh wine in old, dried wine skins.⁴ Fresh, new skins will give and stretch as the wine ferments; the old ones merely burst. So with the old, dried-up, and bigoted notions of the majority in the nation. They could conceive that the Kingdom was coming, that it was, in fact, at hand; they could respond to this part of Jesus' message, because it left undisturbed their preconceived ideas. They were already expecting the Kingdom; its coming was the object of the greatest longing of their hearts. But they could not conceive that the test for entrance into it should be

¹ Mark 9:1; and cf. Luke 21:31-33.

² Mark 14:25; cf. Matt. 26:29.

³ Matt. 26:64.

⁴ Mark 2:22.

the sort of righteousness which Jesus taught. Their idea was that the Kingdom should be for Jews only, and for those Jews who kept the Law faithfully in all its details; who observed frequent ceremonies of washing, who fasted often and gave alms, who made long prayers, and wore long tassels on their robes. All these customs were commanded either by the old Law itself or by the Law as supplemented with Rabbinic comments and the precepts of "the elders."¹ These famous teachers had erected what they called a "fence about the Law," hedging it in securely upon the principle that by far exceeding the real demands of the Law they made sure its complete fulfilment.² All this being zealously observed, the Kingdom would surely come, and the faithful observers of the Law should enter into their eternal reward and rest. Indeed, it was the teaching of at least one great Pharisaic teacher that "the redemption through the Messiah" should come only when "all Israel repents and observes the Law perfectly from one Sabbath to the next."³ What a light these words throw upon the religious life of that day! It was this which made our Lord so unacceptable to the majority of his generation—his uncompromising assertion of the new righteousness as the requisite credential, to be demanded by God, for entrance into the Kingdom, in the face of their preconceived notions. They followed him a part of the way; then, like some of the first disciples, they "turned aside and walked no more with him."⁴ It was their idea that the Kingdom could be won; it was his idea that the Kingdom could be received only as God's gracious gift and entered into only by God's true children; and the fulfilment of this sonship was a greater matter than obedience to a written Law or a code of tradition or the observance of a system of ceremonies.

Their speedy response, at first, to the message of John the Baptist and to his own message had led to a great crush and turmoil of anxiety. "The Law and the prophets were until John; but from the days of John the Baptist until now the Kingdom of God is preached, and the Kingdom suffers violence, and the violent

¹ Mark 7:1-8.

² Cf. the Mishna tractate Aboth, i, 1.

³ Schürer, *Geschichte des Jüdischen Volkes*, II⁴, p. 620.

⁴ John 6:66.

attempt to take it by force, crowding their way into it.”¹ Such was the popular response. Men expected to hear the cry, “Lo, here,” or “Lo, there,” that the Messiah had come, and with him the Kingdom; and they were ready to flock into it. But our Lord refused to have part in such expectations or to lend them an all too gladly seized encouragement. The violent simply could not seize the Kingdom, nor enter therein. Their assault would be ineffectual. God’s Kingdom may suffer this storm, but will not yield to such methods. The Kingdom can be neither won nor seized. It can only be accepted, received as a gift, entered humbly and in fear. Pride based upon the successful fulfilment of the letter of the Law has no place in it, nor in the preparation for its coming. “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.”² “Whosoever will not receive the Kingdom of God as a little child shall by no means enter therein.”³

One reason for Jesus’ continued confidence in the Kingdom’s immediate coming, in spite of the nation’s unrepentance, was his interpretation of “the signs of the times.”⁴ That is, the Kingdom was coming, inevitably, because God was to set it up; and God was already vouchsafing the fulfilment of the signs which he had revealed should precede the end. It was a matter of common belief, based upon the Old Testament prophets, that there were to be certain “signs”⁵ of the coming of the Kingdom.

1. The first of these signs was to be a series of supernatural manifestations. As long before as the time of Joel the prophet, these expressions of divine might were anticipated.

And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit (even slaves should turn prophets and seers). And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon to blood, before the great and terrible day of Jehovah cometh. And it shall come to pass that whosoever calleth upon the name of

¹ Matt. 11:13, 12; the order of Luke 16:16 is preferable to that of Matthew.

² Luke 12:32.

⁴ Matt. 16:3.

³ Mark 10:15.

⁵ Cf. Mark 13:4.

Jehovah shall be delivered; for in Mount Zion and in Jerusalem shall be those that escape, as Jehovah hath said, and among the remnant whom the Lord doth call.¹

2. The second "sign of the end" and indication of Messiah's near approach, it was expected, was to be the coming of Elijah. This we see at the end of the Book of Malachi: "Behold, I send you Elijah the prophet before the great and terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers."²

3. Lastly, they were looking for great upheavals in society and among nations. "Ye shall hear of wars and rumors of wars. . . . Nation shall rise up against nation."³ "Gog and Magog" and all distant tribes shall lift up the sword.⁴ The holy city and the holy people were to suffer in this great time of blood. These occurrences, the last throes of a world bent on carnage and destruction, were to be the immediate prelude of Messiah's coming, and hence were called *dolores Messiae*, the birth pangs of the Messiah.⁵

Our Lord pointed to the partial fulfilment of all these signs in his own time. First, the pouring out of God's spirit, prophesied in the first half of the quotation from Joel just given: he saw this in his own miraculous works. To the messengers of John the Baptist, asking if he is really the Messiah, he replies, "Go tell John the things ye see and hear: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good-tidings preached to them."⁶ He lets John then judge for himself if this be not "the pouring out of God's spirit on all flesh." In the synagogue of Nazareth he reads the prophetic message beginning, "The Spirit of the Lord is upon me"; and adds, "Today hath this scripture been fulfilled in your ears."⁷ To the carping malicious Pharisees, who ascribe his miracles to diabolical possession, he says, "If I by the Spirit of God cast out

¹ Joel 2:28 ff.

³ Mark 13:7 f.

² Mal. 4:5.

⁴ Ezek. 38:2; cf. Rev. 20:8 ff.

⁵ See Bousset, *Religion des Judentums*², chaps. xii, xiii; Volz, *Jüdische Eschatologie*, pp. 173-88; Schürer, *Geschichte des Jüdischen Volkes*, II¹, 621-25; and the references given in Charles, *Eschatology: Hebrew, Jewish, and Christian*², p. 382, note.

⁶ Matt. 11:4.

⁷ Luke 4:16-20.

demons, then is the Kingdom of God come upon you.”¹ He points to his miracles as signifying the approach of the Kingdom; the only appeal he ever makes to them.² They were not mere “signs and wonders” (σημεῖα καὶ τέρατα), but “mighty works” (δυνάμεις), certain and powerful indications of the approaching full unveiling of God’s supernatural Kingdom, the full and perfect manifestation of his divine power. They were of the nature of symptoms showing the change taking place in the world, by which God was to “take His great power and reign.” They were in very truth “the powers of the age to come.”³

In the same way he pointed out that the prophecy of Elijah’s coming, to precede the Messiah, was already fulfilled. He identified Elias with John the Baptist. “If ye are willing to receive it, this is Elijah that is to come.”⁴

The other great sign of the nearness of the Kingdom, and precursory to its coming, the convulsions in nature and in human society predicted in the second half of our quotation from Joel’s “apocalypse,” was yet to take place. At that time the righteous were to suffer. In fact, in these messianic woes the chief sufferers were to be the righteous.

The records of the discourse of our Lord on the destruction of Jerusalem and the signs of the approaching end when read in the Gospels⁵ present a stumbling-block oftentimes to modern Christians. This is not strange; for the ideas underlying the discourse are wholly incongruous to modern thinking. According to these ideas, the end of the present age, when the Kingdom of God was to be established, was at hand. Men stood at the very end of time. Any day might be the last. “With the same certainty with which we should expect the regular change of the seasons, these men (Jesus and the Baptist) believed that the Day of the Lord was at hand.”⁶ We can hardly overstress the importance of this sense of the approaching end in our Lord’s and in the Apostolic preaching;

¹ Matt. 12:28.

² It may be noted that this was true of the attitude to our Lord’s miracles in the apostolic age as well.

³ Heb. 6:5.

⁴ Matt. 11:14; Mark 9:13.

⁵ Matt. 24; Mark 13; Luke 21.

⁶ Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes*², p. 68.

not a single phase of life or of thought could remain unaffected by it; like a flood of colored light it streamed upon all the familiar objects of daily life, transforming them strangely and wonderfully. Before the end should come, near as it was, terrifying disturbances in nature and among men were to take place. The world should go down amid tumult and shouting. The trumpet of the Judgment should peal forth across a lurid sky and above an earth in agonies of social and physical distortion. The righteous should scarcely be saved in the general destruction.¹ They should suffer as never before; but their age-long cry for vengeance would be heard. The ancient prayer would be answered, "How long, O Lord, how long dost thou not avenge our blood upon the ungodly?"²

He felt that all this was coming speedily, as the divine vengeance upon the world for the sins of men and the consequent sufferings of God's saints. "The blood of all the prophets, which was shed from the foundation of the world, shall be required of this generation. From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation!"³ "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee. . . . Behold, your house is left unto you desolate."⁴

And therefore our Lord goes to his own death, nay, invites suffering and death, yearns for it,⁵ and presents the prospect of death to his disciples as their reward for following him. "The Son of Man goeth as it is written of him."⁶ The death of the Son of Man is to be the last, the final provocation of God's vengeance. And his death is to be for many;⁷ it will bring in the Kingdom of God; and by his sacrificial, vicarious death he will present to God the perfect sacrifice of the New Covenant.⁸ "This is my blood of the New Covenant which is poured out for many unto remission of sins."⁹

This, however much of theology it may involve, is the only answer which history can give to the question, Why did Jesus die?

¹ Mark 13:19 f.

² Rev. 6:10; Ps. 79:5, 10.

³ Luke 11:50 ff.; cf. Matt. 23:35 f.

⁴ Matt. 23:37 f.

⁵ Luke 12:49 f.; 22:15 f.

⁶ Mark 14:21.

⁷ Mark 10:45; 14:24.

⁸ Mark 14:24.

⁹ Matt. 26:28.

CHAPTER IV

THE KINGDOM AND THE MESSIAH

Who say ye that I am?

—Mark 8:29.

We now come to that aspect of our Lord's teaching concerning the Kingdom of God which most completely separates him from the ethical thought of our time. The question which we here set ourselves to answer is, What was the Messiah's relation to the Kingdom? What was his part and place in it?

The modern world exalts Jesus as a teacher; as the one who foreshadowed and pointed out, in oracular and touching words, the whole development of civilized humanity, who marked out the lines of future ethical advance; who opened up, in men's hearts, the way into the realm of the Spirit—the path, which is righteousness, leading to the true adjustment of social relationships, the sovereignty of true motives among men, the conquest of the world in the name of justice, mercy, and peace. In this popular modern conception of the Kingdom of God the Messiah simply has no place. His name is only an outworn title of Jewish theology, and is hence to be discarded. At most, the notion of a Messiah was only a temporary and a passing one, which faded away with the final collapse of apocalyptic hopes. And Jesus' so-called "messianic claims" were not essential to his gospel. Or else it was a title given him out of grateful love, an office ascribed to him by the devout imagination of his disciples, after his death. But, we say, it is right in this particular that our modern, liberal, "ethical" Christianity is farthest from the thought of Jesus *himself*.

In the first place, it is undoubtedly true that the Kingdom was conceivable apart from the Messiah. It has even been said that "if no other sources were accessible to us than those of Jewish apocalyptic [i.e., if we did not have the New Testament], one might come to the conclusion that the figure of the Messiah had practically disappeared from the hope of late Judaism."¹ This may be

¹ Bousset, *Religion des Judentums im neutestamentlichen Zeitalter*², p. 255.

accounted for by the enlargement of the Jewish notion of the world, in which the expectation of a king of the line of David becomes totally overshadowed, and by the widespread feeling, in the time of the Maccabees, that in this princely family the ancient hopes and prophecies were being literally realized. But with the fall of the Maccabean house their messianic nimbus was shattered, and they were viewed as usurpers. "And it is characteristic, that now in the very circle which passed this judgment upon them arose once more, full of life and energy, the old prophetic dream of a Messiah from David's line."¹

It is the revival of this hope which marks a new epoch in the thought of the Jewish people, at least within the circle of the apocalyptic enthusiasts (though we cannot, in view of the New Testament evidence, limit its influence to the bounds of this circle)—an epoch which included the preaching of John the Baptist and culminated in the teaching of our Lord. According to the doctrines which now sprang into life, the Messiah was to be the *head* of the Kingdom, and he was to *bring* the Kingdom. He was the one who under God or with God should arraign and judge all the nations. He was God's Anointed, his plenipotentiary and representative who should act for him; he was to be "the Arm of the Lord," "the Power of God," in the coming world-wide upheaval and reversal of affairs. He was to be clothed with glory and honor—a glory divine and Godlike, supernatural, transcendent, heavenly, above the glory of the angels—seated at God's right hand, and coming with the clouds; and with power so great that no earthly or heavenly power could resist him; whose very word, "the sword of his breath," "the rod of his mouth," should be all-powerful, entering intimately into "the dividing asunder of soul and spirit."² He should triumph over the nations, over all conspicuous and powerful sinners, the unrepentant in high places. He should conquer the invisible forces of wickedness in the universe, dominions, thrones, principalities, powers, the demons and spirits of evil, with Satan their prince, the ruler of the present world. Lastly, he should conquer death³ and raise the dead, the righteous unto life, the wicked to their damnation. So he should put all things under his feet and reign, thus

¹ *Ibid.*, p. 257.

² Cf. Heb. 4:12.

³ Cf. I Cor. 15:26.

triumphant in glory, for a thousand years—or forever—over the subdued and transformed world. This was to be the Kingdom of God. Its coming and establishment, if not its existence, was inconceivable apart from the Messiah. The Messiah has now become “almost universally the central and chief figure of the Messianic Kingdom.”¹ Indeed, the prayer of Judaism was henceforth not, “Thy Kingdom come,” but rather, “Thy Messiah come.” “Let the shoot of David, thy servant, spring forth, and exalt his horn with thy salvation; for in thy salvation do we hope all the day long. Blessed art thou, O Lord, who causest the horn of salvation to spring forth.”² Or, as we read in the forty-fifth chapter of the Book of Enoch, in a section of the book written early in the first century before Christ (probably during the time of Alexander Jannæus, but certainly before Pompey’s arrival in Jerusalem in 63 B.C.):³

On that day mine Elect One will sit on the throne of glory and make choice amongst their [men’s] deeds, and their mansions will be numberless. Their spirit will grow strong within them when they see mine elect ones and those who have called upon my glorious name. And on that day I will cause mine Elect One to dwell among them; and I will transform the heaven and make it an eternal blessing and light. And I will transform the earth and make it a blessing and cause mine elect ones to dwell upon it; but those who commit sin and evil deeds will not set foot thereon.

It was the rôle of this prodigious, superhuman, world-transcending divine being that Jesus claimed as his own when he referred to himself as “the Son of Man.” It was with the consciousness that he was called to play this rôle and, more than merely to play a rôle, that he *was*, in very fact, the divine Son of Man that he returned from his baptism into Galilee in the summer of A.D. 27, announcing that the Kingdom of God was at hand and claiming, as Son of Man, the right to forgive sins and to set aside the customary restrictions placed upon the Sabbath.⁴ Of course, he did not announce his messiahship as openly and unambiguously as he

¹ Charles, *Eschatology: Hebrew, Jewish, and Christian*, p. 296; see the whole appendix, pp. 287-97.

² Shemoneh Esreh, fifteenth petition.

³ Ethiopic Enoch, 45:3-5; 46:1-5; 48:2-7; and cf. “Testaments of the XII Patriarchs,” Lev. 18; Matt. 13:41; 16:27; 19:28; 24:29 ff.; 26:64; Acts 7:56.

⁴ Mark 2:10, 28.

announced the coming of the Kingdom. Men had to be prepared for that. But he hinted at it; he led men on, by his veiled allusions to it, to ask for themselves, "Who, and what manner of man, is this?"¹ It was his secret, which he gradually opened, after a long course of preparation, to the disciples. It was his own personal secret; it was his private consciousness of his unique place with God and in the Kingdom which was thus expressed. There is reason to believe that "the Son of Man" was not so widely understood (outside the circle of the apocalyptists) in a strictly messianic sense as the phrase "Kingdom of God" was known and understood as a designation for the coming era. Thus it was possible to use the term ambiguously—and with full justice, for the primary meaning of the word was the popular, and the apocalyptic was an added sense. But before the eyes of the disciples he gradually unveiled the secret of his own character and destiny; and with that, the significance (for himself, at least) of his favorite self-designation, "the Son of Man." Henceforth they are to understand that by it he refers to himself; they were to share the secret. In the latter half of the synoptic narrative the disciples never misunderstand when he speaks of the Son of Man; they know whom he means.²

Publicly, and from the first, his office and mission is that of herald or prophet of the Kingdom. "Repent and believe, for the Kingdom of God is at hand," formed his message. "I came to call sinners."³ This was no higher function than that of John the Baptist; he was a preacher "in the way of righteousness."⁴ But gradually his miracles led men—a certain few, his most intimate circle of followers—to conclude that his true function was to be something higher; for "John did no sign."⁵ These few he gathers about him, to make them his assistants in the work of healing and "that they might be with him," as Mark records.⁶ For several months they were with him constantly, in public and in private, associated with him in his works among the people,⁷ and accompanying him on long tours into distant and desolate parts of the

¹ Cf. Mark 1:22; 2:12; 4:41; etc.

³ Mark 1:38; 2:17.

² Mark 8:31; 10:33.

⁴ Matt. 21:32.

⁵ John 10:41.

⁶ Mark 3:14.

⁷ Mark 3:15; 6:7, 13; 9:18, 38.

land. Here he was teaching them concerning himself and concerning the Kingdom, but especially that hardest of dogmas, "the Son of Man must suffer, and die."¹ This was a thought at first shocking, and then repulsive, and never intelligible. The Son of Man, the glorious being who was with God and from God, who had been with God from before creation's dawn—they could never understand that he must suffer.² It was true, Jesus claimed to be the Son of Man; and they believed, though they could hardly hope to explain it, that he was, indeed, such, the Messiah; but that Jesus, even were he not the Son of Man, must suffer and die, was a thought horrible and repulsive. They never understood it until after his death had actually occurred, until after the Resurrection, and they were commissioned to preach the forgiveness of sins in his name.³

This twofold disclosure—his messiahship and the sufferings of the Son of Man—had to be made slowly and in secret. Any immediate and public assertion of his claim would have resulted at once in his death—prematurely.

But that this was his claim, founded upon his own inner self-consciousness, and partaking of the same source of certainty from which he drew his message of the Kingdom, no skeptical criticism has been able successfully to deny. He claimed, on the strength of it, the right to forgive sins⁴—as "the Son of Man who hath righteousness."⁵ He made salvation, life in the Kingdom, entrance into the Kingdom, safety in the Day of Judgment, depend upon relation to himself: confessing his name, bearing the cross after him. No doubt this is primarily a practical and not a theological corollary to the doctrine of the new righteousness; it meant personal loyalty in days of terror and persecution. But it did not stop there; it had finally to do with the disciple's personal destiny in the consummated Kingdom: "He that confesseth me before men, him will I confess before my Father in heaven";⁶ "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him,

¹ Mark 8:31; 9:12, 31; 10:32-34.

⁴ Mark 2:10.

² John 12:34.

⁵ Enoch 46:3.

³ Luke 24:44-48.

⁶ Matt. 10:32.

when he cometh in the glory of his Father with the holy angels."¹ Even John the Baptist, though he be greatest among all that are born of women, is less than the least in the Kingdom of God.² For entrance into the Kingdom is based upon—what the practice of the new righteousness presupposed and immediately connoted—faith in and relation to Jesus himself. It is, in fact, because he is the Son of Man that he has come to minister and to die, and so "give his life a ransom for many."³

This was the great stumbling-block and "stone of offense,"⁴ the "shame" of the Messiah,⁵ the scandal of his cross,⁶ in the first days of Christianity, as today. Many would-be disciples turned their backs upon him when he made this claim.⁷ Jesus' own messiahship and the doctrine of Messiah's death were as incongruous to their notions of the Kingdom and of the Messiah as they are incongruous, in only a slightly different way, to our modern liberal gospel of "the kingdom of social righteousness." Taken together they were as out of place in the scheme of things entertained by the sons of Zebedee⁸ as they were out of place in that charming historical novel, *The Life of Jesus*, by Ernest Renan.

This, then, was the place our Lord claimed for himself in the Kingdom of God, which he assumed, almost silently and without the slightest hesitancy or misgiving, as his natural place in the course of God's government of the world and the setting up of his everlasting reign. It was not merely that of the herald, for John the Baptist had been its herald—"Elias is come already." Nor was it as the teacher of the doctrine of the Kingdom, the enunciator of new and high ethical principles which were to conquer human hearts and transform society. Not at all; rather, the place which he assumed was that of the Son of Man, the divine and transcendent Messiah, the everlasting Christ; the one to stand before the Ancient of Days in glory; the one who should judge the nations and settle

¹ Mark 8:38; see the whole passage, 8:34—9:1; cf. Denney, *Jesus and the Gospel*, pp. 212, 284 ff.

² Matt. 11:11.

⁵ Heb. 12:2.

³ Mark 10:45.

⁶ Gal. 5:11.

⁴ Matt. 21:42.

⁷ John 6:66.

⁸ Mark 10:35 ff.

the final destiny of every member of the human race: "open and none shall close, close and none shall open" the way to the Kingdom of God.

Is it possible, in view of this, to say that his position in the worship of the Christian church is merely the result of a theologizing mood, into which Christianity fell sometime between Pentecost and the reign of Constantine? Could other men's estimation of Jesus ever be higher than his own self-estimation? Can it be asserted that the divinity or the deity of Jesus is the fabrication, pure and simple, of his ardent followers after he had been taken from them by death?

Let a man accept for himself the Christology of the Catholic creeds or not, as he will, it cannot be asserted that Christology was any *new* thing, any addition to the original gospel of our Lord, in the year 325, or in the year 110, or in the year 85, or 70, or 40, or 30. "Thou art the Christ," in the words of Peter's confession, contains just as dogmatic a Christology, is just as much an expression of faith in the terms of a hard and fast intellectual concept, as the Nicene creed. Christology began, or rather, was already complete, not only *in posse* but *in esse*, as far as the "exaltation" of our Lord is concerned, when Jesus of Nazareth returned to Galilee in the summer of the year 27 A.D.

CHAPTER V

THE KINGDOM AND HISTORY

We hoped that it was he who should redeem Israel.

—Luke 24:21.

We have indicated the way in which Jesus transformed the conception of the Kingdom. He did so, not so much by controverting the notions regarding the nature of the Kingdom popular in his day as by giving the whole subject a new emphasis on the side of men's preparation for its coming, by changing the center of gravity in the conception. And he retained the name, "the Kingdom of God": no one in his time would have understood had he used any other term for the coming reign of God than the term "Kingdom." More than that, he himself *meant* the Kingdom of God, not a colorless spiritual state, not the ideal and goal of mysticism.

In like manner he transformed the conception of the Messiah. To the vast majority of his fellow-countrymen "the Messiah" meant—what it had meant for a half-dozen and more generations—the one who was to set up the Kingdom under God's commission; who was to act as Judge in the great Judgment; who was to rule over the established Kingdom as God's viceroy. This was his official position. One hardly thought of the Messiah in a personal way; for all that he bore a human appearance and had the form of a man, as "one like unto a son of man," he was merely the official Vicar of God, "the personal x of the coming era of salvation."¹ What character he possessed was indistinct and angelic or immediately derived from God. He was God judging, God ruling, "the Arm of the Lord," "the Power of God," the personification of the activities of God in relation to the coming of the Kingdom. But Jesus made the messiahship a personal thing, and not merely official. In his teaching the Son of Man stands not for mere power of God, mere justice, mere wrath, mere beneficence, but a human-divine person, a man with God, the man of God; one who is *no*

¹ Volz, *Jüdische Eschatologie*, p. 215.

less divine than the popular official Messiah, but more human: the one who can say, at the Judgment, "Inasmuch as ye did it unto one of the least of these, *my brethren*, ye did it unto *me*. . . . For it was *I* who was cold, naked, hungry, in prison." Perhaps our Lord saw for this reason a special fitness in the apocalyptic term "Son of Man." For it might be made to represent, not only the divine glory and power of the Messiah, but also, along with this, his humanness, his humanity, his capacity for character.¹ At least, when he identified himself with the Son of Man, i.e., when he identified his self-appellation, already in use, with the *particular* "Son of Man" of Daniel's vision, which was more or less popularly understood to be the Messiah, he did so in the interest and for the purpose of manifesting the Messiah's character. He dared thus to call himself Messiah, knowing that it could not but cause perplexity, for this very purpose: to show to the disciples the Messiah's character. Henceforth they were not to continue regarding him as a saint or a prophet; but they were to think of the Messiah when they thought of him, and so to learn, from him, the Messiah's character.

If it was not for this purpose, then there could have been no particular reason whatever, so far as we can see, for giving away the secret of his own supernatural identity, even to the disciples. He might have left it unknown; he need never have raised the question, "Who do men . . . who do ye say that I am?"² He might have kept his "messianic consciousness" to himself, hidden in the depths of his own soul, and only to be revealed at the last, when the time had fully come, by the Father. But he disclosed

¹ For apart from the messianic expectation, which made of it a proper noun, "son of man" always meant simply a human being; it was so used in everyday speech in Palestine at the time of Jesus; it had so been used by Ezekiel as a self-designation, to contrast the weak humanity of the prophet with the divine greatness of God; and Ezekiel's prophecy was a part of the familiar sacred scripture. Even before the time of our Lord, and therefore outside his teaching, the humanness of the Messiah was involved in his title and position. We may see this in Enoch, where, for all the essentially divine characteristics of the Son of Man, he is yet quasi-human, possessing a human likeness. Thus the transcendent Son of Man bridged the ever-widening gulf between God and humanity, heaven and earth; he was a bond between humanity and divinity long before Philo and his Logos doctrine, or the Christian theology of the Incarnation. His office and function was similar to that accorded Wisdom in the speculations of the Wisdom literature.

² Mark 8: 27 ff.

the secret; he confirmed Peter's faith in that identity at which he had hinted for months in his public and private teaching; and he did so in order to further his teaching of the disciples. This we may take to be the motive of all his messianic teaching, of his messianic teaching in the light of his own self-revelation.

He disclaimed the limitations of his human nature in the very moment of that nature's supremest triumph. And this either mystified men or shocked and repelled them. This furnished the ground for the charge of blasphemy upon which the high priest and elders condemned him. He dared to call himself Messiah in order to make men see in his own character the *character* of the Messiah, not by any fiction, but as the expression of the deepest secret of his being. It was the secret, not only of his mighty works and deeds of mercy and of the whole course of his outer life in fulfilment of the divine anticipations and predictions of the Law and Prophets, but also of his inner life, the secret of his unshakable confidence in the mission which had been intrusted to him, his certainty of the imminence of the Kingdom, the authority with which he delivered his message, the perfect trust in the course which lay before him according to the will of the heavenly Father. But men saw only the madness of a Galilean rabbi who pretended to the throne of God, and so they crucified him. The daring involved in his claim was real only in so far as it invited outward difficulties and dangers. What he announced was not for him a venture of faith; there was no chasm, to be leaped in one sudden bound or slowly bridged by laborious reflection, between himself and the Son of Man sitting on the right hand of Power. He looked upon that identity as the secret of his existence, his individual *raison d'être*; he claimed that place with God as his eternal and inherent right. There was no sense of human unworthiness to sit at God's right hand. For the Father had sent him . . . and he returned to the Father.²

¹ Matt. 16:15-17.

² John 16:28; cf. 12:44-50; 13:1, 4; etc. It may be said that these verses fall all too naturally into line with the whole conception upon which the Fourth Gospel is based and which it is meant to prove; but see Mark 1:38; 2:17; Matt. 5:17; 10:34; Luke 10:16; etc., where our Lord speaks of his mission ("I came . . . I was sent") as one which has been given him by God. The consciousness of this mission goes back

Thus the Kingdom was a reality, and the messiahship was a reality. Just as real were they to him as to his contemporaries—intensely more real. For the Kingdom was coming, inevitably, by God's will and appointment. The time was fulfilled; the decree of heaven ordered change. And the only thing for men to do, the activity above all others which men should engage in, and at once, was to prepare for it. The Kingdom was no longer a dim hope, the expectation of a coming era, off in the indefinite future, which men longed for but were not sure of. To him it was inevitable fact. Its coming was imminent. It might come any day; certainly it could not delay beyond a few months, or a few years, at the farthest. It was the absolute thing in all his thinking; everything else hinged on that. It was his great idea, "luminous and self-evident" (not his only idea; he was no victim of an *idée fixe*), and it formed the basis of his teaching of others. Likewise, the messiahship; it was more real to him, even considered apart, if that be possible, from his own messianic self-consciousness, than to any others. For the divinity of the Son of Man was no mere consequence of his coming elevation, his official position before God, his power, and the authority to judge committed to him; but was by virtue of his godlikeness, his truth, mercy, and love, the perfection of his personal character. Not that his messiahship was a consequence of his human character, to be given him as a reward of merit; but in our Lord's mind the *marks* of his messiahship were not official powers merely, but personal characteristics—the marks of a godlike personal character. It was rooted in a personal union with God. This was already foreshadowed in that truly evangelical note in the "Son of Man vision" in Enoch:¹ "This is the Son of Man who hath righteousness, with whom righteousness dwells . . . because the Lord of Spirits hath chosen him, and his lot

at least to the Baptism—if it is not one which has been received altogether outside time and space. Into the depths of his messianic self-consciousness our Lord never once lets us peer; beyond a few hints, a few brief, positive statements, we are left to surmise and conjecture. Slight indeed are the data for a "psychology of messiahship." But we do know that he was conscious of a relation to the Father and of the Father to him, and of a mission which had been laid upon him by the Father, which far transcended the powers of human language to describe.

¹ 46:3.

before the Lord of Spirits hath surpassed everything in uprightness forever." His credentials were not signs and wonders, but words of truth and deeds of mercy. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."¹ "Go and tell John the things that ye hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."² "Except ye see signs and wonders, ye will not believe," he told his hearers. But his appeal was to the heart and conscience of his generation, not to its imagination.

This was a completely real thing to him, so real that men thought him fanatical and insane, "possessed of a demon." The Kingdom and his own messiahship were the things for which he died; for the Kingdom and the messiahship were inseparably and unconditionally and forever bound up with his own person; they were facts as inevitable as his own self-identity. The high priest rent his robe when Jesus confessed that he was "the Christ, the Son of the Blessed," and added, "Henceforth ye shall see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven."³ And for this the members of the Sanhedrin condemned him, having found the final and sufficient charge to bring against him. The Kingdom and his own messiahship—they were realities *now*, but hereafter to be clearly manifested before all eyes, even before them who sit to judge him: "Ye shall see" the Messiah in glory. The Judgment was coming swiftly upon this generation. Men could not escape. The persecution and rejection of the Son of Man, as he came "eating and drinking," was the last weight thrown into the balance, the final provocation of the anger and judgment of God.

Thus suffering and dying, the Messiah was laying down his life as "a ransom for many," and establishing or ratifying in his own blood the new Covenant, in which the Law should be "written on the hearts," and "all should know Jehovah, from the least even unto the greatest."⁴ "Thus it behooved the Christ to suffer and enter into his glory"⁵—not a glory merely of standing at God's

¹ John 12:48.

³ Mark 14:63.

² Matt. 11:4, 5.

⁴ Jer. 31:31-34.

⁵ Luke 24:26.

right hand or sitting on the throne of clouds to judge mankind, for that was already his right; but the glory of removing all sins, of freeing his own from slavery to the Prince of Darkness and alienation from God, of reigning over the world, not only its judge, but its savior.

This was entirely a personal relationship in which he was living and into which he was thus more completely entering—a relationship with God and with all men, with every individual in the human race—which could suitably be expressed only by “Messiah,” “Son of Man”; and which nevertheless wholly transcended the messianic office. His messiahship was the inmost secret of his being; and yet messiahship was to him something immeasurably greater than the messianic office as represented in the apocalyptic writings; he stands in a relation to the Father, as Son, which can only be hinted at by referring to the vision of Daniel and to the notions of the messianic office derived from that source. And yet it is certain that no other term was available for expressing the rich and transcendent content of his personal spiritual relationship than the term “Messiah,” however insufficient that term. “The Messiah-idea was for Jesus the only possible form of his self-consciousness, and yet—an inadequate form; a necessity—but also a heavy burden, which he bore in silence until almost the end of his life; a conviction which gave him the inner hold upon himself, and yet at the same time brought him into insolvable outward difficulties.”¹ But it is perfectly idle, on the other hand, to say that the messiahship was a negligible factor in our Lord’s teaching regarding the Kingdom, or only an element of transient importance.

But now we ask, standing here on this vantage-ground of the twentieth century, with our world of other problems, other interests: Did the Kingdom of God ever come? What became of Christ’s promise, “Ye shall see the Son of Man coming with the clouds of heaven, sitting on the right hand of Power?” Did that ever take place? Or did the whole structure of apocalypsism, with its narrow program of history and grim, chiaroscuro map of the future, tumble into ruins on Good Friday, when Jesus of Nazareth was

¹ Bousset, *Jesus*, 3. Aufl., p. 82.

crucified, his body laid in a tomb in the garden, and his disciples scattered? Was it about these ruins that the apostolic church gathered and abode, vainly endeavoring to build it up again, which ruins remain today as interesting landmarks (and nothing more) in the church's theology of "the last things"? Is nothing left of Jesus' teaching except his beautiful ethical principles, his stress upon morals, his revelation of the loving heart of the heavenly Father? It is so, if the Kingdom and the messiahship were merely illusions.

There are not wanting men to assert the affirmative in answer to these latter questions. And it seems hard for Christians to answer otherwise than that the Kingdom never came, that the Messiah did not return, that the Judgment never took place.

This is no modern difficulty; it has been a difficulty since the very beginning of Christianity. That generation passed in which our Lord lived. Jerusalem and the temple were destroyed; all Jews—Pharisees, Sadducees, Christians ("Nazarenes")—all were scattered among the nations. The church was thrown out upon the world, where it grew and prospered in the face of horrible persecutions. It held together and grew in this earliest period, before it had any definite organization, for the simple reason that all Christians still looked for the coming of the Kingdom, for the Messiah, their Lord, to return. "Lord Jesus, come quickly," was their common and continual prayer.¹ Yet the years passed on; the clouds drifted eastward and returned to the west again, but with never "the sign of the Son of Man in heaven."² The waiting seemed interminable. Many asked, "Where is the promise of his coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."³ The more ardent redoubled their eager vigils and prayers, determined that when the Master of the house came, howsoever long he delayed his coming, he should find them "watching."

It was about this time or toward the close of the first century that a book was written which altered the whole of subsequent Christian history: the Gospel according to St. John. Its author had set himself to answer the questions which we have just asked,

¹ Rev. 22:20; I Cor. 16:22.

² Matt. 24:30.

³ II Pet. 3:4.

What became of the Kingdom, and of Jesus' promise, after the crucifixion? He was qualified to write; for he was none other than the "beloved disciple," the one who had been closest to our Lord in the old days in Galilee and Jerusalem; who had been close to him since; who had lived in his spirit, had steeped himself in his teaching, and upon whose loving soul had dawned at last the full meaning of Christ for the world.¹ Moreover, he had back of him the whole of the apostolic experience since that experience began: from the morning when he, with Peter, ran to the open sepulcher; from the days in the upper room when the risen Lord was with them; from the memorable day of Pentecost, when the Spirit came down upon them in the strange sacramental tongues of fire. He had lived through the eventful days of the first missionary preaching and testimony in Jerusalem and through all the eventful days since. He had followed the course of the church's growth in Asia, Europe, and Africa. He had himself borne testimony and suffered for the faith. He had engaged in the church's teaching. Unlike some others, he had not disdained to follow in the footsteps of that tremendous man, the Apostle to the Gentiles, with whose profound understanding of Christ he was acquainted and sympathetic. Now he writes and offers to the church an interpretation of the life and teaching of Jesus which combines the fruits of all this: his experience in Galilee and Jerusalem and Asia Minor; the experience of the early church; the teaching of Paul; the meaning Christ had had for him, personally, and had come to have for him through all the years. It was nothing new; it claimed for its authority only his own memory of the Master, interpreted in the light of a spiritual experience; its object was to draw men closer to Christ: "that ye may believe that Jesus is the Christ, the Son of God; and

¹ At the very least, John is *back of* the Fourth Gospel. He may have dictated some of it, or it may be a compilation of his "reminiscences," or it may be a product of "the school of Ephesus"; but, whichever it be, John is the link connecting it with the events which it narrates and the Lord whom it glorifies. The following paragraphs were written from the first point of view, viz., that the author of, or authority for, at least large sections (embodying chiefly the narrative rather than the discourse element) of the Fourth Gospel was "John the disciple of the Lord." But, with a few simple changes, the underlying hypothesis can be altered, and the present argument meantime loses none of its force.

that believing ye may have life in his name.”¹ What was *new* was the language, the vocabulary, the terminology. In place of the terminology of the old circle of ideas, Jewish, Aramaic, Palestinian, he uses the language of his neighbors, the Gentile Christians in Asia Minor, especially in Ephesus and in the region of the Greek Mediterranean. In place of “Son of Man,” “the Kingdom of God,” “the Judgment,” “the harvest,” “the clouds of heaven,” he translates into the language of the locality and of his experience: “the Life,” “the Light,” “the Word,” “the Truth,” “the Way,” “the Spirit.” Not that he drops one set of words absolutely, as if he were translating into another tongue; but he shifts the bearing of those words he retains, moving them into a different sphere of connotations. It is a new world of thought into which he is translating ideas for which there are no equivalents ready at hand: the thought-world of Hellenism, the intellectual environment of the Greek mind. It is as if the solution of an algebraic problem were to be presented in geometry, or poetry to be paraphrased in prose. The outward form is altered, not the essential meaning; in fact, the outward form is altered in order to *preserve* the essential meaning.

And this was completely justifiable. When John called Jesus “the Word”—the Logos—the one who is with the Father from and unto all eternity, he was claiming for our Lord no more than our Lord claimed when he called himself “the Son of Man.” The meaning of “Son of Man” would be lost on Greek Christians of Asia Minor, as, indeed, it has largely been lost on all Christendom since; just as “Logos,” “the Word,” would have been lost on the farmers and fishermen of Galilee. It is not the deification of Jesus which we witness when John opens his gospel with the sublime prologue, “In the beginning was the Word, and the Word was with God, and the Word was God. . . .” This was a conception of deity current in Asia Minor and in the predominantly Greek half of the Mediterranean world, which had permeated popular thought from contact with the philosophical schools. And he was simply substituting this picture for the picture taken from the vision of Daniel, of the Son of Man coming on the clouds of heaven, which

¹ John 20:31.

had been current in Galilee and used by our Lord. It is only the translation of *values*, of essential meanings, which we see in the Fourth Gospel. Jesus had identified himself with the Son of Man in the vision of Daniel; and then he had made this messiahship to mean a position, a place in the world and its history which brought him into the closest personal relationship to all mankind; and his relation to the Father, conceived in these terms, was a closeness and likeness approaching to identity.¹ Our Lord used the term "the Son of Man"; but on his lips it came to have a tenfold deeper meaning—more personal, more vital, more spiritual—than the merely official meaning which it had for his contemporaries or in the apocalyptic literature. He used the term "the Kingdom of God"; but in his use of the phrase it acquired a meaning far transcending the bare significance which it had for Jewish eschatology. To him it was the absolute idea; it represented the totality of the relationship of the world to God, of individuals in the world to God—and of God to the world and to individuals—of conduct to history and to final destiny, of human character to the goal of creation. It was ever of this that he was thinking when he used the term. And when John represents our Lord as saying, "I am the Way, the Truth, and the Life; no man cometh to the Father but by me,"² the first half of the sentence is only a paraphrase, a translation into the terms of common thought, of the *significance* of its latter half. And this latter half, "No one cometh to the Father but by me," is almost word for word the synoptic record: "All things have been delivered unto me of my Father; and no one knoweth . . . the Father save the Son, and he to whom the Son willeth to reveal Him."³ When he represents our Lord as

¹ This is precisely the way in which John represents our Lord in his Gospel: Christ is the Logos, in the bosom of the Father from all eternity, 1:1-3; and also, the light which lighteth every man, and the life of creation, 1:4, 9. The Logos is *that which binds God and humanity together*; cf. Wendland, *Hellenistisch-römische Kultur*, p. 41. The conception of the Logos had been current for at least three centuries, woven into the metaphysics of various popular schools of philosophy, and had already been made a part of the theology of St. Paul, as may be seen from the first chapter of the epistle to the Colossians. And as for pre-existence, we have seen above how this was involved in the messiahship of the Son of Man, according to Enoch. There are scholars who maintain that this is true even in Daniel; cf. Bousset, *Religion des Judentums*, p. 306 ff.

² John 14:6.

³ Matt. 11:27.

saying, "I and the Father are one,"¹ he is representing our Lord as saying something which, if he did not say, he might just as well have said, barring, of course, the situation, and the unlikelihood of his addressing a promiscuous crowd gathered in the temple area in just such words. Our Lord made statements to his disciples, in parable and in common forms of speech, equally as significant as this. For Jesus did place himself, if not in the words of John's Gospel, then certainly in the words of the Synoptic Gospels, in the closest relationship possible or imaginable to God and to the human race. He was conscious of the *absolute worth* of himself, his indispensable value for history and for humanity. He interposed himself, without the slightest tremor of hesitation or misgiving, between God and the whole human race; and that for the sole purpose of drawing them together. In the final crisis which was coming upon the whole world, the Day of Judgment, he himself was to be the Heaven-appointed Judge, from whose sentence there was no appeal: "Enter into life." . . . "Depart from me ye cursed." The basis of this judgment, the evidence or testimony, should have to do with a personal relationship—the relationship of mortal men to the immortal Son of Man,² a relationship which is begun, sustained, and perfected in the practice of the righteousness of God.³

All words are symbolic. The commonest expressions of daily speech are only sounds which we have arbitrarily determined shall stand for certain things or relations, or for the images of things—ideas. The word "house" is no more really a house than the arbitrary symbol x , or y , or z . And in the last analysis, the phrase, "the Kingdom of God," as used by our Lord or even by others, is a symbol, and no more than a symbol, for an idea transcending utterance. Speech fails at a certain altitude of thought. We simply run out of our stock of fitting symbols when we come to express ideas of things outside or above our experience, or to express to others what is outside their experience. In order to convey what

¹ John 10:30.

² Matt. 25:31-46; Mark 8:38; John 5:22-24; 12:48.

³ Matt. 7:21 ff.

was *not* outside his own experience, but outside the experience of others, Jesus had to adopt, in speaking to others, terms within their comprehension—terms, ideas, which were built up out of their experience.¹ For we can no more than faintly symbolize, by means of words, those things which we have experienced or which have been the objects of our thought, but which are unknown quantities to others. A deaf, blind, insentient being is inevitably doomed to exclusion from the transfer of ideas which we effect through speech and writing and gesture: x means as much to one who has never seen or touched or heard a living animal as any name in zoölogy.

Jesus' experience transcends ours. To speak to us, he must use words which only approximate—and finally fail to convey—his real and entire meaning. That he did, as a matter of fact, reach the limits of human comprehension in the minds of his disciples is evident enough in the Gospels, from his oft-expressed sorrow over their ignorance.² That he out-fathoms our comprehensions also is evident enough from two facts, which together form a paradox: the inexplicableness to us of his experience, and his complete consistency. It is still a mystery, this experience which was his; and will doubtless ever remain so, the fundamental mystery, the "secret" of Christianity. And it is a mystery, and not an illusion, simply for the reason that, while it remains inexplicable, it is still consistent and explains his whole life and conduct. His words and his actions throughout the entire part of his life with which we are familiar, the two years from his baptism to his crucifixion, were harmonious and form a coherent unity. His personality, though utterly eluding our greatest efforts at comprehension and biography, was still a personality. Here was man, but also, here was more than man.

And when John represented Jesus as saying in other forms of speech what he had once said in the forms of speech which men in Palestine had daily used, the representation was justifiable. More than that, it was the only way in which the Gospel could be made

¹ Cf. Whetham, *Foundations of Science*, p. 17 f., for the scientific parallel to this.

² Mark 4:13; Matt. 15:16; 16:5-12; 17:17; Luke 22:38; etc.

intelligible in the new surroundings; it was the first attempt to cope with the problem which has been and is for the church the perennial problem, both missionary and theological. For he was attempting to express, in language which his readers could better understand, things really beyond all utterance. His apostolic position and experience, his relationship to Christ, qualified him, as hardly another man before or since was qualified, to interpret in a new set of terms, to a new generation, another race, the mind of Christ. It is not that he succeeded in setting forth in Greek what Jesus had failed to set forth in Aramaic; but that he endeavored to translate into the religious terminology of his locality and time what was in reality beyond the power of any human language to convey. Whether in Greek or in Aramaic, whether in the terminology of mystical philosophy or in the terminology of the Jewish hope, there is a sense of the absoluteness of Christ's relationship to humanity and to God which, in the end, simply cannot be conveyed by words; and which, at the same time, goes back to our Lord himself. It is at this altitude of thought that we run out of suitable symbols. And, like Peter on the Transfiguration mount, when he "wist not what to say,"¹ we lack idea symbols, we are without speech. For words are symbols of our experience, and our speech cannot pass beyond its limits; and we have not entered into and shared our Lord's experience. John is dealing with a life and a body of teaching in which there ever remains an unanalyzable residuum, an untranslatable sense, whether he writes in the language of Jewish patriotic idealism or of Hellenistic mysticism. And yet the life must be "manifested" and the teaching must be conveyed, however imperfectly or at whatever cost of effort. It was under this overpowering constraint that the Fourth Gospel was produced, the first great missionary *apologia* for Christianity.

It all lies around this secret of Christianity, of Christian thought, of Christian progress: Christianity is founded upon an experience passing our comprehension, but yet—although incomprehensible, unsounded, and beyond all words²—capable in some measure of appropriation by men of every nation and tongue under heaven.

¹ Mark 9:6 AV.

² Cf. I Cor. 2:6-9.

It is the living Person who is yet in the world, conquering it, spiritualizing it, redeeming and regenerating it, it is he who came to the Jewish nation some years before the destruction of Jerusalem and promised safety and salvation in the coming universal Judgment on condition of repentance; who proclaimed, "the Kingdom of God is at hand: repent and believe the good tidings"; who unveiled, before his nearest followers, to such a degree "as they were able to bear it," somewhat of the secret of his true identity; who claimed to be the final Judge and to sit, by right of divine appointment, on the throne at God's right hand; who laid down his life a ransom for many.

The kingdom, though it did not appear as he anticipated, or as his immediate followers anticipated, nevertheless stands for an eternal transcendent verity, the perfected relation of the world to God; the Life, beyond comprehension, which sustains and animates humanity in its upward strivings toward eternal light—the "light which lighteth every man coming into the world"—the goal of creation, not yet attained—of the creation which is still in the hands of its Maker (whose Sabbath has never yet come: "My Father worketh hitherto")—the victorious and completed conquest of the universe, which shall end in the reign of God, "when God shall be all in all." And though the Kingdom itself has never come in its anticipated form, still there entered the world a power as of God himself, which has continually and persistently made for righteousness, for sanctity, for regeneration—the spirit of Christ, the Holy Ghost. The strivings of the universe are not ended; but what its final goal shall be, for the revelation of which, as Paul said, it "groans in expectation," we know. This final goal, which seemed so near to our Lord, but which has never yet been attained, he named "the Kingdom of God," the most suitable title afforded by contemporary thought and charged with far greater meaning than his contemporaries knew—with a meaning which the thought of nineteen centuries has served only in slight measure to unfold. It is this everlasting Kingdom, militant in the church but superior to the church, which is the end, the goal toward which Christianity still strives and struggles—strives, not to bring about nor to create,

but to prepare men for, by repentance and faith. The Kingdom has never come; and yet the Kingdom is sure to come. Its full realization, its manifestation, its "coming," is still in the vast uncharted future; it still lies, as it lay in the days of Jesus, totally outside the reach of human effort, secure within the heavenly Father's keeping. But of one thing at least the Christian is certain: a world such as this cannot continue forever; a world such as that cannot forever remain unrealized.

THE BOOK OF REVELATION

BY SHIRLEY JACKSON CASE

Professor of Early Church History and New Testament Interpretation
in the University of Chicago

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE¹

The war has given new zest to misuse of the Bible. The writings of the prophets have been ransacked for forecasts of the present world-crisis. Human ingenuity has out-done itself in finding "fulfilments." Such treatment is by no means novel so far as the Book of Revelation is concerned, but it is in danger of discrediting our entire religion. Teaching which compels its followers to deny incontrovertible facts, which finds in the New Testament the denial of God's spiritual supremacy, which incoherently confuses facts, figures, and speculations in the interest of phantasmagorical theology, is bound to divorce the church from the world it ought to benefit. The time has come for men to use the Book of Revelation in accordance with correct methods. The Book of Revelation contains within it religious aspirations and hopes which are too precious to be left to the tender mercies of those who mistake its figures for facts and its allegory for historical puzzles.

Professor Case represents the growing body of intelligent students of the Scriptures who interpret them and use them in the light of the facts which gave them rise. His works on the HISTORICITY OF JESUS and the EVOLUTION OF EARLY CHRISTIANITY have already introduced him to biblical circles, and in his present treatment he presents, in simple form, the results of thorough investigation.

Outline

Study I

- I. Introduction, 1:1-3.
- II. Messages to the Seven Churches, 1:4-3:22.

¹ Subscribers to the *Biblical World* who wish to lead classes in this course or to introduce it extensively can secure the material in a small monthly leaflet—THE INSTITUTE, published by the American Institute of Sacred Literature and distributed to all who pay the membership fee of fifty cents, plus four cents postage, for the year. This course will continue through four months and will then be followed by a course for six months on the "Essentials of the Christian Faith."

THE INSTITUTE may be addressed at *The University of Chicago*. Suggestions to leaders of classes will also be furnished by the same source.

Study II

- III. Visions of Heaven, chaps. 4 f.
- IV. Visions from the Heavenly Book, 6:1—8:5.
- V. Visions of the Seven Angels with Trumpets, 8:6—11:19.

Study III

- VI. Visions of the Activity of Demonic Powers, chaps. 12-14.
- VII. Visions of the Seven Angels of Destruction, chaps. 15 f.
- VIII. Visions of Rome's Doom, chaps. 17 f.

Study IV

- IX. Visions of the Final Judgment, chaps. 19 f.
- X. Visions of the New Heaven and the New Earth, 21:1—22:5.
- XI. Conclusion, 22:6-21.

Reference Books

- J. T. Dean, *The Book of Revelation*.
 C. A. Scott, "Revelation," in the *New Century Bible*.
 F. C. Porter, *Messages of the Apocalyptic Writers*.

The books by Dean and Scott are good brief popular commentaries. Porter gives an excellent introduction to the class of literature to which Revelation belongs, showing how Daniel, Enoch, and other books of this type arose and how they are to be studied.

STUDY I

I. INTRODUCTION

The main purpose of this course of study is to explain the real meaning of the Book of Revelation. Its meaning can be made clear only by keeping constantly in mind the actual circumstances of the author and his readers. By trying to place ourselves beside them in their own world we shall be able to sympathize more truly with them in their troubles and understand better their ardent desire for Christ's early return to bring an end to the world.

Revelation has often been difficult reading for moderns because they lacked knowledge of the strenuous experiences through which the early Christians of Asia Minor were passing at the time the book was written. For a similar reason some readers have not only failed to understand the book, but have read into it fanciful notions that had no place in the thinking of the author and his companions. What is needed first of all in our study is a clear apprehension of the trying circumstances which surrounded John and his fellow-Christians, for herein is found the key to all the mysteries of this puzzling book.

Only after learning what Revelation meant to the author and its first readers shall we be in a position to estimate correctly its significance for Christians today.

First day.—§ 1. *Persecution.* In the last decade of the first century, while Domitian was emperor of Rome, his officers in eastern Asia Minor dealt very harshly with Christians. Read 6:9 f.; 13:9 f.; 20:4, for incidental references to these terrible troubles which were pressing upon the adherents of the new faith at the time Revelation was written.

Second day.—The cause of the persecution was the Christians' refusal to take part in the worship of the emperor which was being enforced at this time in the cities of Asia Minor. Read 13:6-8, where the author condemns the blasphemy of the ruler—the "beast" as he is called—for demanding worship of his subjects.

Third Day.—In 13:11-17 the zeal of the priest—another "beast"—who officiates in the cult of the emperor is described. When Christians refuse to comply with the demands of this priest and the Roman officers who support him, they are punished with imprisonment, banishment, or death.

Fourth day.—§ 2. *The author and his situation.* Read 1:1, 4, 9. A Christian named John had been exiled or forced to flee, probably from Ephesus, to the little island of Patmos in the Aegean Sea, about sixty miles southwest of Ephesus. It has usually been assumed that this individual was John the Apostle, who had been personally associated with Jesus (Mark 3:17). The author, however, makes no statement to this effect, but refers to himself merely as a "brother" who shared in the common tribulations of the Christians. See also 22:8.

Fifth day.—One Sunday, while on the lonely island of Patmos meditating upon the trials which had overtaken him and his fellow-Christians, John had a marvelous experience. He passed into a state of trance or ecstasy, which he describes as being "in the Spirit." When thus overcome by his emotions, he lost consciousness of his immediate surroundings and seemed transported to heaven, where he heard angelic voices and saw wonderful visions. He frequently refers to what he had heard or seen when he was "in the Spirit." For examples read 1:10, 12; 4:1; 5:1; 6:1; 10:1; 12:1; 15:1; 16:1; 19:1; 21:1.

Sixth day.—John sees in heaven pictorial representations which are thought to foreshadow great changes soon to take place in the history of the world. The present period of distress is soon to be followed by the complete destruction of Rome, the return of Christ in triumph, and the establishment of a new order of things where Christians will be free from all enemies. These visions greatly strengthened John's own powers of endurance, and he sought to encourage his suffering friends by giving them a vivid description of what he had seen. For indications of this practical purpose of the author, read 1:3, 11, 19; 7:3-17; 10:8-11; 22:6 f.

Seventh day.—§ 3. *Title of the book.* Since John conveyed to his readers the pictures which had been revealed to him in his visions, his book has been called the Revelation; or sometimes, using the original Greek title, the Apocalypse. For the title-page of the book, read 1:1-3. This is longer than are most titles of modern works, but it describes very adequately the nature and the purpose of the document.

II. MESSAGES TO THE SEVEN CHURCHES

Eighth day.—§ 4. *The author's introduction.* Read 1:4, 5a. Both on his own account, and in the name of the heavenly beings from whom he has received his message, John greets the principal churches of Asia Minor. Before narrating his visions about the approaching end of the world, he writes to these leading Christian communities admonishing them to live properly in order that they may be ready for the end when it comes.

Ninth day.—Read 1:5b, 6. Christ is singled out as especially worthy of praise because of his twofold work. First, by his work upon earth he is said to have procured release from sin for his followers; and, secondly, they are destined for membership in a new kingdom which he will fully establish when he returns.

Tenth day.—Read 1:7 f., which express the central theme of the whole book. Christ is coming in visible form upon the clouds, and all the peoples of the earth shall mourn at the desolation which he works upon them because they have been hostile to him. The coming of Christ will also be the coming of God Almighty who holds all things in his power. As symbolic of his comprehensiveness he is called the "Alpha" and the "Omega," these being the first and last letters of the Greek alphabet. This expectation of an early reversal of present conditions, through the intervention of Christ and God, is uppermost in the author's mind throughout the entire book.

Eleventh day.—§ 5. *The author's equipment.* Read 1:9-11. For a description of John's situation see § 2 above. As a result of his ecstatic experience he believes himself to be in possession of superior knowledge which he has been commanded to communicate to the churches. In ancient times it was not uncommon for religious persons of mystical temperament to have experiences which seemed to transport them to heaven, where they learned divine wisdom which they disclosed to their less highly favored brethren.

Twelfth day.—In order to make his claim for unique equipment stand out still more clearly, in 1:12-16 John describes with some detail the figure of Christ which he saw up in heaven. There the seven churches were represented by seven golden candlesticks, or lampstands, and the glorified Christ was walking about in their midst. In his right hand he held seven stars, which represented the guardian angels of the several churches. This way of thinking would not have seemed strange to that ancient world, where earthly things were so often thought to have heavenly counterparts, and where men were accustomed to describe God and heaven in extravagant materialistic terms.

Thirteenth day.—To add further to John's equipment, in 1:17-20 he reported the very words which he had heard in his vision. These convince him of the supreme power of Christ and enjoin upon him the duty of writing his book. He is to do three things, namely, (1) to describe the visions which he has seen, (2) to interpret their bearing upon the present state of affairs, and (3) to deduce from them information about the future.

Fourteenth day.—§ 6. *Message to Ephesus.* Read 2:1-3, in which the Ephesians are praised for their faithfulness. The communication is addressed to "the angel of the church," that is, to the guardian spirit, who is ever ready to guide the community in the true way. But John thinks of himself as especially chosen to convey Christ's message to the church, even though the guardian angel, represented by one of the stars in the hand of Christ, might easily have obtained the information independently. Ephesus was the chief city of Asia Minor at this time, and evidently the author was gratified to be able to speak in so complimentary a manner of this church's fidelity.

Fifteenth day.—But even the Christians in Ephesus need to be reproved and warned. Read 2:4-7. Their earlier enthusiasm has cooled somewhat, and unless they repent of this laxity the candlestick in heaven which stands for the Ephesian church will be removed, which is a figurative way of saying that Christ will disinherit this church. Hence John issues his solemn warning as if the words had been actually spoken by the Spirit (vs. 7). Since he felt himself to be "in the Spirit" (1:10) when he had his vision, he did not hesitate to ascribe his message to the Spirit, or to Christ, or even to God.

Sixteenth day.—§ 7. *Message to Smyrna.* Read 2:8 f. The Christians at Smyrna had suffered especially severe afflictions. They were poor in worldly goods, but their severest trials seem to have been caused by the Jews of the city. Persons from the Jewish synagogue could easily make trouble for the Christians by informing the civil authorities that certain persons believed in Christ and would, if put to the test, refuse to worship the emperor. Jews were excused from this requirement on the ground of their nationality. But Christians who had broken with Judaism or converts from among the Gentiles were shown no special favors. Recalling the troubles which Christians had suffered from the Jews of Smyrna, John bitterly refers to them as "a synagogue of Satan."

Seventeenth day.—Read 2:10 f. Still greater sufferings are thought to hang over the Smyrneans, but they are encouraged to be faithful by the promise of a glorious heavenly reward. Even if the Roman authorities put them to death, they will at once be given a place of honor in heaven, and in the day of the final judgment, when their bodies are to be restored, they will escape the "second death," which will come upon all sinners at that time (see 20:4-6, 11-15).

Eighteenth day.—§ 8. *Message to Pergamum.* Read 2:12 f. Pergamum was the chief center of emperor-worship in Asia, and so John calls it the place where Satan's throne is located, and the place "where Satan dwelleth." Here a Christian named Antipas had recently been put to death for refusing to worship the emperor. The manner of dealing with a Christian suspect was to bring him into the presence of the ruler's image, demanding that he offer incense and say "Caesar is Lord." Undoubtedly Antipas had remained loyal to the name of Christ, affirming that he alone was "Lord," and this loyalty cost Antipas his life.

Nineteenth day.—Read 2:14 f. In spite of the loyalty of Antipas, there were certain persons in the church at Pergamum of whom John heartily disapproved.

They, like Balaam, mentioned in Num. 31:16, were trying to lead the faithful astray. It was always a great temptation for the converted gentile Christian to attend the joyous heathen feasts, and certain Christians in Pergamum maintained that they might justly avail themselves of this privilege. For a similar situation in Corinth, read I Cor., chap. 8. Another obscure group of people, known as Nicolaitans, who had been rejected by the Christians of Ephesus (2:6), had also gained a footing in Pergamum. John does not say in what respect they offend him, but probably it was their readiness to be friendly with the heathen.

Twentieth day.—Read 2:16 f. The laxities in Pergamum are upbraided with the threat of destruction when Christ comes suddenly, as he will, to utter his words of destruction upon all sinners. The wise man will give heed to this warning, and so make sure of his safety in the day of judgment. The reward is pictured very realistically in material terms, as is the custom with the writer of this book. The saved are to partake of a new kind of manna—the legendary food of the Hebrews in the wilderness (Exod. 16:31 ff.)—and are to receive a new name for use in the new world which Christ is expected to set up presently when he returns in judgment.

Twenty-first day.—§ 9. *Message to Thyatira.* Read 2:18 f. The members of this Christian group are praised for their persistent fidelity in good works. They have exhibited the important virtues of love, which was essential to the success of their relations with one another; they also maintained their faith in God, trusting him to bring their troubles to a speedy close; they were faithful in ministering to the wants of their needy brethren, and patiently endured their own sufferings. Their conduct is especially praiseworthy because their efforts had not slackened when their first enthusiasm had passed; on the contrary, their zeal only increased with the increase of affliction.

Twenty-second day.—Read 2:20-23. Notwithstanding his fulsome praise for the Christians of Thyatira, the author must call them to account for one very serious defect. There is a certain prophetess in the community whose conduct is very offensive to him. It was not uncommon in the Mediterranean world of that day for certain women to be regarded as unique mediums through whom the gods made revelations to mankind. This idea passed over into Christianity, and the church at Thyatira has such a person in its midst. She advocates a more liberal attitude toward the heathen than John can approve, and in his indignation he charges her with acts of gross immorality and threatens her with severe punishment unless she repents.

Twenty-third day.—Read 2:24-29. The only injunction laid upon the church at Thyatira is to purge itself of this false leadership represented by the prophetess Jezebel. Her teachings purported to give a deeper knowledge than that possessed by the ordinary man, but to John this was a knowledge, not of God, but of "the deep things of Satan." Those who endure in good works until the end, now so near, will be amply rewarded for their fidelity. The heathen now lord it over

believers, but in the approaching day of Christ's triumph the tables will be turned and Gentiles shall feel the iron rod wielded by Christians.

Twenty-fourth day.—§ 10. *Message to Sardis.* Read 3:1-3. This church is regarded as being in a very precarious condition. It bears the name of the living Christ, but its vital activities have almost completely ceased. The spark of life remaining may be fanned into flame if it is diligently tended. The members must recall the Christian teaching which has previously been given to them and renew their activities. Otherwise the impending day of judgment will fall upon them suddenly, leaving them no further opportunity to procure a share in the blessings of the new kingdom.

Twenty-fifth day.—Read 3:4-6. Although the church at Sardis is thought as a whole to be in a wretched condition, a few of its members have remained faithful, and they are not to be deprived of their merited reward. The promise is again depicted in materialistic imagery. In the new kingdom these individuals will be made conspicuous for their piety by being clothed in white robes. The impending doom of sinners need cause them no personal anxiety, since their names will be presented by Christ to God himself in the presence of the angels. Under these circumstances there is no danger that they will be overlooked or forgotten.

Twenty-sixth day.—§ 11. *Message to Philadelphia.* Read 3:7-9. The Philadelphian church had been given some special opportunity to display its fidelity and had proved equal to the task. Perhaps they had been particularly diligent in making the new religion known to others, and in time of persecution they did not deny Christ. This example of faithfulness was all the more noteworthy because of the lowly social status of these Christians. As their reward "the synagogue of Satan" (see § 7)—their Jewish persecutors—will be humbled before them on the day of Christ's appearing to reverse present conditions and establish persecuted believers in authority upon the earth.

Twenty-seventh day.—Read 3:10-13. As a present reward for their past endurance the Christians of Philadelphia are promised that the darker days yet to come shall not overwhelm them. John believes that worse sufferings are yet in store for the faithful, because the forces of evil will make a terrific onslaught in the last days. But Christians are urged to remain steadfast in view of the speedy approach of the end. Christ is coming quickly, and then the faithful shall receive crowns and be given positions of great honor in the new Jerusalem, which is to be let down from heaven upon the site where the Jewish city had stood. This hope for a speedy end of the world did much to support the early Christians in times of persecution.

Twenty-eighth day.—§ 12. *Message to Laodicea.* Read 3:14-17. John thinks that the church at Laodicea is in a particularly deplorable condition. Its members are prosperous and self-sufficient. Apparently they are so well established socially that they are able to avert those troubles which have overtaken their less fortunate brethren in other Asiatic cities. Their easy-going ways cause the author to upbraid them severely. God will reject them because they are not

ardently resisting their heathen environment; nor will their worldly prosperity avail them anything with God. Since they are devoid of good works, they are poor, blind, and naked in the sight of God.

Twenty-ninth day.—Read 3:18–22. There is but one way of escape for the indifferent Christians of Laodicea. They must seek suffering in order that they may become as gold refined by the fire, clothing themselves in the white robes of the true saints and preparing their eyes to see what really lies before them. They are told that their present ease is evidence that God does not favor them, for whom he loves he chastens. This was a natural feeling for John to have, in view of his own severe distress coupled with his confidence in God. The Laodiceans must make haste to repent, for the return of Christ is so imminent that even now he stands at the door ready to greet those who receive him and to give them a place of honor in the new kingdom.

Thirtieth day.—§ 13. *Questions for Consideration.* What historical preparation does one need for the correct understanding of the Book of Revelation? What was the situation of the author? What sort of religious experience did he have before writing? What is the main theme of the book? How did John describe his equipment for writing this book? How did he account for the present sufferings of Christians? What help did he derive from his belief in the speedy return of Christ? Did Christianity conquer the ancient world in the sudden cataclysmic manner that John expected it would? Might faith in the triumphant power of God be expressed in a different way? Is early Christianity any less significant because God chose to work by a more gradual process of victory?

QUESTIONS FOR REVIEW

1. Give the approximate date of the writing of the Book of Revelation.
2. Describe conditions in the Roman Empire which are reflected in the book.
3. What in particular brought the Christians into disfavor with the emperor?
4. What can you say concerning the author of the book and his purpose in writing it?
5. What knowledge is necessary to an understanding of it?
6. What is the great theme or promise of the book?
7. What authority did John claim for his message?
8. Give the purport of the message to the Christians at Ephesus.
9. What was the trouble in the church at Smyrna, and how are its members comforted by John?
10. What had happened at Pergamum?
11. What is John's rebuke to this church?
12. For what conduct does the author praise the church at Thyatira?
13. With what injunction does John accompany his praise?
14. With what hope does he encourage the despondent Christians of Sardis and Philadelphia?
15. In what terms does he describe the Laodicean and why?

16. Were the feelings of all these churches natural under the circumstances or exceptional?

17. Did Christianity conquer the ancient world in the sudden manner that John expected it would?

18. Do you think that if John had been accustomed to the idea of evolution in history and the slow development of thought that he would have so confidently comforted his friends with the promise of the speedy return of Jesus?

19. Is early Christianity any less significant because God chose to work by a more gradual process of victory?

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SOME LESSONS THE WAR IS TEACHING THE CHURCH

The war is teaching the church how a great cause dignifies common tasks. A new perspective always threatens life's routine. Heroism sets new standards. There are so many duties that are humdrum that we are tempted to slight them. When the youth of the nation is offering its life for the common good, dish-washing and keeping accounts, church-going and Sunday-school lessons seem commonplace.

But these duties may be all treated as a part of a great Cause. The war helps us see this. The daily routine of a camp, the ceaseless drill, the long hikes, are all a part of men's service to the nation. They get dignity, not alone because they make men efficient for battle, but also because they are themselves service.

We have talked of serving God in small duties. Now we realize more than before just what such appeals really mean. They discipline us for a great Cause.



The war is teaching us how we may better co-operate for the common good. The women of the nation are uniting in Red Cross service. They see the connection of such homely matters as knitting and bandage-making with a great Cause. They work incessantly together because they are spurred by the sense of a common need.

Cannot the church make us feel the pressure of persistent needs like those the Red Cross supplies? Is not the obligation to relieve the miseries of peace as great as that to relieve the miseries of war? If the need of social service were made immediate, Christian hands and hearts would be always busy. For needs are not measured by crises alone. They cease to be spurs when they are taken as a matter of course.

Let the church learn to bring humanity as near to human hearts as the war has brought soldiers.



The war is teaching us the meaning of sacrifice for duty and ideals.

Who has not been startled and sobered by the new meanings that have been found in familiar words? Fathers and mothers who have forced back tears when bidding their boys farewell; wives who have let husbands go to camps; young men who have abandoned office and factory to make their lives into a nation's wall of defense—what depths of meaning have they not found in words like Nation, Democracy, and Sacrifice?

Such experiences will not leave us the same men and women. If the church does not appeal to such stirrings of our deeper selves, it will be unworthy of the world that now is in the making.

We must realize the gravitation of a great Cause if we are to sacrifice comfort and smug content.

Religion must not be a palliative. It must stir the sort of moral discontent that leads men to die.

A religion that is sublimated selfishness made respectable by being made transcendental, may survive the war, but there will be too many recollections of the joy of real sacrifice for it to be significant.



Is the church learning the lessons this stern teacher gives?

Christian individuals at least are learning. Can they stir their church organizations to equal experiences?

We believe we can already see the answer. The church is awakening anew. Appeals for new consecration of wealth and labors abound. Seriousness and loyalty to Christ are more in evidence.

But we must see more if we are not to see less. For a church that fails to make great emotions and ideals permanent is a church that is decadent.

BACK TO PENTECOST

WASHINGTON GLADDEN, D.D., LL.D.

Columbus, Ohio

Anything that Dr. Gladden writes compels thoughtful attention. In these days when there is so much undue emphasis upon the accidental elements of Christianity, his presentation of fundamental Christian truths ought to be of great weight.

Some young minister wrote me not long ago raising the question about this phrase, "Back to Pentecost," which those about him were using as a slogan. How much virtue or significance is there in this cry?—this was his question. How desirable is it that we who live in the twentieth century after Christ should go back to Pentecost for our ideals and our ruling motives? To what extent ought we of this generation to direct our aims by the conduct and teachings of the Christians of the earliest apostolic times, as we find them set before us in the first chapters of the Acts of the Apostles?

The question is pertinent. There is no doubt that we can find instruction and inspiration in that history. Yet the expectation that the examples or the ideals of that early day will furnish a pattern by which our thinking and living must be shaped is most misleading.

The call to go back is one that we are always hearing. "Back to Christ!" has been a common motto in late years, and it is not without pertinence. Yet it is well to remember that that is not, as a rule, the way to find him. "Behold he goeth before you," the angel said to the disciples before Pentecost; and this has always been true. There has never been a day when he has not

been far in advance of his most progressive followers. "Forgetting the things that are behind," cries Paul, "I stretch forward to the things that are before!"

Yet, if there ever was a time when this cry of "Back to Christ" was the counsel of wisdom, it was this Pentecostal time. It is doubtful whether there has ever been a day since Jesus went away from the earth when his followers departed from him so fatally and so far as during these Pentecostal days. That, I am aware, will be an astonishing and an incredible statement; but it is made deliberately and after careful study, and I ask serious attention to it. I have been giving considerable study, of late, to these beginnings of the Apostolic Age, and I am convinced that the mind of the church has been confused and its ideals clouded through all the ages by the record of what was said and done in these Pentecostal days.

That the record is very imperfect there can be no doubt. It must have been made up a great many years after the events which it narrates. That the author of the Third Gospel is the author of the Book of Acts is hardly questionable; the Gospel was probably written as late as 80 A.D. and the history sometime afterward. It must therefore have been composed fifty years or more after

the things which it describes had taken place; and probably very few of the actors in those scenes were alive. At any rate, we know that there is much confusion in the narrative.

What became of the disciples after the death of Jesus we do not know. Matthew and Mark tell us that Jesus promised to reappear to them in Galilee, and that they went thither in obedience to his summons, and that there he revealed himself to them. Luke, on the other hand, neither in the Gospel nor in the Acts, gives any intimation of this visit to Galilee; it is clearly implied, if it is not explicitly stated, that all the events connected with the reappearances of Jesus took place in or about Jerusalem. "His silence [concerning this Galilean visit], both in the Gospel and in the Acts, can be explained," says Dr. McGiffert, "only on the supposition that he knew nothing of a post-resurrection visit to Galilee. Indeed, the account given in the Gospel is so constructed as to seem to exclude such a visit."¹ When there is such uncertainty as to highly important matters of fact it is clear that we are dealing with documents that need scrutiny.

Especially needful is it that we should be on our guard with respect to statements which are supposed to interpret or reflect the spirit of the teachings of Jesus. It is doubtful whether these disciples, scattered by the tragedy of Calvary, and brought hurriedly together in Jerusalem after his departure, were in a mental condition which qualified them to represent the mind that was in Jesus. They had shown themselves, as the gospel records make plain,

quite capable of misunderstanding him while he was with them; it is only by the assumption that a miracle had been wrought upon their minds, making them incapable of error, that we can regard this record as inerrant. But the record itself invalidates this assumption. If we had, therefore, the exact report of their sayings and doings in these first days, we should be entitled to look for a great many evidences of prejudice and narrowness of mind. We should have reason for doubting whether these disciples were capable of revealing, in their corporate life, the spirit and purpose of the life of their Master. And when we know that this record represents an accumulated tradition of fifty years in which the pure teachings of Jesus may well have been somewhat adulterated, we can see why the Pentecostal gospel may have diverged considerably from the message first spoken by the Master.

Certain it is that it did diverge in startling ways. The gospel preached by Peter on the Day of Pentecost, or by Stephen in his speech before the Sanhedrin, is not the gospel preached by Jesus in the Sermon on the Mount and in the great parables of Luke's Gospel. The atmosphere is different, the accent is altered, the ruling ideas are utterly changed. It is strange that sixty generations of disciples should have kept on piecing the Acts and the Gospels together and never have been aware of the difference in the texture. It is the fiction of infallibility that closes our eyes to the presence of facts.

Consider Peter's great sermon on the Day of Pentecost. "It is," says Dr. McGiffert, "the earliest extant Christian

¹ *The Apostolic Age*, p. 38.

apology. It is, moreover, a thoroughly representative discourse. It reproduces, not the thought of Peter alone, but the thought of his fellow-Christians as well. The spirit of primitive Jewish Christianity in general speaks in it." Precisely that. And the spirit of primitive Jewish Christianity was about as far from the spirit of Christ as the east is from the west. The spirit of primitive Jewish Christianity had to be exorcised before the truth as it is in Jesus ever found a footing on the earth.

Primitive Jewish Christianity was simply the belief that Jesus was the long-promised Messiah—the King who was to come and restore the Kingdom to Israel. And this was the message which the apostles began to proclaim at Pentecost. Their minds were saturated with the Jewish ideas about the Messiah, and their aim was to prove that Jesus fulfilled the messianic prophecies. In some respects he did not seem to fulfil them; his death appeared to contradict all their ideas, but the disciples sought to show that, rightly interpreted, the prophecies were fulfilled in him.

Instead, therefore, of preaching Jesus, of enforcing his message, of emphasizing the truth he taught, of driving home the great revelation given by him to the world concerning the character of God and his relations to men, they harked back to Jewish messianism and tried to show that Jesus was the fulfilment of its ideas. As they conceived the situation—so says Dr. McGiffert—"apologetics was the imperative need of the hour; not simply the proclamation of the gospel, but the defense of it and the defense of Jesus himself, the preacher of it. Thus the emphasis was changed

from the gospel itself to the evidence of its truth; from the message to the messenger. Not the fatherhood of God, but the messiahship of Jesus, formed the burden of the preaching of the apostles, and so the Master's estimate of values was reversed."

Read all the speeches of Peter—the speech on the Day of Pentecost, the speech in Solomon's Porch, the speech before the Sanhedrin, and note their contents. Compare with them the extended address of Stephen before his martyrdom. Do any of them recall to you the words or the spirit of Jesus? Is there any reference in them to the doctrines which he made central in all his teaching? Is the great fact of the universal fatherhood mentioned in any of them? Is there anything about the meaning of prayer, the spirituality of worship, the inwardness of morality, the nature of forgiveness, the blessedness of service, the sacrificial ministry to the neediest and the lost? Of these central, cardinal, vital elements in the message of Christ, the message to which his life gave all its meaning, you will find no suggestion in these Pentecostal narratives.

They are all devoted to proving that Jesus is the Messiah; that these marvellous signs which have appeared in connection with his coming are proof of a condign judgment which is to be visited on those who have put him to death; that his resurrection is proof of his power to judge and punish his enemies; that those who now accept him as the Messiah and are baptized in his name will be spared and forgiven, and that all who refuse or neglect to do so will be utterly destroyed from among

the people. Moreover, this judgment is impending—Jesus has ascended to heaven and is sitting at the right hand of God, but he is coming again immediately to make his enemies his footstool; and all who are wise will make haste to save themselves “from this untoward generation.” It is evident that these disciples declared this message with tremendous conviction, that the rulers were convinced of their guilt in putting to death an innocent man, that the people were filled with compunction for their share in the crime, and that great numbers of them confessed and were baptized, accepting as their prophet the Messiah whom they had crucified.

But if their only knowledge of the life and character of Christ was that which they gained by the methods described in the record of these Pentecostal days, it is to be feared that their discipleship was not in all cases so intelligent as might have been desired. They may have been convinced that they were attaching themselves to the true Messiah; but of the spiritual revelations and the ethical realities of the Kingdom which Jesus came to establish they must have known very little. Their subsequent history makes it entirely clear that their “conversion,” like that of many great accessions of later generations, must have been a very superficial experience.

The search for fruits of the Spirit in this new community brings to light some interesting facts. The manifestations of the Spirit, on which most emphasis was placed, are, indeed, somewhat equivocal. The astonishing portent of the tongues, on which Peter so confidently relied, has never been clearly

explained. That special linguistic gifts were miraculously conferred at that time has been the common understanding, but there is no intimation in the subsequent history of any continuance of these gifts; the apostles were compelled to rely on interpreters, and there is no hint of any miraculous power to communicate with men of other languages. Paul’s discussion of the gift of tongues, in his letters to the Corinthians, makes it plain that in his day the gift had no such significance; for he declares that the man who spoke with tongues never knew what he was saying, and that those who listened knew no more. Evidently, in his experience, the gift of tongues was a mere emotional outpouring of meaningless vocables, similar, probably, to the utterances of the Holy Rollers of our own day. Paul discouraged the cultivation of it; he said that he would rather speak five intelligible and sensible words than ten thousand words in a tongue. Just what the gift of tongues on the day of Pentecost may have been we have no means of knowing, but Paul’s attitude toward the matter does not encourage the belief that it was evidence of any profound moral change in the characters of those who experienced it.

Other and far clearer tokens of spiritual influences operating in the new community are found in the record. The unity of the new community—as it appeared among the original one hundred and twenty, and later in the enlarged society—was a hopeful sign.

The courage and confidence of their leaders is also inspiring. The manner in which these young fishermen confronted the magnates of their nation

and told them the truth about their own misdoings is certainly refreshing. The grand *non possumus* of Peter and John has resounded down the generations and will never be silenced: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things which we saw and heard."

The incipient and partial communism which sprang up in the multitude of believers may also be appealed to as proof that the spirit of the Master was finding expression in their lives. Considerable numbers of the Jewish proselytes from other lands who had come to Jerusalem for the national feasts, and had been convinced by Peter's speech, were probably remaining in Jerusalem, waiting for the return of the Master, which Peter had so confidently promised. For their daily needs some provision was required, and the response to that call seems to have been generous. It is not probable that any enforced community of goods was attempted, but spontaneous contributions of a very liberal sort were made. It is not singular that men like Barnabas were ready to dispose of their property for the replenishment of this relief fund; the speedy return of the Messiah, with power to set up his Kingdom and to reorganize society, made all possessions precarious. But this impulse to share the good of this life was, no doubt, the prompting of that deeper democracy which some of them had learned from Jesus.

It does not appear that this impulse reached beyond the boundaries of their own communion; and there are signs of a halting recognition of it even within that pale. A complaint arose

against the Hebrews among the Grecian Jews, or Hellenists, that the widows of the latter were neglected in the daily distribution of food. The Hellenists were those who had been converted to Judaism; they were not native Hebrews, and the prejudice of race proved to be stronger than the bonds of religion. The new allegiance to Jesus as the Messiah had not extinguished that antipathy; it was existing here in the heart of primitive Jewish Christianity at the very outset, and it was bound to make its divisive and paralyzing influences felt in the coming years. The apostles seem to have dealt with the matter judiciously at the beginning, but this was not to be the end of it.

How much was lacking of the spirit and temper of Christ in the hearts of these teachers is shown in the story of Ananias and Sapphira. Their attempt to deceive the community and to gain credit which was not rightly theirs was discreditable and even deplorable; that they merited indignant rebuke is clear, but the manner of dealing with them reveals little of the spirit of Christ. It is not stated that the infliction of death upon them was by the direct volition of Peter, but that is the implication, and his address to Sapphira gives that impression. It is not probable that Jesus ever intended, in giving to Peter the leadership of the apostolic band, to confer on him the power of striking people dead for telling lies; it is not congruous with the life or the teachings of Jesus, and yet it appears probable that Peter thought himself intrusted with this power and that his associates and followers believed him to possess it. For after these tragical deaths it is reported

that "great fear came upon the whole church and upon all that heard these things. And by the hands of the apostles were many signs and wonders wrought among the people." Certainly we cannot imagine such a story being told about Jesus, and the appearance of it in this record is an indication of the imperfect Christianity of these Pentecostal days.

When there arose the larger question of the inclusion of the Gentiles in the Christian communion, these Jerusalem Christians at once adopted an obstructive policy. Peter is reported to have had miraculous revelations of the divine purpose to make no distinctions of race in the offers of the gospel, and he seems to have been temporarily convinced by them. When he was afterward arraigned by the Jerusalem church for having gone so far as to eat with Gentiles, he justified himself on the ground of the special revelation which had been given him. But the Jerusalem church seems to have staunchly maintained its exclusive attitude. It was willing to receive Gentiles into the Christian communion, but only on condition that they first be circumcised and become Jews. It was to Paul that the breaking of these obstructive barriers to the program of Christianity was mainly due. The church at Antioch, gathered largely under his labors, became the headquarters of the liberated church, by which the gospel, freed from the fetters of the old Judaism, was spread through Western Asia and Europe. Between these two centers of influence, Jerusalem and Antioch, the controversy was sometimes sharp. Peter, as the leader of the mother-church in Jerusalem, had a

part in it which was not always creditable to him—sometimes fraternizing with the liberal party and eating with uncircumcised Christians, then again, prodded by the rigid Judaizers from the mother-church, withdrawing from fellowship with the Gentiles. An attempt was made to reconcile these conflicting tendencies, and an agreement was reached by which it was supposed that the difficulty was settled, but it is doubtful whether either party adhered to it; Paul went on preaching to Jews and Gentiles and gathering them into one fellowship, but for many years he was hindered and harassed by the "primitive Jewish Christianity," which had its center and seat at Jerusalem and which perpetuated the traditions of the Day of Pentecost. Emissaries of this church followed him from city to city and sought to create dissensions in the churches which he had organized; considerable portions of his earlier epistles are devoted to controversies with them. The bitterest words he ever wrote were directed at their machinations. "I fear," he says, speaking of their influence, "lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." More explicitly: "Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ." They are Satan's ministers, "whose end shall be according to their works."

As the years went on this controversy became less bitter; in the later epistles of Paul it seems to be quiescent. The fact appears to be that the liberated gospel was advancing so rapidly that

these attempts to obstruct it became hopeless.

Professor Ropes says:

Jewish Christianity failed to dominate the growing church throughout the world, and coincidentally with this failure, its importance in Christian history gradually diminished. . . . When Jewish Christianity once suffered the loss of its leadership and control its case was hopeless. In the year 70 Jerusalem was taken by Titus, the Temple burned, and the city, excepting a few towers and parts of the walls, razed to the ground. . . . Jerusalem soon became a horrible scene of bloody partisan strife and mob violence, and at last the Christians—how many in number we do not know—withdrew from the Holy City, and fled across the Jordan, and took up their residence in the Gentile town of Pella. Without a center, without any important general organization, without any great leader, Jewish Christianity as a destructive power in the Christian church came to an end.¹

Such, then, is the history of the Pentecostal church. It does not appear to warrant the exceptional distinction which has always been imputed to it. It had a great opportunity, it was called to a great service, it occupied a conspicuous position, but it did not take the leadership in the development of Christianity which seemed rightfully to belong to it. Its influence served to hinder and to obstruct rather than to promote the spread of the gospel of Christ.

The capital fact is, however, that before it was fifty years old this church became extinct. This was not merely because the community which sheltered it was overthrown—Judaism survived the ruin of its capital city, but Jewish

Christianity ceased to be. The ideas for which it stood, the truths which it sought to make effective, had failed to maintain their hold upon the human mind. The Christianity of Christ went on, conquering and to conquer, but Jewish Christianity disappeared from history.

There must have been a reason for this, and the reason must have to do with the vital elements of Christianity. There must have been a failure to grasp and to emphasize these vital elements. I think that the truth is well stated in those sentences of Professor McGiffert which I have quoted. It was the belief of the apostles that "apologetics was the imperative need of the hour; not the proclamation of the gospel but the defence of it, and the defence of Jesus himself, the preacher of it." That was the fatal error. Apologetics is never the imperative need of any hour. The proclamation of the gospel is always the imperative need; not the defense of it, much less the defense of the preacher of it. What the world needed then, what Jerusalem needed then, was not the demonstration that Jesus was the Messiah; it was just the reaffirmation of the truth which Jesus had been teaching—the testimony to the verity of his great gospel message.

"Not the fatherhood of God, but the messiahship of Jesus," says this historian, "formed the burden of the preaching of the apostles, and so the Master's estimate of values was reversed." I doubt whether any disciple or apostle, any priest or prelate, has ever been wise enough to reverse the Master's estimate of values. It is doubtful whether Peter

¹ *The Apostolic Age.*

and John knew enough to do it, and there is reason to believe that when they did it they led the church and Christendom into a fatal error. If Peter had gone right on preaching the fatherhood of God, just as Jesus preached it, with conviction and fervor, he would have saturated his own mind with ideas and principles which would have kept him from some fatal errors—from making such a spectacle of himself, for example, as he made at Antioch; and he would have gathered about him a company of believers whose bond of union would not be broken by the destruction of Jerusalem.

Certain it is that the truth which the apostles determined to lay aside at Pentecost, and *not* to make the burden of their preaching, is the central truth of religion. The one thing that men always need is to know God—not merely to have the correct theories about him, with which apologetics will supply them, but *to know him*. This is the knowledge into which Jesus sought to bring men, and this first-hand knowledge brings unity into all our thinking and makes apologetics superfluous. The absence of this ungirds character and weakens the social bond. If Peter and John had devoted their time to the demonstration that Jesus fulfilled the messianic prophecies, and had sought instead to follow Jesus and to lead their disciples into that intimate acquaintance with God to which he was always calling them, there might have been less spectacular manifestation on the Day of Pentecost, and the immediate accession to the church might not have been as large, but there would have been among its members a vision of the Kingdom and a passion for service

which would have survived all political disasters. Of such a church the record would never have been written that its energies were largely given during its lifetime to preventing uncircumcised persons from acknowledging Jesus as Master and Lord, nor would its obituary have been written while its first members were still alive.

If this seems a harsh judgment, let it be remembered that the disappearance from history of the first Christian church is to be accounted for. The failure of the first attempt to organize Christianity is not a light matter. We may explain it and excuse it; but to celebrate it as if it were a triumph and to copy its blunders as inspired examples is not the part of wisdom. Yet this, unhappily, is what the Christian church has always been doing. The obsession of scriptural infallibility has prevented Christians from criticizing the doctrines preached by Peter and from testing the ruling principles incorporated in the first Christian community, to see whether they conformed to the teachings and the example of Jesus; and the record in the Acts of the Apostles has been taken as the object-lesson of the Christian churches. There was much to learn from it, but unhappily there was much to unlearn; and error and truth have been lumped together as equally inspired. The fact that the Pentecostal church went to pieces in the first century and left scarcely a remnant of itself amid the social wreckage does not seem to have suggested any question as to the validity of its origin.

And unhappily the method of the Pentecostal founders appears to have been widely adopted by Christian propa-

gandists in all the generations. The assumption that "apologetics is the imperative need of the hour," and that the first thing to be attended to is "not simply the proclamation of the gospel, but the defense of it, and the defense of Jesus himself the preacher of it," has been quite too common in every age of the church. The example of Pentecost has encouraged many preachers to reverse the Master's estimate of values and make something quite other than "the fatherhood of God" the burden of their preaching. That, indeed, has been the one truth most conspicuously neglected. It would, perhaps, be truer to say that by large sections of Christendom it is the one truth most passionately denied. Rev. William A. Sunday is quite true to the tradition which he rather ignorantly follows when he says, as he has said a hundred times, that "the doctrine of the fatherhood of God and the brotherhood of man is the worst rot that ever was dug out of hell, and every minister who preaches it is a liar." Such a denial is not common nowadays in evangelical pulpits, but the truth about God has been so obscured and perverted in our theological speculations that the central doctrine of his fatherhood has been practically repudiated by most of them. The mere mention of the word in many influential quarters exposes the speaker to the suspicion of heresy. It is hardly too much to say that a large part of the business of the church at present seems to be not so much to give effect to the message of Christ as to furnish credentials to the messenger.

All this is the natural result of the adoption of the method introduced by the Pentecostal propagandists, of making apologetics the imperative need of the hour, of substituting for the proclamation of the gospel the defense of it, of changing the emphasis from the gospel itself to the evidence for its truth.

This is much as if a physician sent to a plague-ridden country with a specific for the disease should neglect to administer the remedy and devote his time to certifying the skill of the scientist who discovered it.

The one thing that the world needs most today, let us repeat, is the truth that Jesus came to bring—the truth about God. It is the failure of the church to grasp and enforce this central truth that explains the fatal weakness of the church in this critical hour. Dr. Eliot was bearing solemn testimony when he said the other day, at the Andover Commencement, that "he felt that the underlying cause of the war was that no church had succeeded in setting forth to the world an adequate conception of Almighty God. The churches had turned away from the thought of God and had turned to the Virgin or to Jesus or to the saints, and had not sufficiently emphasized the constant relation of the divine energy to all creation. . . . The endeavor of all the churches today must be to convey to the world the right idea of God." This was certainly the central purpose of Jesus Christ. We do not honor him when we reverse his estimate of values by putting any other purpose above it.

THE PRESENT STATUS IN RELIGION

HENRY BERKOWITZ, D.D.

Rabbi Congregation Rodeph Shalom, Philadelphia, Pennsylvania

One of the interesting developments at the present time in the religious world is to be seen among the Jews. As is well known, there are two general types of Jewish religionists, the strictly orthodox and the reformed. The present article shows the state of mind among the leaders of the reformed Jewish rabbis, and it throws valuable comment on the study of religion from the point of view of this faith's growth in importance and influence.

When the giant Goliath menaced the hosts of ancient Israel, David was urged to don the heavy armor and go forth to the fray. Finding himself unable to move by reason of the weight of the coat of mail, David cast it aside and with stout heart fared forth, carrying naught but his staff and five smooth pebbles from the brook, with the sling in his hand.

With giant-like proportions rises before us the mighty theme of this evening's consideration:¹ "The Present Status in Religion." Your committee urged me to attack this subject, but I cannot move in the heavy armor of metaphysics nor wield the broad sword of philosophy. So I come with naught but the simple staff of life's experiences to lean upon and with a few pebbles I have gathered from the running brook of earnest study and reflection. With these I must essay to bring down this vast theme to the level of thirty or forty minutes. The courageous example of the youthful David inspires me, however, to say with him, "I come to you in the name of the Lord of hosts that all this assembly shall know

that the Lord saveth not with sword and spear, but with the spirit."

The spiritual interests of men we are here to consider under the broad connotation "religion." The present situation in religion is distinguished primarily by greater freedom for the spirit in the exercise and expression of religious sentiment and conviction than has ever been known in the past. True, in many places bigotry and persecution still strive to put fetters on the human soul. But it must not be forgotten that all forms of religion still coexist in the world. Side by side, we behold all stages of religious life, from the gropings of the lowest savage after the Great Spirit through all the intermediate phases of the struggle of the human soul up to the highest reaches of the most refined and cultured among civilized races.

True, some governments still hold the church subject to orders, just as they do the army, the navy, and the censorship. Some branches of the church likewise have not yet traveled far on the way of liberalism. None the less the present situation is far better than any that has

¹Address delivered before the First Annual Spring Conference of the Chicago Rabbinical Association, April 17, 1917.

ever prevailed heretofore. Governments are less prone and less able to hold religion as a club to enforce submission; religion is no longer able to grasp after temporal power to enforce her authority.

Our blessed country leads in real religious freedom. Despite the efforts of some sectarians, our government wisely favors none while it eagerly fosters all religions. This has made for a more virile and spontaneous religious life than has been possible where Church and State have been united. As a token of this new freedom of the spirit, the famous World's Congress of Religions in Chicago remains the monumental instance. This conference in which we are gathered, one of many of its kind, evidences the growth of that larger fellowship wherein Christians meet with Jews, and Reform and Orthodox clasp hands. Each is loyal to his own, yet we freely pledge our fealty to the common cause of religion and meet to take counsel and encouragement for our common task in fulfilment of the prophet's injunction: "Have we not all one Father, hath not one God created us all?"

The second outstanding characteristic of the present status in religion is an outcome of the first. Freedom in religion has for multitudes come to mean merely freedom from religion. What more common than the outcry we hear on every hand: "Of what use is religion in these terrible days? Where is God? If God lives, why does he permit this mad and cruel war to rage?"

A touching incident is told of a heroic mother who saw her son brought home from the war fatally wounded. When, despite her unwearying efforts to save, he passed away, she found strength in her

patriotic pride to say: "Praised be God, the true Judge." A second time she endured the same trial and laid away her second brave boy with heroic resignation as she said: "Praised be God, the true Judge."

But, when her husband fell, the third sacrifice was too much, and in her nameless grief she sat dazed and speechless, agonizing and wringing her hands. Then the little child that had been spared to her came to her knee and looked up to her with wonder in her eyes and asked the startling question: "Mother is God dead?" Roused from her stupor the mother replied: "God dead, my child! What do you mean?" "When my brothers were taken away you said: 'God lives.' But now you sit and weep and never say a word about God, so I thought he must be dead too." "No, my child," cried the mother clasping the little one to her heart, "God is not dead, God lives and he has sent you to rebuke my unbelief and bring me back to my duty. Yes, God lives, and I will cling to him whate'er betides."

From the lips of a child such a question is naïve, pathetic, childlike. From the lips of a man such a question is blasphemy. It charges upon God the crimes and cruelties of men. True, something died in the hearts of men on the first of August, 1914. God did not die. He lives and pours out his bounties over every land, but men wantonly destroy his gifts and fill the lands with desolation. Why? Because men went astray after false teachers who deluded and betrayed them.

Such a teacher was the German poet and philosopher, Frederick Wilhelm Nietzsche. He began the later period

of his teachings by asserting: "God is dead." The moral law he claimed is founded in error. It has turned the world upside down. A little people on the farthest shore of the Mediterranean of old succeeded in holding mankind by the throat, as it were, and forcing upon it the restraints of the Decalogue. In opposition thereto Nietzsche set up the doctrine of the superman or *Uebermensch*. He asserted that the object of human striving is not to labor for the common welfare, but to produce the strongest type of the individual—strong in body, mind, and will. In the struggle for the survival of the fittest, consideration for the weak, the helpless, and the whole mob of the inferior beings must be crushed out. Nothing may be permitted to hinder the masterful man to rise. No sacrifice may be shunned by him that he may attain to the mastery of the world. In other words, the old pagan doctrine of force must control. It must supplant the old Jewish spirituality. Because these errors have seized upon the minds of men, religion at present faces the intrenched forces of national hatreds, race prejudices, class rivalries, and the whole brood of black immoralities that are the offspring of war.

But long before the war emerged as the inevitable outcome of the cynicism on which men had been fed—indeed, for a whole generation past—religionists were apologetic, timid, shamefaced. Science had overawed them. Her pronouncements were dogmatic. Her assertions were sustained by bewildering discoveries. God seemed expunged from the universe, or at least the Creator was chained and held bound by the inviolable

laws of his creation. The whole universe was considered to be one superb piece of mechanism. A remorseless fatalism settled over the souls of men. Prayer sank into a mumbled and useless formula. Songs of praise died from the lips of multitudes. The skeptic priest halted and stammered in doubt. The people slunk from worship in confusion. It was as though the theory of evolution had killed religion.

The papers and discussions in which we have shared during the past three days have evidenced the fact that religion is now in reality very much alive. You have heard from some of the most eminent authorities in the land of the progress on the intellectual, philosophical, and practical sides which has attended the readjustment of religion to the expanded horizon of this scientific era and to the present-day needs of mankind. We note that science has, in recent days, become far more modest, her pronouncements far less dogmatic. It is found that evolution is not a solution of the riddle of the universe. Evolution is merely the name of a process—a process that begins this side of the unknown and proceeds to the limits of the unattained. To science, even as to religion, origins and destinies are alike enshrouded in mystery.

Face to face with the mystery that underlies the material universe, science has reacted intellectually. The unknown stimulated the mind to rational research. Nothing was left unquestioned. Face to face with the mystery that envelops the psychic life, religion has in the main reacted emotionally and given free wing to the imagination.¹

¹ Shotwell, *The Religious Revolution of To-day*, p. 101.

Science has been obliged to resort to hypotheses, even as religion has resorted to speculative theologies. Both now recognize that through all the work of organic nature a creative force is continuously at work. As a result, the attitude of mind of both science and religion has been manifestly modified and changed.

The scientific spirit has left its deep mark for good on religion. The spirit of research has given us the comparative study of religions, the science of psychology, biblical criticism with its investigations into the genuineness of documents and the true valuation of doctrines, ceremonials, and traditions. By all these means the eternal verities for which religion stands are being vivified and revitalized for men.

We are living in an era of the readjustment of the spiritual life to the new knowledge of a new age. The change wrought in our conceptions of all things in the heavens above and on the earth beneath has been revolutionary. Our ideas of time and space have been immeasurably widened. The history of the universe has expanded from thousands to millions of years. The effect of this effort at readjustment has been twofold. It has so terrified many that they have shut off the divine light of reason and leaped back into the dark of mysticism. Hence such mystic cults as flourish in our day—Spiritualism, Dowieism, New Thought, Christian Science. Upon others the effect of the readjustment has been a leap into Nothingarianism. Religion, they declare, is a failure. Therefore multitudes stand apart from organized religion today, and the synagogues and churches

number far less in their ranks than are those without.

Recently I heard the remark concerning an eminent clergyman in New York: "He could not keep his own sons and daughters faithful to the church. Something must be wrong."

Yes, something is wrong. It lies, not in religion, but in the failure of religionists to bring home with vital effect to the world the truth that the new heavens and the new earth revealed by telescope and microscope have revealed also the Creator more unspeakably sublime than the limited concept of earlier days could grasp, and exalted far above aught our highest thought can reach. We have outgrown our childish conceptions of God, but we have not faced with seriousness the consequent duty of deepening the sense of our dependence, our trust, our love, and our faith in God.

Miracles, signs, and myths filled with awe the souls of our sires and made them worshipful. How much more, then, should we drive home to the souls of the people the awe and reverence that must dwell in the heart of a generation which is witnessing the revelations of God as manifest in the marvels of the discoveries, the explorations, and the attainments of this scientific age. A new and far deeper reverence is bound to come into the hearts of men when the newness and the commonplaceness of our possessions have yielded to a true apprehension of the glories they reveal. A purer, more vivid, and potent religious life than has ever been known before will come in the degree in which we vitally realize the marvelously expanded significance of the familiar outcry: "Who is like Thee among the mighty, O God, who is like

Thee exalted in holiness, working wonders?"

A third factor of the present situation in religion here manifests itself. It is the fact that to many the enlargement of the human horizon has tended to drive God entirely out of human life. God is so great, so sublime, how can the majestic Creator of this vast universe stand in any relation to such petty insignificant creatures as are we mortal beings?

In his searching and masterly analysis of the development of the God concept in Israel, Dr. E. G. Hirsch presents to us¹ a picture of how in the course of centuries the conflict raged between those who conceived God as transcendent and those who considered him immanent—the extremes we now call transcendentalism and pantheism. Between a God who is beyond the world of matter and a God who is immanent in, and absorbed by, the world of matter, yawns a fatal chasm. The intellect unaided is unable to apprehend God, as Maimonides averred. The modern Jewish view in the main reproduces and reaffirms that of the biblical books—that the human heart is the first source of the knowledge of God and realizes him as the living, personal, eternal, all-sustaining source of life and of goodness, Father of all. We grasp God with our intuitions long before these can be confirmed by our intellects. The mystery of our self-conscious being rests in the mystery of a self-conscious Deity. Our faith in truth posits a God of truth. Reason within me demands supreme Reason above me. Conscience is not a mere social product, but the response within me to an inviolable moral order above me. My free will,

however feeble, is a reflex of the freedom of God my Creator. It is through these endowments that each human being is "created in the divine image and likeness" and may realize his relation to God as personal, direct and immediate.

Yet at best this relationship remains exceedingly abstract. Other religions have striven to make the divine personality tangible and have, thereby, limited God and marred his perfection. Not so Judaism. It has consistently throughout the centuries rejected every compromise that might endanger its purely spiritual affirmations concerning Deity. We stand firm on that great refusal. This makes our task on its practical side most difficult. We have revolted against the extreme which, e.g., made of the symbolism of the Torah almost a fetish-worship. We have eliminated obsolete and meaningless rites and ceremonies; we have fulminated against mere letter-worship, lip-service, and spiritless formalism. But negation is barren. The needs of the human heart demand that reason be reinforced by imagination; reflection set aglow with emotion. Rites, forms, and symbols are the outer language of religion. Mere "resolves of the heart are naught"—they must find expression.

If religion is not creative today, it must at least be re-creative. We need the symbolism, the ritual, the institutes, of the days of a living, throbbing faith. Our task is to reform—i.e., to re-create these in conformity with the requirements of the modern home and the modern synagogue to make them a sincere expression of the hopes, the ideals, and the needs of our own souls.

¹ Jewish Ency. Article: "God."

A fourth situation in religion today is that created by the effort to divorce morality and religion. It is a commonplace utterance of the man on the street that "I try to do what is right, to do charity, and be a good citizen—I don't need any religion." This superficial point of view finds reinforcement in the philosophy which rests the sanctions of morality and the grounds of obligation in a mere utilitarian system. As a matter of course the fear of the policemen's club or the sheriff's posse or even the sincere desire to secure "the greatest good for the greatest number" is potent to keep many upright. It is not a very lofty reason for a moral life. The consciousness of this fact has spurred many to devise some higher and more ideal standards of inspiration on which to base life's conduct. If God is to be deposed, some other authority must usurp the vacant throne. Therefore we have in the present status of religious thought efforts to found the religion of democracy, the religion of humanity, and the like. This in itself is a confession that all morality is based on spiritual idealism.

Our highest dignity lies in this: each is a free moral agent. However limited its scope, each one has a free will of his own. Not a sane human being but is endowed with some moral capacity. In every thought, motive, and impulse the cry of conscience rings out the irrepressible "ought" of duty. It is my chief glory that I may say "yes" or "no." This is the token of a moral power possessed by no other earthly creature. I may honor or dishonor the claims of duty. The possession of this power links me with a power not myself that

restrains me from the evil and impels me to the good. This craving after moral perfection, inherent in the human soul, constrains me to affirm the existence of Absolute Perfection above me. The moral order that has been ordained in the very nature of things holds me bound, however, by its inviolability. Nothing so fills me with awe in moments of deepest candor and self-scrutiny as the solemnity of this supreme gift of moral accountability, for by it I am most nearly allied to the supreme Will manifest in all creation. Through it I am made a co-worker with God. To think that even a spark of that divine energy is part of my endowment fires my soul with fervent zeal to merit so holy a gift.

Where there is a weakness of moral fiber it is because of the absence of the divine inspirations and sanctions of morality. Deep are the refining influences of art, of aesthetics, of music, of the eloquent intellectual appeal; but none of these are to be compared to the strong and lasting influence wrought by a prayerful communion with the source of all moral power. Prayer is the most powerful moral force known to the human race. Prayer melts obduracy and harshness; it drives out cruelty and injustice. To breathe a prayer is to breathe the very air of benevolence and good will. Though a prayer begin in self-pity, it will end in sympathy and lead to remorse and good deeds. With a sincere prayer on his lips no man can do a mean or ignoble act. No man can utter lies in prayer. As an agency for ethical culture prayer thus stands supreme. The society dedicated to ethical culture has, in fact, been unable to

eliminate entirely from its meetings some forms and observances. Synagogues and churches need to be on their guard lest they overemphasize the sermon, the music, and the illuminated windows. What are these without prayer but a frame without a soul. Unless we put our souls into our ministry as well as our brains, we cannot hope to overcome existing apathy and indifference. This is the ultimate test of our ministry. We must be able to pray and make men feel worshipful. Like the high priest of old, the minister must come into the Holy of Holies of the temple of the soul. We can quicken the soul life of others only as we vitalize our own. This is the hardest task of the minister in this prosaic, matter-of-fact age in which sentiment has a stony heart and her tears are crystal—brilliant but icy. None the less our chief task is to infuse our congregations with the inspirations of the righteous life through the soulful impress of worship. Let us realize and make others feel that prayer is a human need we cannot deny. Has it any efficacy with God?

Knowing that prayer has such a marvelous subjective effect on ourselves in making and strengthening character is enough to warrant our faith that the spiritual Power ruling the world has not given us this most precious capacity only to mock and deceive us. It is surely a reflex of the divine power whence it emanates. "To comprehend God one must be God," said Goethe. How God answers prayer we know not, but surely spirit responds to spirit by spiritual means. When our gross powers of apprehension fail, it is enough for us to trust.

I have emphasized these four spiritual phases of the present situation in religion

because I feel confident that the force that is inherent in them, however insufficiently I have been able to suggest it, reveals the remedy for the latest condition that has arisen.

The world has lapsed into a lamentable state whose woe beggars all description. The world-war has revealed how far away we have fallen from the sublime ideals which true religion enshrines. It is needless to rehearse the events which have exposed the inner rottenness of so-called modern civilization. Assassination combined with conspiracy and greed overwhelmed the Old World. All the elemental passions were let loose. The moral law, the divine ideal, all the spiritual treasures of the race, have been sacrificed. In their place has come a mad devotion to nationalism, racialism, and the clamor for group rights. These have their place in the historical development of peoples, but to arrogate to themselves the first place is a new claim. We have lived to witness for the first time in Jewish history, as far as I know, the amazing affirmation that all these precede and religion is but an incident—a minor, cultural, even negligible, consideration. Lower than this we cannot descend. Let us lead the ascent!

Religion is not a failure. It is not outgrown. It is not bankrupt. Without religion the world will never be healed from the woes that afflict it. Upon the teachers and ministers of religion descends with a more compelling force than ever before the duty to proclaim its divine message. He warned wisely who proclaimed that "this is one message that no other agency can or will give—spiritual uplift and moral stimulus

—therefore let ministers and congregations dedicate themselves unswervingly and unremittingly to this task.”¹

There is no denying the correctness of that principle. Its restatement is most timely in view of the present situation, which misleads some into all sorts of enterprises. In the simpler conditions of life in other days the preachments of the pulpit led to immediate activities among the people. The heart was touched by the appeal for suffering, and the congregation doled out alms. The church and the synagogue of old decided causes; they gave moral inspirations to political issues; they were the centers of learning, of the social life. Domestic joys and sorrows were consecrated within the sanctuary, which was the religious home and the communal center.

It is a misunderstanding and belittling of an earnest aim to charge that we are but reaching out for fads when we open the synagogues and churches every day to make them active centers of civic, social, educational, and philanthropic endeavors. The sanctuary and the schoolhouse have too long stood bleak and empty amid the tides of life surging about them. It is time that the doors be opened and the lights kindled, and that living, inspiring voices touch with the holy fires of enthusiasm and consecration the daily doings of the people. We are but bringing back the synagogues to their legitimate and traditional place and function. Nothing in life of the people should be alien to the interests of the sanctuary. Over all the pursuits of

men shall religion spread its ennobling and hallowing influence to keep them pure. Above partisanship, above personal interest, the sanctuary must take its stand as the inspirer and guide in all endeavors for the common welfare.

As the judge is the embodied conscience of the community, standing for justice, so the minister should be its embodied character, standing for righteousness. The conscientious judge, even in seclusion, is an active force for good in the community. The conscientious minister, even though the masses do not flock to hear him preach, may be a more potent influence by his very presence and his earnest life. He is higher than the judge, as the law itself accedes, for through religion the secular is sanctified. By it all the crises of life, birth, marriage, parenthood, and all the offices of duty and the mysteries of growth, death, and destiny are consecrated.

The church and the synagogue, the worship and the ceremonial, the Sabbath and the festivals, the institutes and the ordinances, changed though they be to meet the present situation, have their greatest work yet to do. For through them alone is it given to make men and nations see, from the standpoint of eternity, the true values of all the interests and activities of time. With the youthful David of old, religion, renewed and rejuvenated, now says to a warring world: “I come to you in the name of the Lord of hosts that all this assembly shall know that the Lord saveth not with sword and spear, but with the spirit.”

¹ Professor J. H. Hollander, of Johns Hopkins University, “The Interest of Young People in the Congregation,” address before the U.A.H.C., January 16, 1917.

MR. H. G. WELLS'S "MODERN RELIGION"

WALTER F. ADENEY, D.D.

Author of "History of the Greek and Eastern Churches," "The New Testament Doctrine of Christ," "The Christian Conception of God," etc.

Mr. H. G. Wells does not claim to be a theologian; but when he discourses on theology he commands an audience that the most popular preacher might well covet. All his works reveal the master of a lucid and forcible style, some of them exhibit a brilliant and daring imagination unequalled in any contemporary writer, and his more recent books have sounded a note of moral earnestness that justly challenges attention. It is true that in *God the Invisible King* the hand of the amateur is betrayed when ancient gnostic speculations are solemnly presented to us as novel discoveries and wild guesses are confidently displayed as just the common-sense convictions of the modern mind. But the crudity and dogmatism of all this need not trouble the reader who realizes the deep sincerity of the book. Besides, as a confession of faith it has a certain ingenuousness that almost precludes criticism. When a man links his arm in yours and says, "This and that I believe from the bottom of my heart," it would be brutal to take on the air of the superior person and discount the importance of his personal confidences. We have too few heart-to-heart talks to be able to treat one lightly when it is offered us.

The fundamental fact about this book is that it proclaims a reawakened sense of the real existence and active presence of a personal God in human life. Once

again we are reminded that nothing is so important as that habit of mind which Brother Laurence calls "The Practice of the Presence of God." For instance, we read (pp. 15, 16):

God comes we know not whence, into the conflict of life. He works in men and through men. He is a spirit, a single spirit, and a single person; he has begun and he will never end. He is the immortal part and leader of mankind. He has motives, he has characteristics, he has an aim. He is by our poor scales of measurement boundless love, boundless courage, boundless generosity. He is thought and a steadfast will. He is our friend and the light of the world. That briefly is the belief of the modern world with regard to God.

I shall return to some of the phrases of this curious creed later on. Meanwhile I merely call attention to its main thesis, which appears again and again throughout the book. A little farther on Mr. Wells says (p. 27): "Then suddenly, in a little while, in his own time, God comes. This cardinal experience is an undoubtedly immediate sense of God"; and again (p. 28): "One is assured that there is a Power that fights with us against the confusion and evil within us and without." In such sayings as these and in the whole protest of the book we have a strong reaction against the secularism and materialism that prevailed a few decades ago. Here we see a return to the

spiritual view of the universe to which Eucken and Bergson have pointed in philosophy, which even earlier both Romanes and Richard Jeffreys came to experience in their personal faith, and which now Mr. William Watson is showing in his later poetry. In *Mr. Britling Sees It Through* Mr. Wells has described how, through the frightful mental convulsions brought about by the war, there is awakening that hunger for God which we see in all ages, as in Augustine's *Confessions* and the heart cries of Hebrew psalmists. So significant is the situation here revealed, that, although Mr. Wells's latest book has already been amply reviewed, I think it calls for further and closer examination; indeed, it is provocative of many questions.

First, then, I would ask, On what ground does this assurance of God rest? For an assurance of God it is. This is not the quest for God, the hart panting for the water brooks, the inquirer's "feeling after God if haply they may find Him." The discovery is triumphantly proclaimed. There is no doubt about it. From first to last not a trace of hesitation appears in Mr. Wells. He is quite sure that he stands on firm ground—and What is that? Mr. Wells is prepared to answer this question. "Modern religion," he says (p. 24), "bases its knowledge of God and its account of God entirely upon experience." We think of the mystic's insight, the Quaker's inner light, or perhaps the pragmatist's knowledge gained by action. That there is some reality corresponding to these ideas every believer in a truly spiritual religion will gladly admit. But one word in the sentence I have just quoted calls for close attention—the word

"entirely." According to Mr. Wells, knowledge of God rests "*entirely* upon experience." In one sense the assertion may be admitted as quite obvious. If by the term "experience" we mean human experience generally, of course it is the fact that all knowledge of God comes through experience, since it comes and can come only by the media of thinking minds. We have the experience of seers, prophets, even Jesus Christ himself. The most devout believer of the Bible can see that the truth he derives from that volume comes to him through the spiritual experiences of its authors. But this is not what Mr. Wells means. Plainly he is thinking only of individualistic experience. Now, why should he confine our knowledge of God any more than our knowledge of nature to this one very narrow channel? No doubt the student sees most clearly and knows most certainly those facts that he has himself discovered or at least verified by personal observation and experiment, say, with the microscope or in the laboratory. But this does not justify him in ignoring his textbooks or in despising the teaching of the great lights of science. Scientific knowledge rests on the observation, experiments, and thinking of scientific men. Is it not analogous to say that religious knowledge rests on the experience of religious men—not necessarily the theologians and creed-makers with whom Mr. Wells is so scornfully angry, but rather the saints and seers.

Moreover, when we consider the situation, I think that we shall perceive that Mr. Wells has not adequately analyzed that very limited, because wholly individualistic, personal experience on which

he exclusively relies. He is careful to state that his religion is not Christianity. How comes it, then, so strikingly to resemble the teachings of the New Testament? This "modern religion" appears in the heart of Christendom, on a soil saturated with Christian ideas and experiences, in an atmosphere of thought that has seen centuries of Christian teaching. We simply cannot ignore its environment if we would do justice to it. Is it conceivable that a Confucianist in Central China, not to mention an ancient Egyptian priest of Isis and Osiris, or a present-day pigmy in an African forest, could have had the "experience" of "God the Invisible King" which is depicted in this book? Its ideas are mainly and essentially Christian. Mr. Wells's conception of God is really that of a Christ-God. It comes nearer to the character of Jesus than to any other character in all ethnic and historical religions. The inference is that it is derived from the Gospels, perhaps through some process of thought working on long-forgotten memories buried in the subconscious mind of the author. In a word, Mr. Wells is a Christian without knowing it. This statement will require qualification. But I think it essentially true and just. For consider his description of the character of God. He finds in God three qualities—"boundless love, boundless courage, boundless generosity." The selection of just this trio—so much, no more—is very singular. Does not the first quality include the third, for how could boundless love be other than boundlessly generous?

The second is often affirmed, but never commented on by Mr. Wells, so that it is difficult to know what he means by it, or why he gives it so prominent and comparatively exclusive a position, while ignoring so many other virtues, such as justice and truth. Evidently the first-named attribute, "boundless love," is the chief attribute in Mr. Wells's estimation. But that is just the crowning Christian idea that "God is love." You could not find it in the cold Brahma of the Hindus, though certainly there is an approach to it in Krishna and the Buddha, both of them, however, are secondary divinities. It cannot be ascribed to the Mohammedan "Allah," together with the accompanying "boundless generosity," when "infidels" are within reach, as in Turkish dealings with Armenians; nor is it consistent with the Jewish exclusiveness of mind of the Old Testament. It is essentially Christian, and in its splendid supremacy only Christian.¹

But, while this is so, unquestionably there are other points in Mr. Wells's bizarre conception of divinity that are not to be traced to Christian sources. Thus he says of God, "he has begun and he will never end." We have a startling reason assigned for the first of these dogmatic assertions, but no reason offered for the second, though we are not informed how experience, which is wholly of the past and yet which is to be the sole source of the modern mind's theology, can so far authorize us to forecast the future on to all eternity. The existence of God, according to Mr. Wells, is the resultant of universal and con-

¹ But with limitations. For instance, why does Mr. Wells describe his God as a King, since he gives no hint of royal prerogatives?

tinuous human consciousness. Thus we read: "The modern mind declares that, though he does not exist in matter or space, he exists in time, just as a current of thought may do; that he changes and becomes more even as a man's purpose gathers itself together"—so far, an echo of Bergson. But now we read on (p. 73): "that somewhere in the dawning of mankind he had a beginning, an awakening, and that as mankind grows, with our eyes he looks out upon the universe he invades; with our hands, he lays hands upon it. All our truth, all our intentions and achievements, he gathers to himself. He is the undying human memory, the increasing human will." Here Mr. Wells reverses the Pauline thought, saying in effect, "In us he lives and moves and has his being," not simply as the indwelling spirit, but as deriving his life from our lives. Mr. Wells meets the objection that this "is no more than saying that God is the collective mind and purpose of the human race" by citing the analogy of a man's body organism, though made up of a great multitude of cells, being not simply the addition of all of them, but much more. That may be granted, yet naturally one ventures to ask on what basis of fact is this daring conception to be established? In a half apologetic way Mr. Wells adds: "These are theorizings about God." But even theorizings, however conjectural, are so much wasted thinking if no reasons can be given for them, and in this case no shadow of a reason is offered us. The only authority for this genetic theology in any way adduced appears in the opening phrase of the paragraph in which it is described, viz., "Modern religion declares," etc.

That is to say, it is just a declaration of "modern religion." That is all. Unless "modern religion" has a quasi-papal authority for us the whole fabric of this strange theology can be regarded as no more than an irresponsible guess or a fantastic dream.

On the other hand, set up merely as a thesis for consideration Mr. Wells's creed has serious difficulties to face. The divinity that constitutes itself out of the sum total of human life is not thought of as selective. Therefore it must include the experiences of primitive man from the dim antiquity of his origin hundreds of thousands of years ago, and the experiences of all races, savage Africans, New Guinea cannibals, Teutonic barbarians, as well as civilized Greeks and Romans, English and French men. Besides, with Mr. Wells, the chief, indeed almost the only, attributes of God are ethical, and these of a superlatively good quality. Yet he has to allow for the fact of sin in the race, though he asserts it with some attempt to minimize its gravity. How can a God, deriving his very being from the mass of human life with all its pitiable frailties, not to say also its abominable vilenesses, be credited with those supreme excellencies, with which, we are told "experience" and "modern religion" show us that God is endowed? Surely this is a crazy notion. It is a pity that Mr. Wells has encumbered his exposition with it; for his main position could stand very well without it, if he would simply cut it out as an airy fancy of no consequence to his essential religious thought.

Another peculiarity of Mr. Wells's conception of God as the Invisible King

is also very different from the idea of God held by most Christians, although it has found its way into some Christian speculation. This is the gnostic distinction between the Being of whom we have inward spiritual experience and the Creator and Sustainer of the physical universe. As regards a God of nature Mr. Wells is frankly agnostic. But he is decisive in the negation of a divine providence regulating external affairs, either cosmic phenomena or events of human history. Yet this negation is disloyal to agnosticism, which should leave the question of a providence open. Further, it is not consistent with agnosticism to assert that the God of internal experience cannot be also the God of nature. It is scarcely to the point to argue that the gnostic pessimism which defames the demiurge is the very opposite to that love of nature and high appreciation, not only of its wonder and beauty and glory, but also of its spiritual influences, which was the theme of psalmists' praises and to the appreciation of which the greatest poets of all ages, from Homer and the author of the Book of Job to Wordsworth and Shelley, have opened our eyes. But it does give us cause to think with some concern of the limitations assigned to the gracious Helper who is the only God known to "modern religion." Mr. Wells says "he is one," and yet his teacher, William James, would not affirm so much. How can the mere interpretation of individual experience assure us that each and all of us are in contact with one and the same spiritual presence? Might it not be that every man had his own familiar spirit, or guardian angel? For what proof of absolute divinity does this

experience give us, when unaided by knowledge derived from any larger revelation, especially that which Christians believe that they have in Christ? Surely it would be not less sensible to ascribe the grace thus received to a patron saint, some gracious departed spirit visiting us from among the blessed dead. Mr. Wells is scornful about the theologians' affirmations of omnipotence, omniscience, and omnipresence. If the latter, in particular, is to be repudiated, there must be a question as to where God is to be found and a possibility of not being able to come into contact with him, owing to his absence from a particular place at some time of need, as Elijah suggested to the prophets of Baal concerning their divinity at Carmel. But so primitive a pagan notion as this is not consistent with the main trend of Mr. Wells's confession of faith which is much wider in its sweep, more spiritual in its character, more gracious and encouraging in its aim.

This inconsistency drives us to the conclusion that, while theoretically Mr. Wells rejects Christianity, practically what he believes and urges upon us with the fervor of gospel preaching is actually Christian truth, which stands or falls with the reality of the Christian revelation, the light that comes to us from Jesus Christ. Therefore, I repeat, Mr. Wells is a Christian without knowing it. Why, then, should he be so vehement in his repudiation of Christianity? His *bête noir* is the Nicene Creed. I have no concern to defend the phrases of that production of Greek controversial theology. But it can only be understood in the light of its antecedents and environment, nor should it be made the occasion

of a violent attack on Athanasius as though that venerated father were the prince of bigots, whereas he really was more generous and liberal-minded than his opponents, and cared but little for formal phrases, so long as he could secure the one idea which he held to be vital to Christianity, the idea of the full personal divinity of Jesus Christ.

Mr. Wells especially blames the church fathers for introducing one idea for which they cannot be held responsible. This is the idea of the divine sonship of Christ. A reader of *God the Invisible King* who was ignorant of the Bible and its contents might be led to suppose that this idea had crept in under the influence of Greek theogonies. But, in point of fact, it is originally a Hebraistic thought. The divine sonship of Israel and her king which appears in the Old Testament, of course, is not so definite as that set forth in the Christian faith. Still, the thought is there in germ and the phrase and its imagery already present. In the New Testament this idea is much more specific and personal, with direct application to Jesus Christ. It is quite central to the teaching of Paul, so that some have regarded that apostle as its originator in Christian theology. But only the most drastic criticism of the Gospels can allow us to escape from the conclusion that our Lord applied it to himself (see especially Matthew 11:27; 21:37). Then why belabor Athanasius and his friends on account of it? The introduction of the key-word of the Nicene Creed, *Homadusion*, was an innovation. Arius was strong in his appeal to timorous conservatives on that point. But when Mr. Wells selects, not this

term, but the idea of Christ as Son of God for his main attack on the Greek theologians, he is not fair to them in ignoring the source from which they derived it.

There are two other points in Mr. Wells's criticism of Christianity, on which I will only touch, in order to avoid misapprehension. They both refer to the advanced Catholic doctrine.

First, with regard to its fundamental position, Mr. Wells writes (p. 192): "The church, with its sacraments and sacerdotalism is a disease of Christianity. Save for a few doubtful interpolations, there is no evidence that Christ tolerated either blood sacrifices or the mysteries of priesthood. All these antique grossnesses were superadded after his martyrdom."

With the protest of this paragraph I quite concur. But, then, it gives no reason for Mr. Wells's rejection of Christianity, since it distinctly declares that the things it repudiates are not to be traced to the teaching of Christ and cannot claim his authority. It denounces degeneration, corruption, adulteration. To say that the stream has been contaminated is not to condemn the spring from which it is derived.

Secondly, Mr. Wells has discovered a frightful passage in some publication of "a certain *Society of the Holy Cross*," where a child six years of age is threatened with "the everlasting fires of hell" if it does not confess its sins to the priest. It is difficult to determine which is greatest, the abominable cruelty or the idiotic absurdity of such a notion. But Mr. Wells knows that this is not Christianity, though I suppose some

people calling themselves Christians try to think that they ought to teach it to infants as the doctrine of the Christ, who shamed the religionists of his day by bidding them become like the children, in whom he delighted.

With these and similarly one-sided and half-baked criticisms of Christianity in the negative part of his book, and some strange flights of fancy treated as certain truths guaranteed by that new pope "the modern mind" in its positive

and affirmative statements, Mr. Wells is provocative of controversy. Nevertheless, there is a vital idea in it that outweighs all its dubious notions and may be welcomed as one of the signs of the times full of hope and cheer. Here is an earnest attempt to break up the crust of convention, to turn from the dust and ashes of secularism and weary worldliness, to open up the living wells of the spiritual life, and once again to find the soul's only satisfaction in God.

LUTHER AND PAUL: THEIR EXPERIENCES AND DOCTRINES OF SALVATION

CHARLES J. RITCHEY, A.M.

Chicago, Illinois

The course of history is punctuated here and there by the extraordinary achievements of isolated individuals who seem, at first glance, to have been detached from their groups by the radical character of their contributions to progress. On the other hand, they seem to be dependent upon each other because of the similarity of their expressed thought. An excellent illustration of this is seen in the case of the apostle Paul when he broke with Judaism and began to shape Christian thought; or in the case of Luther, who opposed the established churchly order and inaugurated the momentous Reformation movement. Each of these leaders appears unrelated to his past when once he is well started on his great work, and the one seems to

have been guided in his course by the recorded thought of his predecessor.

Both Paul and Luther have much in common through their mutual insistence upon justification by faith and by faith alone. The similarity of belief should really be extended to a similarity of experience within certain limits. As far as all outward evidence is concerned, Luther depended upon Paul for his conception of salvation, but the appropriate question to ask at this point is whether or not he *learned* his doctrine of justification from Paul's letters. In the same way we may ask whether or not Paul learned his doctrine from Abraham's experience.

It has been customary to point out the likenesses in belief which are pre-

served in literary documents and to come to the conclusion that literary dependence accounts for the fact. There is a limited field within which this may be done, but the study of the psychology of leadership opens up many possibilities among which an explanation may be more readily secured. There is a closer connection between the thought and the experience of men than is apparent at first glance. And, furthermore, there is a greater degree of likeness between the experiences of such outstanding men as Paul and Luther than between their formal thought. Nothing will illustrate this more adequately than a brief review of their chief teaching, particularly with regard to salvation.

In a word, Paul may be said to have believed in salvation by faith because he was saved by faith. His position as a Pharisee of the ethical type placed him under great stress of inner life. Had he been more legalistic in his Pharisaism, conversion would have been thwarted by callousness and indifference to the mollifying effects of moral tendencies. He was, however, in close touch with the traditional teaching of Judaism, and even carried over into Christianity most of the beliefs which the Jewish fathers had long been teaching.

Salvation was the chief concern of Paul, as it has been with all truly great religious leaders. He was anxious for the betterment of himself and his people in the presence of his God. He had inherited a scheme by which salvation was thought to be made possible—a scheme partly moral, partly forensic and legal, sometimes wholly forensic and legal, but never since the days of the great prophets predominantly moral.

The teaching about salvation current in Paul's day, may be summarized as follows: God gave a law, the requirements of which man must keep, if he expected to be accounted righteous or justified by God's forensic decree. The law was glorified and made the channel through which divine benefits could flow; and the works of the law, in whatever way they were interpreted, were the full measure of man's part in the attainment of salvation. But, as the ultimate goal of his hope was not an inward peace and satisfaction in the midst of his moral struggle, it was necessary that the future hold the guaranty of his redemption. Hence the introduction of the apocalyptic Messiah who should usher in the heaven-sent régime and prepare the way for the final verdict of God in the day of the Great Assize. The program, then, is as follows: Man was in a condition of sin and subject to the wrath of God, which meant death. His goal was a righteous or pure life and the final approval of God, which meant eternal life. To reach it, he must keep the law, with which he had been provided by divine kindness. The meeting of this requirement was in itself a guaranty, a token of final salvation. The purpose of the scribes was to define the law so that error would be inexcusable. The next step, while not dependent upon man's action, was necessarily a part of the process of salvation, a part of God's way of accepting man, since man himself thought of his final salvation in the future world. Hence the coming of the Messiah and the judgment, followed by the bliss promised at the outset.

In studying Paul's later thought we see few changes, but a plan much

different in operation from that of his Pharisaism. The only radical change was the substitution of *faith* for *works*, which meant the dropping of the law and the introduction of the Messiah as the object of faith, now identified with the risen Jesus. (It may be more psychological to say that the risen Jesus was identified with the Messiah.) Other changes are the "spiritualization" of the resurrection life, making it less material, and the increased emphasis on the moral earthly life, as an expression of the possession of the Spirit, an earnest of the life to come.

What wrought this change? As indicated above, it was Paul's experience, the expression of his own genius in the midst of his environment. The crucial test of his life came at his conversion. While we shall never know all the data of that transformation, we see in that experience the realization of salvation by faith in action before we see it in words. Paul later believed in salvation by faith, because he was now saved by faith. He experienced a new and satisfying relief which the law had not been able to give him. How soon Paul realized the importance of this radical change we have no means of determining; but we know that when he was in the midst of his preaching for the gentiles and against the Judaizers he was confident upon every point involved.

Many of the experiences through which Paul passed are similar, in spite of the change of the centuries, to those of Luther, that other great preacher of faith. The Law was the glory of Jewish history and was the medium through

which man could be saved. Just so was the church the glory of the ecclesiasticized Roman Empire, and through it, literally, was man to be saved. The Law prescribed works, and the church set up certain observances as necessary. Paul zealously kept the Law, but found no satisfaction. Luther earnestly sought to live within the church, but could not. At these points the situations of Luther and of Paul are not greatly to be differentiated.

The motive which impelled Paul to search out a new way was a desire (1) to escape from sin and (2) to escape from the wrath of God. The corollaries are at once evident: (1) to be pure in life and (2) to be declared righteous. With Luther there appears to have been a reversal of these two points. He seemed to fear above all things the wrath of God, though it is not at all to be supposed that he would condone a sinful life, however strong might be one's profession of faith. "As wrath is a greater evil than the corruption of sin, so race is a greater good than the perfect righteousness which we have said comes from faith. For there is no one who would not prefer (if this could be) to be without perfect righteousness than without the grace of God."¹ Driven by the desire to be assured of salvation, he sought here and there for an answer. Church and monastery alike failed him, though he did not at once repudiate them. The controversy over indulgences was not the real bone of contention, but it was the reagent which clarified the issues. It thus came to hold relatively the same functional value for

¹ *Against Latomus*; Erlangen edition of the *Opera Latina Varii Argumenti*, V, 489; cited in McGiffert, *Protestant Thought before Kant*, p. 24.

him that the persecution of the Way, and the trip from Jerusalem to Damascus, had for Paul. Luther, under the stress of controversy, attacked the church in its worst form, as Paul had attacked the Law in its worst form, and came to a similar conclusion. He grasped the words of Paul as offering a solution, or, rather, as actually validating the conclusions toward which his own religious convictions were driving him—"saved by faith."

Whatever may be the significance of eschatology in Paul's thinking, it is clear that he thought of salvation being achieved fully only in the future life, though forensically guaranteed by justification through faith. Luther, however, because of the fact that eschatology was less immediate and vital, but particularly because he thought of salvation primarily as release from God's wrath, believed himself saved now even though he was yet sinful. His phraseology does not even allow itself to be stretched until it appears to imply progress, which is true of Paul's; but man is saved now, and good deeds flow from him without effort or purpose, if they flow at all. His belief was in a God who was a judge and whose decree freed one from punishment. But beyond this there was a conception of a loving God with whom a mystical relationship was established. The union thus affected was the source of the good deeds of man. They were not possible apart from union with God, not possible until after salvation. A position such as this cut the ground from beneath any claim that good deeds could avail anything for man, and apparently this was

Luther's intention. The premise being granted, his argument was logically more tenable than Paul's; however, the premise itself is not tenable. Paul saw this and reasoned that good works were always good works in the eyes of the Lord.¹ This concession weakened his position of faith versus works, but only from the standpoint of pure logic.

Another point is to be examined, dealing with the vital part of Luther's conception of salvation. Just as Paul shifted from the Law to Jesus the Messiah, so Luther shifted from the church as the extra-human agent of salvation to a force that was really quickening. He found the gospel the Word of God. It was to him the true message of God. It was only after he was pressed for external authority that he permitted himself to identify in any way the Bible and the Word of God. His earlier conception was capable of giving great freedom and expansiveness to his movement, though at the same time it was both weak and subjective. The Word was in the Bible; it was also in the sacraments. But it was not the Bible; nor was it the church and its sacraments. The scholasticism, however, which followed his first great attacks on the Roman church gave great prominence to the identity of Word and Bible. Luther himself yielded in part to this tendency.

McGiffert² says that Luther made the church a primary means of salvation; but, if the Word is a means of salvation, the church is at least secondary to it, for it (the church) only dispenses the Word. The point is well taken, however, that the church is an important means of

¹ Rom. 2:6-11.

² *Protestant Thought before Kant*, pp. 41-45.

salvation in the Lutheran scheme, though it no longer conveys grace as in Catholic thought.

The elements in Luther's idea of salvation which have been discussed here are those which his own peculiar genius evolved. They are his own because they were consecrated by his deepest religious struggles as he sought assurance of pardon and freedom from God's wrath. His experience was similar to that of Paul, though he was far less dependent upon the hero of the gentile mission than has generally been thought. He seized upon the words "saved by faith" as Paul had used the faith of Abraham to give weight to his argument.¹ If Luther had not had the experience which he did, a thousand Pauls might have lived before him and there would have been no Protestant Reformation.

Attention has been called to the fact that Paul passed into his Christian faith by altering his earlier belief at a few places only. The same phenomenon may be shown in the case of Luther by examining the doctrinal part of the Augsburg Confession. Though it was actually written by a man much milder than Luther, this symbol nevertheless bears the stamp of the master-Protestant rather than that of Melancthon.

The first article ("De Deo") of Part First ("Chief Articles of Faith") is clearly in agreement with the Nicene formula, a recognized Catholic document. Throughout the Confession other similarities may be noted: e.g., in the treatment of sin, Christ's return, and free will.

Article IV ("De justificatione") might be expected to elaborate the

crucial point over which Luther wrestled, but it does not go beyond a short positive statement "that men cannot be justified before God by their own powers, merits, or works; but are justified freely for Christ's sake through faith, when they believe that they are received into favor, and their sins forgiven for Christ's sake, who by his death hath satisfied for our sins. This faith doth God impute for righteousness before him. Romans 3 and 4." Later, in Article XX, on "Good Works," and in Part II ("Abuses"), Article V ("De discrimine ciborum") greater opposition to the current Catholic belief is shown in positive statements that "works cannot reconcile God, or deserve remission of sins, grace, justification at his hands. These are obtained by faith only; when we believe that we are received into favor for Christ's sake." "It is necessary to do good works; not that we may trust that we deserve grace by them, but because it is the will of God that we do them" (Part I, Art. XX; cf. Part I, Arts. V, VI; Part II, Art. V).

The point of departure for Luther is in his position on faith versus works. Starting from that, he attacks the hierarchy of the Roman church which directed and assigned the "works." Just as Paul had passed from particularism to universalism through the adoption of "faith," so Luther passed from the priestly hierarchy to his doctrine of "the universal priesthood of believers." This step being taken, he modified the traditional teaching so as to admit the Lord's Supper in "two kinds." Similarly "baptism is necessary to salvation, and by baptism the grace of God is

¹ Rom. chap. 4.

offered (and children are to be baptized, who by baptism, being offered to God, are received into God's favor)" (Part I, Art. IX).

The Lord's Supper, no longer in the hands of a priesthood set apart by the church and empowered with special miraculous ability in order to give to the emblems of the Eucharist a sacred and divine substance, is, however, still filled with divinity in a most literal sense. This is effected, not by the miraculous power of the priest, but by virtue of the quality of the Lord's body itself. Thus with difficulty the Catholic doctrine of the actual presence is accommodated to the new idea of a universal priesthood of believers not possessed of special miraculous powers.

The only significant point of difference between these two preachers of faith (Paul and Luther) is in the quality attributed to faith itself. To Paul it was mystical, but ethical, probably because escape from sin was most prominent in his mind. But Luther, seeking a forensic decree from God, was more inclined to insist on conformity to accepted belief, as the Catholic church had done for centuries.

The similarity of the teaching of Paul and Luther regarding salvation, particularly as touching *faith*, the keynote for both, is not to be attributed to depend-

ence of one upon the other through literary media. The cause of the likeness is to be found in the experience of each which tested them at the same point. First, they both had emotional and deeply religious natures. Their inherited systems of thought and government were full of abuses. At a critical moment each rebelled against the established order. The outcome was that certain substitutions were made in the traditional schemes, but comparatively few things were given up. Those things that were retained were not antagonistic to the new experience. The feature that made their "reformations" forceful was the fact that they changed the old-time bases from which man started to faith. It was this fact that made their work more effective than the discussions about what God did and could have done before the creation of the world. The doctrine of faith, being rooted in the experience of Paul and Luther, and being directed at every man's experience, was thus pushed out into a field of great usefulness. There was something in the experience of each man which gave vitality to the plea of faith versus works. And, in so far as that plea has won adherents to its side, it is because the stress of circumstances has discovered or created a community of interests.

THE BIBLE IN OUR RELIGIOUS LIFE

HENRY B. ROBINS, PH.D.

Rochester Theological Seminary, Rochester, New York

Before we can come to any fair estimate of the use which we may make of the Bible as a spiritual resource in our modern world, we must canvass briefly the nature and function of the Book itself. We must acknowledge that the religious service which the Bible renders is in part independent of any such survey. In the humblest home where the Bible is used one can find evidence of the service which the Book has rendered—here are pages thumbed, underscored, torn, perhaps even tear-stained; and one comes into the presence of such a use of the Book with naught but reverence. Even so, the whole Bible can never have its real significance apart from some general understanding of its nature and function.

We discover, once we enter upon such a study, that the Book, while a unity in the sense of being the product or literary deposit of the continuous Hebrew-Christian religious development, is a unity in diversity. Each of its two main divisions is, in fact, a literature, every separate pamphlet or book having arisen out of a definite situation or for the meeting of a specific need. It would be quite out of place in this brief discussion to attempt to indicate, even in the most cursory fashion, what situation or practical aim is indicated or implied in each book. One may turn to the preface of the Gospel of Luke, for example, for an instance of a definitely declared purpose in writing; or one may

take up the Corinthian correspondence of Paul, and he will at once find evidence that Paul is writing to meet certain very definite needs in the Corinthian church. In some such way every book of the Bible is more or less particular and concrete.

We may say in general, that the Bible is a transcript of the life of a religious people in quest of, and ultimately in communion with, the living God. Viewing the Bible in that sense, one is free to understand each portion of this growing Hebrew-Christian literature in the light of its individual qualities. He will not attempt to make it all of the same value for immediate spiritual use. He will never, for example, undertake to equate the spiritual values of the Psalms with the bare narratives of Chronicles. And, to take another example, he will be free to understand the Song of Solomon as the celebration of pure love in an age when a pure love was rare—love with the sanction of religion running through it, instead of interpreting the book as a highly colored allegory of Christ and the church. To cite but one other instance, he will be free to understand and value the Book of Revelation as a Christian apocalypse, written for a group of people who did their thinking in the language of apocalyptic, and thus as rather a book of comfort than a program of the ages for the Christian of any age or race.

This is equivalent to saying that such a view will save the modern Christian

from regarding the Bible as a religious code which his own and every other age must reproduce. This idea that every age must do again the various things that the biblical age did has caused much unfortunate strife between evangelical denominations and has given rise to numberless little sects, each laying legalistic emphasis upon some detail of biblical practice. Notable among such legalistic emphases have been those upon feet-washing, the seventh day, the second advent, and speaking with tongues, while another type of emphasis has insisted upon episcopacy, the eldership, the local church, apostolic succession, and baptismal regeneration. Now, if one can share the view of the Bible which holds it to be a transcript of a developing life with God, he can easily appreciate that at any stage of the process such a vital movement may disclose various currents of thought and interpretation; and, so far from trying to make every verse and every chapter directly significant for his own life and time, he will realize that there are eddies and shifts in the main movement, and that only the culminations—where a rich and inspiring consciousness of God is attained—are of primary significance for his own life. So far from regarding the Bible as a timeless insert into history, he will come to understand it in the light of history, and thereby it will take its rightful place as an aid to the life with God which every man must seek for himself, but not an end in itself. The religious consciousness of the evangelical community has long given evidence of its supreme evaluation of these culminating portions of the Bible as over against any understanding of it as all on

a dead level. Anyone who has a Bible which he has used for years may have direct evidence of this if he will turn the volume upside down and note what parts of the book show most frequent use. Where is the margin thumbbed and soiled? By those portions of the Bible your own spirit has been chiefly nourished.

In order to show more specifically what religious values such a use of the Bible may be expected to discover, let us turn to the New Testament for a somewhat closer view. It would be worth our while, if we could, to picture the first-century Christians, who had no New Testament, a body of Christians, however, whose first generation had "seen and handled" the Word of Life, and whose second generation included apostolic figures. It was a sharp transition to the third generation, which had neither, but must be content with tradition. This third generation did its best to supply the lack, and out of this effort there gradually came together the nucleus of our New Testament—a collection of books portraying the needs and reporting the words of our Lord, a narrative tracing the doings of apostolic men, a collection of the writings of apostolic men. We cannot at all undertake to trace that process, which extended across more than a hundred years. It led, at length, to the formation of a volume esteemed of equal authority and from the same source as the Hebrew Scriptures. When we turn its pages we find that its twenty-seven treatises range in composition over a period of from thirty to fifty years, and that, while some of them come from the hands of men who knew Jesus intimately, most of them are from authors

who knew Jesus only through hearsay or tradition—more than from any other being from Paul. We find, too, that those which are included here are a selection from a considerably larger number, since there were other gospels, other epistles, other apocalypses.

We find that the New Testament is anything but a theological textbook. In the first place, with the exception of the gospels—if, indeed, these form an exception—the treatises composing the New Testament were written for specific purposes. Their authors probably in no case contemplated their circulation beyond a limited circle; certainly they did not anticipate their collection into a volume to be entitled the New Testament. Their treatment of matters pertaining to religion is always limited by the particular purpose they had in view in writing definite treatises. Even the Epistle to the Romans does not exhaust the theology of Paul; if he had set out to write a theology of the Christian faith, it would have been a far more systematic and elaborate manual than the Epistle to the Romans. This being the nature of the New Testament writings, that method which takes a verse here and a verse there and equates them because they chance to contain the same English word—the so-called “proof-text method”—often does violence to the true meaning which the context indicates, and is therefore an impossible one in New Testament study for him who wishes to know what Jesus and the group closest to him believed and taught.

In fact, what we find in the New Testament is not so much theology as life in terms of religion. Although there is diversity in the theology of the New

Testament, there is an essential unity in its religion—and this unity focalizes in two facts: the fact of Jesus—it all refers to him; and the fact of the Christian community—for the community produced it all. The religious values of the New Testament, with no attempt at exhaustive statement, may be indicated in four main groups: (1) the new religious community life, of which it is the expression; (2) the body of religious precept and practice which it preserves; (3) the spirit of purity, love, and service which breathes through it; and (4) the religious personages with whom it acquaints us—pre-eminently Jesus.

To speak of the first of these, the new community life, we may say that the New Testament is, in this respect, not a copy-book but an illustration. What it shows is the new life of the spirit at work in organic and institutional fashion. It found its embodiment in a new community—the Christian church—and there is nothing more sacred or beautiful coming to us in the wake of Jesus than this organic and unifying life of the spirit embodied in the Christian church of the first century. This institution became a refuge of the oppressed, the unprivileged, and the slave; it became a school of morality and religion to the whole community. Whether worshiping in the porch of the Temple, in Peter's house, in the house of Lydia or Philemon, it made real and organic in a social institution those principles upon which every enduring society must rest—the principles of purity, mutuality, order, and religious faith. Though there were temporary elements, as in the partial communism of the church at Jerusalem, we recognize as paramount those great

fundamental principles which pertain evermore to the Kingdom of God.

When we turn to the body of religious precept and practice which the New Testament preserves for us, what we find is in striking contrast to the atomistic religiosity of the scribes and Pharisees. Jesus refuses to reduce life to a code, and what he gives us is rather a series of illustrations and interpretations of a few great religious principles. Jesus fought that atomistic legalism which was the foundation of Judaism, and Paul fought it. It can never be laid as a burden upon the shoulders of the Christian community, since Paul fought and won his battle for the freedom of a Christian man. One approach to the content of Christianity is through the great words of Jesus and the great words of Paul. I follow no prescribed order, but again and again do we find these words recurring: righteousness, mercy, love, joy, faith, hope, purity, forgiveness, humility, service. Where else in all literature, in equal compass, will one find a more luminous ideal of character than in the words of Paul (Phil. 4:8)—“Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things”? Let one take the teachings of Jesus about prayer, about service, about the Kingdom of Heaven; let him hear his interpretation of the divine fatherhood, the divine forgiveness, the divine purity; let one turn to the great ritual sections of the New Testament (as I may be permitted to term the passages which I indicate)—

such sections as Matt., chaps. 5-8; Luke, chap. 15; John, chaps. 14 and 17; Rom., chaps. 8 and 12; I Cor., chap. 13; Heb., chap. 11; I John, and Rev., chap. 21—and he cannot fail to feel the marvelous religious exaltation of the Christian faith.

We pass to single out three elements involved in both the community life and the teaching, but also—because of their contrast with dominant ideals—emphasizing most remarkably the spiritual intent of the Christian religion. This I have designated as the spirit of purity, love, and service. Over against the background of Jewish legalism and pagan license this spirit works out in the little community something which is new and wondrously attractive. Let one dwell upon the thought of purity, purity in the personal life, in the family life, in the practices of religion; let him feel the pull of this as it becomes incarnate in the Lord Jesus, and he will know that here is permanent gain. Life will be holier now, since the Christian church has set itself, following its Lord, to establish purity in human hearts and relationships. But purity is never a lonely virtue; it practices Christian love. Such a life as Paul's shows what Christian love will do. In thirty years of service he trod the highways of the Roman Empire from east to west, undergoing almost incredible hardship, and why? Because, for Jesus' sake, he loved the souls of men. In the New Testament community, too, love wrought mightily, making a place for the slave, for the great sinner, for the little child; it purified domestic relationships, provided the elements of a sane community life, and gave a powerful impulse to the

propagation of the gospel. But Christian love embodies itself in Christian service—dons work-clothes and stands beneath life's burdens. It was not by accident that Jesus made service the paramount prerequisite to discipleship: "If ye love me, keep my commandments." "He that would be the greatest among you, let him become the servant of all." In such a world as this there is no other place for the strong.

Perhaps we are more impressed by the religious personages of the New Testament than by aught else it contains—wayward and yet steadfast Peter; mystical, faithful, loving John; patient, comprehending, heroic Paul. A word about this last. To see his faith at work, to hear him pray, to follow his weary steps across a continent, to listen to his illuminating exhortations—what a privilege! Though we cannot repeat his experience of legal emancipation, since we were not born Jews, yet that same principle has wrought our religious emancipation in other respects, so that it is very precious to us.

However, it is Jesus who is the supreme disclosure of the New Testament. One feels that it all exists because of him and for him. The Gospels afford us some glimpses into the religious processes of Jesus, and we are enabled the better to see how close he comes to us. He passed through the growth of childhood and the crises of youth and manhood; he really knew what temptation is; he felt the call of duty very early and in response took up a vocation which was in the end to break his heart. We are permitted to see in him the reality of that communion with his Father and ours which we all must seek; we rejoice

to find in his prayer life the element of struggle as well as that of victory—it somehow comforts us to find that he, too, knew what it is to struggle and agonize for victory. In all these respects his experience is luminous for us; it means much to have brought home to us as they are in him the immediacy of sonship, the reality of trust, the beatitude of faith.

But it means more for many of us, perhaps, to find in Jesus elements of the unattained and apparently unattainable, to discover in him a mastery of men and events which none of us has, to find in him that ideal state of perfect moral unity—no schism between conscience and consciousness—to see in him that realized union with God which is at once the goal of our hope and the despair of our attainment. Whether one say or not that in these matters Jesus is strictly inimitable, he is ever on before us—a great, luminous, living exemplar of religion, of the life hid with God.

Even though it were possible to have a Bible without Jesus, and in a sense worth while, it could not quite be understood without him. It is Jesus in the midst of life, Jesus as the quickener of a new individual and community life, Jesus as the exponent and exemplar of the life of God in the life of man, the incarnation of that redeeming grace which ever worketh to make real the kingdom of righteousness and love—it is Jesus alone who fully accounts for the fact of the New Testament. And his expositions of the everlasting fatherhood of God, the fundamental brotherhood of man, and the universal Kingdom of Heaven are the essential doctrine and faith of the Christian church today.

The New Testament brings us to the feet of Jesus, and we cry out, "O Son of Man, teach! Thou art the incomparable Master of religion, and we are hungry for the knowledge and experience of God. In thy light shall we see light. In thee shall we have our God brought once more into the midst of human experience and need!"

The question is, then, how to take this Book and so interpret and utilize it that all the higher spiritual interests of the race shall be served—in other words, how to make the Bible to the largest degree a spiritual resource, so that when the challenge of responsibility comes upon us we shall be able to meet it. It may be well to consider this in five main aspects: the use of the Bible in the personal religious life, in the home, in our scheme of religious education, in public worship and the pulpit ministry, and in the moral integration of life—particularly in the fields of social service and citizenship.

In speaking of the individual's use of the Bible, we are here thinking of the mature individual, as contrasted with the child. While he will naturally approach the Book with certain prepossessions common to his group of believers, his conscious aim will be rather that of rendering more adequate his own religious experience and making his life more truly and amply Christian than that of emphasizing any decisive principle. Since he professes loyalty to Jesus, it will be his duty to discover that for which Jesus stands and to take an attitude toward life which shall rest upon the same principles. His very profession of loyalty should lead him to understand the Bible vitally rather

than dogmatically. He will feel that the Protestant principle of individual religious competency lays a very heavy burden of responsibility for the total outcome upon the individual; he will therefore the more earnestly endeavor to make himself an effective Christian, understanding that the Kingdom of God can come upon earth only as every man keeps his own altar-fires burning, keeps his own life pure and the principle of sacrificial service dominant within it, for himself loves God and his brother supremely. In the Bible he will find how the great Captain of our salvation and those who stood close about him accomplished these ends in their own experience; there he will feed his soul, elaborate his views of life, and quicken his resolve. It is not ours in this discussion to suggest a scheme of individual Bible use. All such schemes are of value only as they aid one to arrive at his own best use of the Book. The point is that, both for spiritual elevation and for the quickening of appreciation and purpose, there must be some well-defined place in the daily or weekly program for this sort of utilization of the Bible. Where there is no program the rule is one of general neglect.

When it comes to the use of the Bible in the home, one views the Book as a resource in the religious nature of the new generation as well as an aid to the mature individual life. If we are to hope that the new generation will be truly Christian, we must see that religion is integral with, and dominant in, the home life. And there is no more natural or effective way of making a constant impression in the name of religion, so far as regular observances go, than

that afforded by some form of family worship. The fact that there are children in the home should be a chief consideration in the conduct of that worship; for their sakes the Scripture portions read ought to be brief and—so far as may be—concrete, with imagery which will make them both intelligible and attractive to them. We do not need to be reminded that the demands of our busy life are crowding family worship out, but we ought to be aware that just in so far we are losing one of the most effective formal means for home nurture in religion. Such a service, where there are children, should be so conducted that they will not need to remain mere spectators, but shall become actual participants at an early age. There is nothing more beautiful in religious expression than a service of devotion so conducted. But there is another phase of the Bible's use with the family; I refer to the use of the Bible with the child who is just at the age where the story counts for so much. As someone has said, the Bible is and should be the child's "first and favorite story-book." How great a stimulus to religious feeling such a use of the Bible, in the hands of intelligent Christian parents, may become has never been reckoned. The child need not be expected to find the Bible interesting unless we help him to find it so, and just here in the home is the place to lay a proper basis for a permanent and growing interest in the Book of Books.

It is quite impossible within the limits of a single paragraph to state more than a point of view concerning the use of the Bible in our scheme of religious education. The ideal modern

Sunday school is a graded institution, in which—as Jesus insisted he should be—the child is once more the criterion. Materials are chosen on the basis of his changing needs, only that being presented which will minister to actually present and urgent needs. On this basis those parts of the Bible are drawn upon which have instant meaning and which interest and hold the pupil. Those parts of the Bible which merely supply background and perspective, or which require a more mature mind for their understanding, are reserved until such a time as they, too, make direct appeal to need and interest. The graded system thus issues, in time, in a complete survey and grasp of the Bible itself and a vital hold upon it, because each element is supplied at such a time as it can be directly assimilated. Factor by factor these elements are brought into place, and finally into perspective; but the most significant thing of all is that they have thus become, at the same time, part by part, a vital basis of Christian activity, for the modern Sunday school puts into practice the old pedagogical axiom that "we learn to do by doing" and has a graded service scheme co-ordinate with its scheme of instruction. The Bible will always have chief place among the materials of religious education, but it is rightly felt by increasing numbers in the field of religious education that the Bible alone does not bring us sufficiently the continuities of Christian history. We need to realize that in every age, and most of all in our own time, God declares himself to individuals, inspires great leaders, plants great missions, champions right causes, answers prayer. And some review of the history

of Christianity, coupled with a study of the lives of great leaders—especially missionary and social leaders, will help to fix the conviction that God is still at work in his world, and has not left himself without a witness. Another need is that of beholding the same principles which are enunciated by Jesus and the great biblical teachers at work in an age whose moral and social problems differ, at least in definition, from those of the biblical period. If most Sunday-school pupils are ever to get such a practical presentation of biblical principles as applied to modern situations, they must get it in the Sunday school.

The non-liturgical churches of America, generally, have, with rather rare exceptions, laid no large emphasis upon a service of common worship. While we cannot exalt the preaching function too highly, it does seem entirely practicable to develop a more adequate service of common worship, one in which we shall not only have more general participation, but in which we shall also lay greater stress upon the availability of the great liturgical portions of the Bible for the expression of religious emotion and the establishment of those feeling-attitudes which are a part of the religious life—the attitudes of reverence, thankfulness, trust, and good will. In some of our higher-class hymnals we have a suggestion of what may be done in this direction, but we have made even less than a good beginning if we reckon with common usage in the churches.

But, with this word concerning the better use of the Bible in a service of common worship, we must go on to consider the availability of the Bible for the

ministry of the pulpit. If one have that understanding of the Bible and its relation to the religious life which we have indicated, how shall he use the Bible for his pulpit ministrations? What we are to consider here is not the narrower question of homiletical method, although that is in part involved, but the wider issue of the application of the Bible to the religious needs of modern life. It is at once evident that the view which we have described as that of atomistic legalism will prevent the minister from grappling with actual modern religious need; it will make it almost certain that he shall make a supposedly biblical system his point of approach, and will be engaged in trying to impart the system rather than in trying to meet the actual need. In so doing he will often be talking about that which is quite remote from both the interest and the needs of his congregation. If, on the other hand, he understands that the Bible is a product of life, he will feel at liberty to seek therein for such materials as relate concretely and directly to the need which he discerns in the lives of his people or in the life of the community.

In such an endeavor the minister will find that he is driven beyond the use of single texts for much of his material; he must analyze a situation, study its context in life, master its background, discover the conflicting forces at work, especially discriminating those which are expressive of the work of the Spirit of God, and must go on to estimate the outcome. Only so will he be able to carry over and apply to the needs which he faces the moral dynamic of the religion of the Bible. It does not help me

in my need to know that God was in the life of another race and age, unless I can thereby discover how I may win his presence. And it does not take a profound student of life to know that no mere process of imitation of the saints of another age can assure me the knowledge of God. There is thus a demand for a type of biblical preaching which is not merely that sort once so much emphasized as expository, but which is more vital because it is historically interpretative as well as practical—that sort of preaching which sees in the Bible concrete religious personality at work in the world and shows how, having wrought hitherto, it still may work. In this use of the Bible the minister will proceed, then, just as the religious educator does with the child, from the point of view of those definite needs which exist in his parish and the social order of which he is a part. He will not import into the Bible what he wishes to draw from it—as has so often been done by the allegorical or the dogmatic method.

There are, then, two chief respects in which the pulpit can make vital use of the Bible—the one in showing how religion operates in individual experience, across the whole gamut of life, with every complex and interplay of motive and circumstance; the other in showing how religion inevitably, in harmony with its very genius, affects the fundamental human institutions and seeks the renewal of society according to the ideal of the Kingdom of God. In the first respect one will find in the Bible an answer to all the fundamental spiritual needs of the individual soul. Does the soul cry out for God? Does it seek forgiveness for sin? Does it seek comfort in sor-

row? Does it ask for the assurance of hope? Does it search for the wellspring of purity? Does it cry for companionship? Does it yearn for moral strength? How great a ministry is that which can bring forth from this treasury of spiritual yearning and realization the assurance that God is not far from any one of us in his peculiar needs, and that as others have found him we, too, may seek him with assurance. On the other hand, as a product of life, the Bible reflects social ideals and hopes; it makes it clear as day that the Christian religion cannot stop with the individual, that it must seek social redemption—the capture of all human institutions, functions, and relationships by the spirit of Jesus. It clearly shows how, again and again, the prophetic challenge of a better social order has flamed across the spiritual horizon of the religious community. And not until the minister brings that ideal down out of the clouds and shows what it actually means for the plain man in the present generation, as Jesus did for the beloved community in his day, will he whose right it is to reign in every relation of life come into his kingdom. In other words, it is the business of the minister to pre-empt opinion for the new social order of which Jesus is prophet and founder, and in this process he will find his Bible an inexhaustible fountain of wisdom and inspiration. But the minister will use the Bible in each of these great fields of ministry with the full understanding that it is not a code or a copy-book. It affords no Procrustean bed of individual religious experience which every person must fit, it has no wrought-out social program which is, step by step, to be

realized in the social order. It is a great source-book of principle and illustration, but the ways to God are various enough to meet all human need, from childhood to old age; and, quite conceivably, there may be more than one social application of the principles of brotherhood, opportunity, and service. If the minister can so use his Bible in his pulpit ministrations as to bring his people into the spiritual succession of its prophets, apostles, and martyrs, thereby leading them to make the venture of faith for themselves and the venture of service for others, he will render the greatest conceivable service.

The minister has no greater resource for the kindling of missionary enthusiasm than the New Testament vitally understood. To follow the founders, to catch their assurance of faith, to feel the thrill of their courage, to understand the simplicity of their gospel, to behold the reconstitution of life in individuals and communities under the gospel's spell—out of such an experience will come the rebirth of missionary purpose in each new generation of Christians. If the minister, beginning with this great first chapter of Christian history, can show that the missionary faith and life of today are continuous therewith, he will greatly strengthen his appeal for new missionary devotion. Above all, he ought so to understand the Apostolic Age as to be able to show how the Chris-

tian movement inevitably became a social movement, one after another claiming and reconstituting the various social relationships, or interpenetrating them with a new spirit; for to one who so understands the genius of Christianity the extraordinary ministry of modern missions in the fields of education, philanthropy, industrial rehabilitation, and the establishment of new civilizations will occasion no surprise. It is just what one would expect from such a succession of faith and devotion.

I have already largely anticipated what must be said concerning the use of the Bible for the moral integration of life through social service and citizenship. Both from the pulpit and in his private use of the Bible the individual Christian will gain the suggestion, stimulus, inspiration, and practical principles which must govern him in his attempts to serve the actual needs of his own times. In a peculiar sense the Book will bring him that dynamic which the life of a social servant and good citizen requires, for it will continually present the presence of God in the midst of life and his accessibility to his children; it will reinforce his conviction of the ultimate worth of the principle of the Cross in human life; it will help him to understand that those who are at work on the program of the Kingdom of God are surest in the midst of the task to find fellowship with God, who worketh hitherto and evermore.

CURRENT OPINION

Life and Death in the Trenches

After months of experience with the soldiers in hospitals, dugouts, huts, and trenches, in the actual business of war on the fields of France, it is still possible for Dr. John Kelman, minister of St. George's Church, Edinburgh, to speak with enthusiastic optimism of the influence of the war upon the lives of the fighters. Dr. Kelman is a chaplain in the British army. His thrilling appreciation of the fighting young manhood found in the front line is printed in the July number of the *Missionary Review of the World*.

Death is always within call. The bombardment is continual. The British guns, which at the opening of the war were able to answer a twenty-four hour bombardment with only three shells, are now able to pour into a section of a trench half a mile long as many as 500,000 shells in one day. Dr. Kelman praises the remarkable heroism and chivalry of the youth of the air service, but his work has been with the men in the trenches. "All the best and noblest lads," he says "that we have managed to rear this generation are there in the great melting pot of the war, and in the great crucible of the future many things are being transformed. Men meet as brothers, bound together, not only by a common service of the highest and noblest kind, but knit together by a common sacrifice and suffering in which man is heart to heart with man. The ex-convict is sharing the same bell-tent with the student of divinity." Here in the fury and glory of war, under the shadow of death, a new humanity is being molded.

Dr. Kelman enumerates the things which enter into the transformation of the youth as he comes to his new manhood in the trenches. First, there is the discipline and impersonal attitude of the war machine. Each man knows that he counts for only his

real human worth. Next comes the dreariness of the trenches. "That is something to make your heart bleed! The musketry and the shrapnel, the wet mud in your eyes, so that you can hardly see, mud in your mouth till you can't tell the difference between beef and mutton, mud in the soul of you till everything looks drab and the whole world the color of khaki, mud in the heart of you till you grow stupid with it all and all the brilliance of life fades away and leaves you benumbed." Add, next, the horror! And the horror of a great war is beyond all imaginable things. Then comes the strange loneliness, so that men long just to touch each other's sleeve. Last of all in the list of influences is placed the omnipresence of death. "The graveyard is waiting for these men. I have looked over the periscope of my trench across 'no man's land' where 500 corpses in khaki had lain for five months." Out of all this comes a manhood that is glorious in undreamed heroism. "Death has overshot itself and familiarity has ended men's fear of it. The courage of the men is beyond all speech. I think every man who goes up there is afraid, but not of the thing he is expecting to fear. It is the fear of fear. I have never yet found a man who was really afraid when it came to the point." Not trained military men, but bankers, clerks, barbers, carpenters, salesmen, hairdressers, etc., suddenly placed in these extraordinary conditions reveal a magnificent courage which no one would have dreamed existed in any land today. "These are some of the fine things war has done amid its frightful record of evil things."

The vices of the soldier's life are not nearly so common as the mind of the layman imagines. The boys are remarkably free from wrongdoing, and they will come out of the fight not brutalized nor even hardened.

They are in the fight with a moral motive; they have heard the call of country, home, and God, and they will come back out of the evil things of the war throwing them off "like a blood-stained cloak."

The men at the front are religious, but in a mystical rather than in a church way. They are seeing strange visions of the White Christ. They think of Jesus, not as a great church figure, not as a far-off being in a special class, but as a brother. "Into their experience of sacrifice today comes the great Christ of the Cross, and these men, who once lived in self-indulgence, realize suddenly that Christ is their brother." This experience of suffering and sacrifice for others is transforming men. At this point Dr. Kelman stops with a note of anxiety, as he wonders whether the church will be wise enough to build upon these facts a nobler life. "God knows whether we shall be able sufficiently to understand, to follow, and to rise to the tremendous occasion."

The Problem of Christian Unity

A great deal of space is given in the current religious periodicals to the problem of uniting the forces of Christendom to face the overwhelming needs of the new world emerging from the purging fires of the war. The Right Rev. Bishop Welldon, in the *Contemporary Review* for July, insists that something must be done at once. He points out that the churches have come together on a common platform in some phases of religious work; that they are able to plan for harmonious action in moral and spiritual activities at home and in missions abroad. But this is not enough—the barriers which part church from church and Christian from Christian in the offices of public, divine worship must be broken down. The special urgency and seriousness of the situation come from changes resulting from the war. It has aroused the feeling of sorrow, if not of shame at the moral and spiritual waste which results from division.

The men who return from the war, after having come into intimate contact with all creeds and religions in the fighting forces, will be impatient and intolerant of trivialities such as have been the center of disputes in the Christian world. The Y.M.C.A. will have demonstrated to them the possibility of united Christian effort. They will demand that the church justify itself in the new world which will be born after the war by its unity and its utility.

Bishop Welldon does not hope that Rome will be able to enter into any scheme of union, but feels that there is a possibility that the Holy Orthodox church of the East may be able to meet the churches of the West. The main point of separation in all discussions of union between the Church of England and the Presbyterian and the other non-conformist churches is the matter of Episcopal ordination. He thinks that the latter "need not logically feel themselves debarred from an assent to episcopacy." On the other hand, "the Church of England, if insisting on union only on an episcopal basis, may naturally inquire what process of episcopal ordination would be least exposed to criticism, which is only too sure to arise among Presbyterian and non-conformist churches, which, in the absence of episcopacy, have been signally and vitally blessed by the favor of God." Some way of bringing the churches together must be found. "Things cannot remain as they are, or they cannot so remain without grave injury to all the churches. It is idle to argue that the churches ought to be one when they are not one. There must be some change, not only in their spirit, but also in their organization."

"Why does the movement for church unity lag?" asks Dr. E. H. Delk in the *Church Union Quarterly* for July, and answers briefly (1) because of precedent—a man's religious life usually flourishes best in the church of his forbears; (2) because of preoccupation—the average bishop and

minister are too absorbed in their own parish and narrow field of work to consider the larger problems; (3) because of prejudgment—not one man in ten is willing to open the whole case and consider the problem in a historical and scholarly way; (4) because of pride of mind and pride of heart; (5) because of possession—the holding of power and position naturally puts individuals and classes on the defensive when it is proposed to relinquish or to share property and power with others.

A combination of optimism, common sense, and mysticism enters into the burning plea of Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity, in an article which appears in the *Constructive Quarterly* for June. He argues that in the face of the enormous waste of division common sense is clamoring for union and that thousands of all communions are anxiously desiring it. It is absolutely impossible for any communion in Christendom either to conquer the world or to produce the best type of Christianity that the world is capable of producing. "Comity must succeed rivalry; co-operation must succeed competition, and love must be the distinctive peculiarity of Christianity before either the final move is made for world conquest or before the best flower of Christian faith is produced on earth. Neither Greek Orthodoxy, Roman Catholicism, nor Protestantism can last as they are now. All these divisions have in them the prophecy of death, but love and help and government and freedom and kindness are as immortal as God." Dr. Ainslie does not think federation is the solution of the problem, though federations will help. Christians must be willing to be lifted out of formal Christianity and to have the emphasis placed on the activities of vital Christianity with faith in Jesus and love for man as the dominating principles of life. This is the important thing. Forms and ceremonies are not religion; theologies are

not religion. Neither baptism nor the historic episcopate can be valid reasons for separation. Faith in Christ and love among believers will solve the problem, and its solution is as inevitable as the coming of the evening stars to the sky.

In the *Constructive Quarterly* for June appears also an article from the pen of Dr. F. J. Foakes Jackson, now of Union Theological Seminary, who speaks from a long experience in the education of ministers in England. He points out the folly of expecting union through influencing the older men, who are in prominent positions and who have learned to love the peculiarities of their own denominations and to whom present problems are unreal, while old problems of separation loom like mountains. The hope lies in the education of the youths who are to take the leadership of the churches. The social and evangelistic work of such organizations as the Y.M.C.A. and the Student Movement is a means of unification, but a great and vital uniting force is scholarship. Men educated together at a great center of learning will understand each other better and be more sympathetic than those secluded in denominational schools. Most of the things a clergyman needs to learn are non-denominational and do not need to be held exclusively to church schools. Scholarship will break down the barriers.

The men among whom the true principle of unity exists are genuine scholars. Whatever prejudices one may have in favor of certain doctrines, views of government, even principles of morality, one has to give attention to the written and spoken opinions of opponents provided they are backed by real knowledge. . . . Even amid all the bitterness engendered by this world-war, scholarship has to remain international. It is, in fact, one of the few things which rise superior to all the unnatural divisions dividing the human race. . . . As I believe nineteen-twentieths of the difficulties of bringing Christians together are due to ignorance, the best remedy is better education in

theology given in common to men of the various churches.

The case for federation as a basis on which to build the structure of union is presented by Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, in an intensely interesting sketch of the progress of federation, which appears in the July number of the *American Journal of Theology*. It is mainly a historical narrative of the steps leading up to the organization of the Federal Council and in inspiring exposition of the multitudinous phases of co-operation in Christian work directed by the commissions of the council. There are also, however, some trenchant statements on the question of Christian unity. From his experience in the council, Dr. Macfarland believes that Christian unity at work is the absolutely necessary preliminary of any conferences on faith and order—in fact, the chief way to get unity is to get a common social task and to stop discussing Christian unity. The Federal Council represents a unity which is not uniformity and a diversity which is not divisiveness. Federal unity is more vital and stronger than the unity of the church of Rome, because it is a unity with freedom and because unity is stronger without uniformity than with it. Two principles of progress characterize the Federal unity—differentiation and coherence. Dr. Macfarland says:

It is simply genuine co-operation without regard to the ultimate result to ourselves. It is not trying to get men to think alike or to think together. It is first willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided that they move together, face the same way, uphold each other, and fight the common foe—the sin of the world—with a common love of the Master of their souls, for each other, and for mankind. It is unity without uniformity; diversity without divisiveness; comprehensiveness not competition or compulsion.

Federal unity is denominationalism in co-operation. The churches have discovered two great truths which drive them into union in service: (1) that the time has come to transcend the denominational demand for freedom by giving up some of their dearly-bought freedom for the sake of the common good; (2) that man has been incredibly and shockingly wasteful of material resources, of human energy, of human life, and, worst of all, of moral powers, of emotions and religious enthusiasms. This last waste has been caused by "sectarian divisions, denominational rivalries and unrestrained caprice often deluding itself as a religious loyalty." The most serious profligacy of the churches has been the neglect to cultivate their ultimate power—the power of religious enthusiasms and spiritual impulses—because they were neither socially concentrated nor socially interpreted and applied. The Federal Council does not weaken denominationalism, but makes it more efficient and serviceable. The sectarian spirit is weakened, but the Christian spirit of love and serviceableness is enlarged and embodied in the united effort.

The Elements of a Just and Durable Peace

In time of war prepare for peace. Writers in America seem especially anxious that value shall be received for the terrible toll of the war in the form of a secure stabilization of the world when peace is made. In the *Annals of the American Academy of Political and Social Science* for July the elements of a just and durable peace are set forth by Philip Marshall Brown. We should recognize that peace is not the supreme aim of society. Peace, like character and virtue, is a result and comes through warfare with vice and injustice. The supreme aim of society is not peace, but the triumph of justice. The object of a great war like the present should be an enduring

peace; and an enduring peace cannot be found unless it be based on sound principles. In the main these principles are: (1) the recognition of the rights of nationalities; (2) the right to self-government; and (3) regulated freedom of trade. "The threat of the entente allies to continue an economic warfare against Germany at the end of the present conflict should be viewed with alarm by all friends of world peace."

The essential elements of a just and durable peace, Mr. Brown thinks, would be: (1) the necessity of common conceptions of rights and obligations, of justice and injustice among nations; (2) the clear determination of the fundamental rights of nations in accordance with the principles of nationalism, self-government, and freedom of trade; (3) the clear determination of all other rights of nations by mutual agreement; (4) there shall be no collective coercion of nations by international police, or by any form of international executive before their rights shall be clearly determined; (5) the protection of such rights must be accorded in such a way that there shall be no menace to the freedom of men to pursue their legitimate national ends.

The great task of the United States now must be to make certain that no peace is entered into in defiance of the principle of international justice. To her also may belong the gigantic task of education and conciliation, so that nations may understand each other; she should show the way to the world by organizing a reign of justice and peace in her own hemisphere through the Pan-American Union. "We should be on our guard lest the realization of the horrors of war should create an atmosphere of hysteria around the supreme problem of international justice. Horrible as war is, it must not prompt us to recommend expedients for peace which might involve any fundamental denial of justice. We must remember that there are horrors of peace as well as of war. Where vice and wickedness

flourish, where injustice reigns unrestrained, it is criminal to insist on enduring peace." We must recognize, furthermore, that nothing is permanent. There can be no perpetual peace. "It may be striven for only through eternal conflict with wrong; and to secure the triumph of justice between nations, men at times must be willing and eager to fight."

Of a different tenor but with the same idea of the necessity of preparing wisely for peace, is the lecture handed out to the pacifists by Professor John Dewey under the caption, "The Future of Pacifism," in the *New Republic* of July 28. The American people are profoundly pacifist and yet are at the present time impatient of the activities of many professed and professional pacifists. The pacifist propaganda failed to decide the course of a nation converted to pacifism in advance. The chief reason for the failure of the pacifist is that he has no program. He should have seen that America never was and never could be morally neutral. He should have seen that the messages to Germany after the *Lusitania* and *Sussex* disasters could mean nothing but war if Germany persisted in her program. Yet "the pacifist literature of the months preceding our entrance into the war was opportunistic, breathlessly, frantically so. It did not deal in the higher strategy of international politics but in immediate day-by-day tactics for staving off the war." The attitude of the pacifist seemed to be that if no nation ever allowed itself to be drawn into war, then wars would cease to be. Only one pacifist was able to define pacifism in a positive way. Miss Jane Addams argued for an active, energetic type, seeking "to urge upon the United States not indifference to moral issues and to the fate of liberty and democracy, but a strenuous endeavor to lead all nations of the earth into an organized international life." Others were treating symptoms rather than attacking the disease.

The pacifists still have their chance. If they had been wise, instead of blindly refusing to face the fact of the impending necessity of war, they would have laid down the conditions and objects of our entrance into the war. They missed this precious opportunity. Will they be wiser now? Instead of declaiming against war in general and against this war in particular, instead of trying to stop it, why not determine the terms on which it is to be stopped? To one who can see, it is evident that the war has given an immense impetus to reorganization and, still more important, has made it necessary for the nations to draw together in intimate and far-reaching international combinations. The future of pacifism lies in the creation of new agencies of international control and in seeing that the war is used to bring these agencies to reality. "The present task of the constructive pacifist is to call attention away from the catchwords which so easily in war-time become the substitutes for both fact and ideas back to the realities. In view of the devastation of Serbia and of Belgium, the rights of small nations tend to become an end in itself. . . . To get no further than setting up more small nationalities on the map is almost wilfully to provoke future wars." The isolated, national sovereignty of even large nations has been rendered an anachronism

by the new industry and commerce. Questions of food supply, of coal and iron, of lines of railway and ship-transportation are much more important for the making and ordering of states than the principle of isolated nationality large or small. The interests of pacifism are bound up with securing the organs by which these economic interests and energies may be articulated. These forces cannot be suppressed. They are the moving and controlling forces of the modern world. The question of peace or war is whether they are to continue to work furtively, blindly, and by those tricks of manipulation which have constituted the game of international diplomacy, or whether they are to be frankly recognized and the political system accommodated to them. Military men and statesmen, together with some historians and political economists, are still thinking in terms of the seventeenth century when the modern sovereign nations were formed. "Too many influential personages are pure romanticists. They are expressing ideals which no longer have anything to do with facts." If the pacifists will command the future, they should work now for a future-world arrangement which will give free play to those economic forces which are actually shaping the associations and organizations of men.

THE CHURCH AND THE WORLD

MISSIONS

Oriental Students in North America

The July issue of the *International Review of Missions* contains an interesting study of oriental students in North America. The study of men students is made by Charles Dubois Hurrey; that of women students, by Margaret E. Burton.

The immigration of oriental students to Western universities in recent years has assumed somewhat significant proportions. In the colleges and universities of the United States and Canada there are now enrolled sixteen hundred Chinese students, one thousand Japanese, two thousand from the Latin-American republics, two hundred and fifty from Armenia, one hundred and fifty from India, and a total of nearly one thousand from European countries, Africa and the Philippine Islands. Here we have six thousand students, largely picked men and women, representing about fifty different nations. Such a fact must have a vital bearing on the spread of Christianity. They are to be the commercial, industrial, political, educational, moral, and religious leaders of the future in their respective lands. The period of residence of these students varies from two to eight years. They are distributed among over five hundred different institutions in every part of the United States and Canada. A wide range of purposes actuate their coming. To provide immediate and proper service for them the Committee on Friendly Relations among Foreign Students has been organized. Offices are located in New York, and, for the past three years, devoted effort has been applied to the working out of the serious problems that relate to the welfare of these students from other lands. A secretary is charged with the responsibility of general administration, and Chinese,

Japanese, and Latin-American secretaries are employed to work among the students of their own nationality. In all of the principal universities committees of Student Christian Associations are organized for the promotion of Christian friendship among students from abroad. There are multiplied means utilized for the realization of the objective of these committees, and the efficiency with which the work is done is surprising. There is published annually and distributed without charge to each foreign student, to deans of colleges, and to diplomatic and consular representatives of foreign powers in the States a directory of all students from other countries who are in the United States and Canada. Furthermore, each student is presented with a leather-bound guide- or handbook of information. An information bureau for Latin-American students has been opened recently in New York and in New Orleans with Spanish-speaking secretaries in charge.

In the United States alone there are today approximately two hundred girls from oriental countries who are students in schools and colleges. About half of these are from China. Most of them are Christians, but among them there are Confucianists, Buddhists, Hindus, and others. It is interesting to observe the wide range of the work for which they are making preparation. It includes almost every line of work engaged in by women of any country, but the majority are preparing to teach the ordinary branches of high-school and college work. For more than three years now the National Board of the Young Women's Christian Association of the United States has maintained a close touch with these oriental young women students by the visits and special service of a travel-

ing secretary. Through this means much wholesome and helpful sympathy, instruction, advice, and assistance have been provided.

New Opportunities in Russia

An editorial in the *Missionary Review of the World*, August, discusses the new opportunities in Russia. At the outset attention is called to the fact that the two largest democracies, the oldest and the youngest, are drawing together. An evidence of this is seen in the cordial welcome that America has given to the Russian envoys, as also in the generous reception that Russia has given to the American envoys. It is insisted, furthermore, that these two nations are coming into harmony in their purpose and ideals of justice, liberty, love, and peace. The improved status in Russia is reflected in the fact that the spy system has been abolished, Jews have been emancipated, and religious liberty has been established. "Sectarrians" are now from under the ban. Those formerly exiled for conscience' sake have been recalled. It is no longer a criminal offense for an evangelical minister to be instrumental in influencing a member of the "Orthodox church" to join some other church. Evangelistic open-air meetings have been conducted already in Nevsky Prospect, Petrograd, and these without the opposition of priest or police. Special permission is no longer required before baptism can be administered. From Petrograd a correspondent writes: "Glory be to God, Russia is now a free country. The chains of bondage are now broken. The door for God's work is wide open. Three Sundays have been given us for meetings free of charge in the City Hall. There is much need of prayer." Here is a newly opened door among 182,000,000 people. The question is raised: What will the evangelical Christian church do to enter this door? "The American Methodist

church already has a mission in Petrograd. The Disciples are considering entering the field. Pastor Fetler, who represents the Baptists, has launched (June 27) the 'Russian Missionary and Educational Society' as an interdenominational mission with branches in Petrograd, Moscow, Riga, and elsewhere. The plan includes an educational center for training the Russian evangelists, a Bible and Tract Society, and several gospel halls." These are intensely religious people. A great field is open for evangelical work. The regeneration of Russia would be a leavening force for Europe and for Asia.

Test of War on Missions

The chief feature in the presentation of the report of the committee on foreign missions at the Dallas Assembly (Presbyterian), so says the *Continent*, was the address of the secretary, Doctor Halsey. The question he set himself to answer was: "Has the cause of foreign missions stood the test of war?" His answer was a cumulative succession of instances demonstrating how in present times of crisis the missionaries of the church are everywhere "thinking internationally," and how the converts of missions in many lands are living up to a standard of faith and works shaming the consecration of the church at home. Particular comment was made on the influence of Christian missionaries in China which prompted that nation to repudiate and in ten years' time extinguish the growth and importation of opium. This he pronounced "the greatest piece of social service ever accomplished by any nation on the globe." Missionaries in the Kamerun have waged a long and patient fight against intoxicants. At last everywhere in the colony are posted signs: "No liquor for natives is to be sold, given, or exchanged." Nearly \$2,000,000 of relief money donated by Syrians in the United States has been distributed to their relatives in Syria by Presbyterian

missionaries. In Mexico all parties of warring Mexicans have refrained from disturbing Presbyterian schools, churches, and hospitals. Not a dollar's worth of the board's property has been destroyed. The Elat church in Africa, in spite of war surging all

around it, celebrated a recent communion with 21,000 persons in attendance, and with 17,000 joining the church on confession. This native church itself last year paid \$3,000 of the \$3,100, its total operating expenses.

RELIGIOUS EDUCATION

Week-Day Religious Instruction

There have been encouraging developments recently in the correlation of Bible-study with the work of the public schools. There is in the August issue of *Religious Education* a very satisfactory survey of this progress. First, attention is called to the fact that churches are putting biblical instruction more and more on a pedagogical basis. That there is a growing interest in the work of religious education is shown by the many new organizations that are appearing for the better training of religious teachers. Such organizations now operate in New York City among the Catholics and the Jews. Also the Episcopal Diocese in that city, in the interest of advanced study in the field of religious education, has in operation a society called the "Fellowship for Religious Education." "Community or city institutes or schools of religion and night schools for teacher training are being organized so rapidly that no definite estimate of their number is now available." Supplementary to Sunday schools and complementary to public schools, many parochial, private, week-day, and vacation schools are now maintained. Week-day religious instruction is being offered in various churches throughout the country. For example, in New York City many Protestant churches provide such instruction, while Jewish centers have about fifty thousand in attendance, and Roman Catholic centers approximately eight thousand.

There has been exceptionally great progress in the high-school plan for Bible-

study credit. Since 1910 this plan has operated successfully at the State Teachers College at Greeley, Colorado; since 1912, in the high schools of North Dakota; since 1914, in Colorado. In 1915 and 1916 it was introduced in many central and western states and is now in operation in some of the schools in a majority of the states. Among these states are: Alabama, California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Michigan, Mississippi, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, Oregon, Texas, Virginia, Washington, West Virginia, Wisconsin. The plan pursued varies in different states, but in the whole range and effort of its application, it seeks to do the work which the public schools cannot do and to round out and complete the life-curriculum for young people. The ultimate success of this movement has its prophecy in the present encouragement and recognition which are extended to it by the public schools themselves.

The Next Annual Convention of the Religious Education Association

The fifteenth convention of this organization is to be held in Atlantic City, approximately March 12-14, 1918. The program has not yet been perfected, but an outline of a proposed program has been published in order to invite suggestions and criticisms. The special theme is "Organizing the Community," and the dominant idea in mind is the establishment and co-ordination of a comprehensive program of religious education in a community. The proposed program is as follows:

FIRST SESSION, 2:00 P.M.—MARCH 12, 1918

The Problem Stated

Studies of communities, prepared in advance, taking at least twenty typical communities, analyzing their situations and stating their problems

Studies of time-programs of children and youth, presenting cross-sections of community problems, based on personal investigations

SECOND SESSION, NIGHT GENERAL SESSION

Topic: *An Interpretation of the Community*

President's Annual Address

THIRD SESSION, 9 A.M., MARCH 13

The Life of the Children and Youth in a Community

Programs of Health; Play; Work and Study; Worship; Social Groupings

FOURTH SESSION, AFTERNOON

The Functions of the Agencies in the Community
(Each to be presented in a statement of less than 1,000 words)

FIFTH SESSION, NIGHT GENERAL SESSION

Religious Unity at Work

1. In Churches
2. Through Christian Associations
3. In General Community Enterprises

SIXTH SESSION, 9:00 A.M., MARCH 16

Community Programs of Religious Education

1. Rural
 2. Village
 3. Suburban
 4. City
 5. Special Types, as Military Camps, etc.
- 11:30 A.M. Department Sessions Business of Departments

SEVENTH SESSION, 2:00 P.M.

Annual Business Meeting of the R.E.A.

Will include report from the Council on the function of the R.E.A. in relation to educational and social developments

Promoting Community Co-ordination

EIGHTH SESSION, NIGHT GENERAL SESSION

(A program prepared by the Church-School Department)

The Malden Plan

This plan has aroused considerable interest recently. Its details of organization and management are described in the Malden leaflets issued by the Pilgrim Press. The fundamental principles in the work are set forth in the *Pilgrim Teacher* for June, 1917, and from this are reprinted in the August number of *Religious Education*. Even a cursory examination of these principles leaves the impression that the movement is significant:

1. Religious education is an essential factor in the Christianizing of the world.
2. Religious education demands trained leaders.
3. The training of the religious leaders of a community is a community problem which can only be solved by co-operative effort. The resources of all the churches in the community must be federated and placed at the disposal of each of the churches.
4. Community work in religious education must be strictly non-denominational. Anything which serves to create denominational consciousness will dispel the community consciousness, and without a community consciousness no community task can be solved.
5. The two elements absolutely fundamental in a community program of religious education are a *permanent community organization* and a *trained educational leadership*. The first is provided in a community council of one hundred citizens who become students of the problems of religious education; the second is secured by going into the open market and employing the best leadership available, just as the community does in securing leadership for its public schools.
6. A community school of religious education must be a real school which maintains academic standards, assigns lessons, exacts lesson preparation, holds examinations, and subjects its pupils to the same rigid mental discipline that obtains in any standard school. Pupils must both give and get something from each recitation.
7. The curriculum of a community school should meet the community's needs, and be modified as these needs vary. The curriculum must be balanced, and the student should have guidance in electing courses.

8. One evening a week for study and one evening a week for recitation has been shown to be as much as busy citizens will give to this kind of work. Two class periods each session are provided, and the course covers three years' time.

9. A community program must grow no faster than community sentiment can be created to sustain it. It should come up out of the people; it should not be set upon a community from the outside. A definite system of creating and directing the growth of the community must be operated by the leaders of the movement.

10. The leaders of a community movement should have a clear-cut idea of the system they are developing. This system should parallel the system of public schools and be equally efficient. A well-rounded program will include:

- a) A community council of religious education.
- b) A community board of religious education.
- c) A community superintendent of religious education.
- d) A system of Sunday schools of religion.
- e) A system of week-day religious schools.
- f) A community school for the training of religious leaders.

CHURCH EFFICIENCY

The New Age and the Church

Many are asking what part the church is to have in the work of reconstruction which must inevitably follow the war. The June issue of the *Constructive Quarterly* carries an article discussing this question. It is recognized that out of the world-war abundant and gigantic political changes are sure to come; but its largest expression is to be in ideals. In the new world-task large responsibilities are to fall to the church. The question is: Will the churches heretofore much occupied with keeping intact their own organizations be able to get out of themselves and into the swing of a world-program? General church union, it is believed, is not in the immediate future, but within certain comprehensive limits it is a comparatively early probability. Whatever of union may come, it will not serve to placate theological differences, but will be used as an immediate reconstructive and remedial agency in rehabilitating both religion and civilization.

The writer holds that most Christians of today desire church unity and are really seeking it within more or less broadly expanding lines. This, too, is but symptomatic of the Christian spirit of the age. Already there is a distinct tendency toward amalgamation among various bodies of

Christians on the basis of doctrinal likenesses or accommodations. Also ritualistic and administrative differences have either been composed or a new order of polity has been resorted to. On every hand the catholic elements are being emphasized. A number of religious bodies subdivided on minor questions have been endeavoring to harmonize their differences and to reorganize on a more catholic basis. This is true of several of the Protestant bodies of both the Dominion of Canada and the United States. While the churches may set an example of unity for the nations, it is true also that religious catholicity will be made possible in a large measure by world-nationalism.

Report of Commission on Unification

For some time, two of the great Protestant bodies in the United States have been making serious efforts toward unification. The second session of the Joint Commission working on this problem was held recently. The official report has been given to the public as follows:

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, in closing the labors of their second session, held at Traverse City, Michigan, June 27—July 3,

1917, send greetings to the people of the two branches of the one church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands, but we have rejoiced greatly in Christ, our divine Leader, to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring, and it is part of the purpose of this communication to inform the connections which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make to our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed, we beg to submit the following statement touching the conclusions reached at this sitting of the Commission:

The Joint Commission has reached tentative agreements upon the following matters:

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.

5. The area boundaries and powers of the Missionary Regional Conferences.

6. The basis of representation in the General Conference and the powers of the same.

7. The method of election, assignment, and retirement of bishops, together with a constitutional provision for the defining and fixing of the privileges, powers, and duties of the episcopacy.

The foregoing tentative agreements are subject to further consideration and revision if necessary, and their final approval and adoption are contingent upon agreement on the matters that are yet to be considered.

The National Service Commission

The recent Presbyterian Assembly (U.S.A.) created a National Service Commission. It is composed of some of the ablest and most devout men of the church, distributed from New England to California. There are now about 120 members and they have already organized and entered upon their activities.

In the resolution of appointment the work of the commission was designated as: (1) A stimulating of the church to new patriotism and loyalty to the government in the present crisis. (2) To call all the people to a more earnest and consecrated service and knowledge of God. (3) To assist in every way in protecting and developing the life and character of our soldiers in purity and sobriety, and their defense against all moral evils. (4) To assist in every way possible in the physical needs and betterment of the boys in the training camps and at the front. This movement is promulgated by a great religious body numbering more than five millions of people and is significant in its spirit, ability, and purpose.

BOOK NOTICES

The Jesus of History. By T. R. Glover. New York: Association Press, 1917. Pp. xiv+225. \$1.00.

Leaving theology and criticism by the way, and writing from the human side, the author deals with the central impression that Jesus has made on history. Just as the scientist and the historian keep close to the facts, so does Mr. Glover keep close to the facts in the life and teaching of Jesus. As a matter of fact, "Jesus of Nazareth does stand at the center of human history. He has brought God and man into a new relation." In a striking presentation of the facts this appears beyond peradventure. It is not possible in a short notice to convey any idea of the book. From the passages we have marked we should like to quote this one from the chapter on "The Choice of the Cross": "And then something comes over them—the disciples—a sense that there is something in the situation which they do not understand, a strangeness in the mind. They realize, in fact, that they are not as near Jesus as they had supposed. And, as they follow, the wonder deepens into fear. Any one who will really try to grapple with this problem of the cross will find very soon the same thing."

Mr. Glover is known among scholars through his *Conflict of Religions in the Early Roman Empire*. He has also lectured in Great Britain, America, and India.

The Religious History of New England. Cambridge: Harvard University Press, 1917. Pp. v+356. \$2.50.

A good avenue of approach to the religious history of New England is through the religious denominations. The committee in charge of these lectures regrets that it was not possible to get a statement from the Roman Catholic communion. Barring this omission the representation is fairly complete. Eight members of as many communions set forth the origin, growth, and influence of their respective bodies. Since Congregationalism was first on the ground, and for many years was the sole controlling religious agency, it should come first and occupy most space.

Professor Platner presents the subject admirably in three lectures. The first Congregationalists were rigid Calvinists, and Calvinism was carried to its limits. The standing order stood inflexibly, and all other religious bodies found it difficult to exist at all.

But it was not possible to hold this new and rapidly growing community in such an iron grasp. Numerous problems arose within the body, and they were inadequately solved by

means that opened the way for wide defection, e.g., The Half-Way Covenant. Harvard College soon got free, and Yale College was established in the interests of orthodoxy. But at last there were well-organized and open revolts against the Standing Order. Professor Fenn in three lectures traces three of these revolts: the Free-Will Baptists, originating with Benjamin Randall; the Christians, tracing their origin to Abner Jones; and the Unitarians. In his second and third lectures on the Unitarians Professor Fenn in a concise but vivid manner explains the origin and traces the growth and distinctive doctrines of the Unitarians. Very interesting is his discussion of the four main points at which the Unitarians differed from the orthodox. There was much bitterness among the orthodox because their losses were serious.

Other lectures are on: "The Baptists," by President Horro; "The Quakers," by Professor Jones; "The Episcopalians," by Dean Hodges; "The Methodists," by Dr. Huntington; "The Universalists," by Dr. Adams; and "Swedenborgians," by Dr. Worcester.

The volume is valuable and attractive.

The Will to Freedom: or The Gospel of Nietzsche and the Gospel of Christ. By John Neville Figgis. New York: Scribner, 1917. Pp. xviii+320. \$1.25.

Nietzsche is a problem. His influence is growing. Most of his works have been translated into English. He is read with approval by many of those whom he most bitterly attacks. One feature of the problem is that nobody knows exactly what he means. Some regard his writings as the ravings of a mad man and dismiss the subject. Others are sure that he has a gospel which the world needs. Does he not, for example, stand for fullness of life and the Over-man? But one critic has discovered eight varieties of the Over-man in Nietzsche's own writings. Whenever the reader finds something seriously wrong, he need not stop to refute it. Just let him read on, and Nietzsche will probably do it himself.

A perusal of Nietzsche's writings leaves the impression that he is against everybody and everything, and this is true if you say everybody and everything as they are, for he was a dynamist with a vengeance. If his conception of the Over-man had been realized he would at once have attacked that conception. His pet *bête noir* was Christianity. For example: "I call Christianity the one great intrinsic depravity." "One does well to put on gloves when reading the New Testament. The proximity of so much uncleanness almost compels

one to do so. . . . Every book becomes clean when one has just read the New Testament."

For Nietzsche all Christianity and morality are marks of *decadence*. His idea of the Overman of course makes him unsympathetic with what he regards as the lower grades of men. One of his most competent followers interprets him so: "Instead of the lowest classes in society receiving wages and keeping up their pseudo-independence, they must be trained to submit themselves as properly."

Therefore, whether we like it or not, the Nietzschean problem is a tremendous reality, and it is fortunate that some of our foremost scholars and thinkers are seriously trying to deal with it. Dr. Figgis' book is one of the very best contributions to the subject. He has studied Nietzsche for years—not only his "full-dress" works, but also his letters and posthumous works. This is evident in every chapter—almost every page. For the reader who has not time for the writings of Nietzsche but who would like to know what it is all about, this is the book. Dr. Figgis is firmly anchored in the Christian faith, yet nowhere in his book does he betray any animus. He is earnestly seeking to appreciate his subject and to estimate him at his true value. He begins with a biographical sketch and then takes up in broad outlines the main points in the gospel of Nietzsche. Then follow chapters on "Nietzsche and Christianity," "Nietzsche's Originality," "The Charm of Nietzsche Showing the Reasons for His Popularity," and "The Danger and the Significance of Nietzsche."

Dr. Figgis fully realizes the bitterness of the Nietzschean tonic, but he thinks it is good for us and that we ought to get from it "the sense of the greatness of things, the need of courage and a free soul, the worth of discipline, the futility of mere comfort, worship, and the vanity of all security that has any other anchor than our own soul."

He closes: "We Christians are the happier that we can see a reason for all this where Nietzsche saw none, and can say with the ancient sage, 'The fear of the Lord is the beginning of wisdom; and to depart from evil, that is understanding.'"

Fundamental Questions. By Henry Churchill King. New York: Macmillan, 1917. Pp. xiv+256. \$1.50.

Any book bearing this title is bound to arrest attention; when it bears President King's name as author, it is opened with eager interest. He has such intimate contact with those who are seeking the answer to fundamental questions that we expect clear and convincing answers. The questions involved in this discussion are: (1) suffering and sin, (2) prayer, (3) Christ, (4) life's fundamental decision,

(5) liberty and law, (6) Christian unity, (7) Christianity as a world religion. We turned first to the chapter on "Prayer," not only because of its intrinsic importance and central place in the religious life, but to compare what President King says with the treatment of the subject by Dr. Fosdick in *The Meaning of Prayer*. President King is equally frank in recognizing the problem; he is also positive and helpful in his statements; but we felt that the problem was made rather too conspicuous, and the answers were almost too hesitant. For example, take the conclusion of the paragraph on intercessory prayer. President King says: "If this be true, intercessory prayer seems to involve no particular intellectual difficulty." But that kind of a reply to a fundamental question lacks conclusiveness. "If" and "seems" and "particular" are weak words in a sentence that ought to have the positive ring of a sharp and assuring answer to a searching question. We feel a stronger accent from Dr. Fosdick. The last chapter, "Citizens of a New Civilization," is a thrilling statement of the universal meaning and claim of Christianity that must find an answer from anyone who is sensitive to the call to high and heroic duty. The climax of this chapter and therefore of the book is superb.

The New Testament: A New Translation. By James Moffatt. New York: Doran, 1917. Pp. x+395. \$1.00 net.

At last we have the translation of the New Testament by Professor Moffatt in handy form. The first edition was suited only for the desk; this is fit for the pocket. The page is excellent in point of legibility, but the margins have been sacrificed almost to the limit of ugliness. The publishers of Weymouth's *New Testament in Modern Speech* have produced the better pocket edition. We are not attempting a review of Professor Moffatt's work here, but only a notice of the publisher's success in giving the book a new dress. It is excellent, and we commend the volume in its new form to all students of the New Testament.

The Expository Value of the Revised Version. By George Milligan. New York: Scribner, 1917. Pp. vii+147. \$0.75.

The purpose of this little volume in "The Short-Course Series" is not to repeat the material that came from the pens of Trench, Elliott, Lightfoot, and Westcott concerning the Revised Version. But there is need of a short discussion of the value of other versions of the Bible than the Authorized. This is admirably supplied in the present book. The first part is the least valuable, containing in the compass of twenty pages a brief history of the English

translations of the Bible. Then follows a discussion, under negative and positive heads, of the practical use of the Revised Version. The third section, about fifty pages, contains a concrete study of the doctrinal significance of the Revised Version as the translation renders passages bearing upon the person and work of Christ, the Christian life, the Holy Spirit, and the Last Things. Here Dr. Milligan sets forth an array of interesting variations in translation which ought to bring freshness and strength into the preaching of any pastor who will follow out the study. This section of the book ought to have been more extensive, even if the first were omitted and the second severely compressed in consequence. The word "Revisers" is misprinted on page 115 and some lines have fallen out altogether at the top of page 142.

The Dawn of a New Religious Era. By Dr. Paul Carus. Chicago: Open Court Publishing Co., 1916. Pp. vii+132. \$1.00.

This "revised and enlarged edition" contains nine essays in which the characteristic views of the writer are set forth. Many of the papers are old; for example, "Science a Religious Revelation" was delivered before the world's Congress of Religion in Chicago in 1893. The final essay or statement, "The Work of the Open Court," sums up the principal contentions of the writer. It is interesting to note how the antagonist of formal theology is eager to introduce such terms as "theonomy" and "panpathy." While much of this material is elsewhere available it is interesting to have it in a single volume. But the book makes no contribution to our modern thinking and is not significant. The closing verses show that Dr. Carus is not a poet, honest and eager scholar that he is.

The Survival of Jesus: A Priest's Study in Divine Telepathy. By J. Huntley Skrine. New York: Doran, 1917. Pp. 326. \$2.00.

The underlying philosophy of Dr. Skrine, who is a clergyman of the Church of England, may be summed up in three sentences: that "intuition" is the method of knowing; that life is self-interchange, interchange of thought and will, between persons; and that this interchange is effected telepathically. Indeed he identifies life and telepathy, and makes knowing a part of life.

Using telepathy as the secret which he has discovered in the way Jesus saves men, the

author builds up a system in which Jesus as man is Savior without propitiation. At the same time he protects the divinity of Christ by telepathy between God and Jesus. The book is beautiful to those who think they understand it, vague to others, and charming in a way to most.

The Canons and Decrees of the Sacred and Oecumenical Council of Trent. Translated by the Rev. J. Waterworth. Chicago: Christian Symbolic Publication Society, 1917. Reprint of London edition of 1848.

This is a volume of real importance for the student of dogma. It is a reprint of the reliable translation by Bishop J. Waterworth which appeared in 1848. It is complete, covering all the action of the Council, and is particularly valuable in that it contains the sections of the decree on reformation. The Christian Symbolic Publication Society is to be congratulated on getting out so useful a volume, and it is to be hoped that it will carry forward its purpose to publish other standard Christian creeds in their authorized and unabridged form.

The Bible in Our Modern World. By F. M. Sheldon. Boston: Pilgrim Press, 1917. Pp. 53. \$0.35.

The author is the secretary of the Congregational Sunday School and Publishing Society. The book contains four chapters: "The Problem and How to Approach It," "The Rescue of Essential Christianity," "The Question of Authority," "Finding and Teaching the Positive Values." It is an excellent little volume to put into the hands of young people in these days of literalistic and grotesque Bible interpretation.

God's Minute. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. Philadelphia: Vir Publishing Co., 1916. Pp. 384. \$0.35.

A useful book for family worship. Naturally the petitions are variously conceived and the work is of uneven quality. The purpose of these prayers ought to be to bring the family to pray together. Actually this is achieved in many cases in this volume. The publishers are to be congratulated in keeping the book at so low a price.

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STUDY II

III. VISIONS OF HEAVEN

First day.—§ 14. *Heavenly glory of God.* Read 4:1-4. Having previously admonished the principal churches of Asia Minor to purify themselves in preparation for the speedy coming of Christ (§§ 6-12), John now proceeds to assure his readers that God and Christ together will presently execute a mighty judgment upon the Roman Empire, at the same time destroying Satan and all his hosts. John's method of encouraging his readers to expect this glorious deliverance is to paint vivid pictures of coming events as he has beheld them in the ecstasy of vision. First, he describes the majesty of God in heaven. God is represented as sitting upon a throne, and his appearance is more beautiful than that of a rainbow ornamented with precious stones. He is surrounded by twenty-four royal subordinates, also seated upon thrones and wearing golden crowns. This imagery is well calculated to persuade the reader that God and his heavenly associates represent an imperial authority vastly more powerful than that of the Romans.

Second day.—Read 4:5-8 for further details in the picture of God's heavenly glory. The terribleness of God is suggested by the lightnings, voices, and thunders that proceed from his throne. Seven spirits stand ready to do his bidding, and the presence of four monstrous creatures adds to the terrors of the scene. These indescribable beings perpetually declare the eternal holiness and power of God "who is and who is to come."

Third day.—Read 4:9-11. The twenty-four heavenly kings also acknowledge the supremacy and illimitable power of God. In contrast with the Roman emperor, who sets himself up as the deity demanding worship from men, these princes prostrate themselves before the God of heaven. Since he has created all things, he is lord of all and is the only rightful possessor of glory, honor, and power.

This must have been an exceedingly comforting thought to Christians enduring persecution, because they refused to worship the emperor whose glory, honor, and power seemed temporarily so overwhelming.

Fourth day.—§ 15. *Heavenly glory of Christ.* Read 5:1-5. As a further means of strengthening the confidence of his readers, in the next place John pictures the heavenly dignity of Christ, whose speedy return is to bring deliverance for Christians. God is represented as holding in his hand a wonderful book-roll, so constructed that it could not be completely unrolled until each of its seven seals had been broken. The contents of the book are unknown because God awaited the appearing of someone able to break the magic seals. In his vision the seer weeps at his inability to peer into this roll containing the secrets of the future, but presently he is comforted with the assurance that the risen Christ possesses the power necessary to break the seals, thereby revealing the future to John who communicates this new information to his readers.

Fifth day.—Read 5:6-10. Christ's appearing upon the scene is the occasion for introducing special details in the picture of heaven. Standing in the midst of the royal court, he is portrayed as a marvelous creature resembling a lamb. When he takes the magic book out of God's hand the dignitaries of heaven do obeisance to him in recognition of his power, even as they had previously acknowledged the power of God (4:9-11). Christ is thus honored because of his faithfulness while on earth, and there remains upon earth a group of his followers whom he has destined for a royal rule, notwithstanding their present condition of affliction.

Sixth day.—Read 5:11-14. The author cannot dismiss his description of the heavenly powers without a concluding declaration that the might of God and of Christ is sure to triumph. The entire angelic host joins the members of the royal court in heralding the praises of Christ who is worthy to receive all power and glory, in spite of the fact that his earthly career had ended in death at the hands of the Romans. In the final outburst of praise the whole creation unites to acknowledge the complete and eternal supremacy of God and Christ together. As John held this portrait of the heavenly powers before the eyes of his fellow-sufferers, doubtless many of them were induced to share his confidence in the speedy overthrow of hostile Roman rule.

IV. VISIONS FROM THE HEAVENLY BOOK

Seventh day.—§ 16. *Pictures of impending calamities.* Read 6:1, 2. In his vision John had been privileged to peer into the secrets of heaven. As one by one the seven seals of the heavenly book were broken, he saw as in a great picture book images of events to take place in the future when the end of the present world draws near. The first picture seen is that of a white horse and its crowned rider equipped with a bow and accoutered for victory—symbolic of impending wars to presage the downfall of the Roman Empire. Probably John has in mind a possible invasion of the Parthians, or other dreaded enemies from the East, who would throw themselves furiously against Rome, their temporary triumph being prophetic of the ultimate destruction of the empire by Christ.

Eighth day.—Read 6:3, 4. The breaking of the second seal discloses another picture of coming disaster. The rider upon a red horse is a still more vivid symbol of the wars which are expected to rend the empire. This is a scene of bloodshed

typified by the sword as the characteristic weapon of destruction in ancient times. Peace would be removed from the earth and wholesale slaughter would ensue. Then the Romans themselves would suffer the same agonies which they at present were inflicting upon the Christians.

Ninth day.—Read 6:5, 6. The picture revealed with the breaking of the third seal symbolizes famine, another of the preliminary distresses to overtake the Romans as the end draws near. The rider upon the black horse carries a pair of scales for weighing out bread when food will become so scarce in the empire that one measure of wheat—the usual amount of the workingman's daily ration—will increase twelve times its normal price; even the price of coarser barley bread will similarly increase. But the luxuries, oil and wine, will be unharmed, thereby permitting the wealthy to revel in their pleasures, while the more substantial staple articles of food perish.

Tenth day.—Read 6:7, 8. Still another image of approaching doom is disclosed when the fourth seal is broken. This time the color of the horse resembles that of a corpse, and its rider is the personification of death accompanied by a personification of the powers of the lower world. These destructive powers, having been let loose upon the Roman Empire, will employ various devices for accomplishing the death of one quarter of the population. Many persons will fall in battle, others will die of hunger, deadly pestilence will carry away others, and still others will be devoured by ferocious beasts.

Eleventh day.—Read 6:9-11. In speaking of death, John is reminded that Christians, who have already been overtaken by this calamity, are to suffer further persecutions. But the opening of the fifth seal exhibits a comforting picture for the persecuted. The Christian martyrs have not been carried off to Hades. On the contrary, their souls are seen stored in a special place in heaven where they cry to God for vengeance upon their Roman persecutors. The seer learns that the period of suffering is to continue "yet for a little time," until others of the faithful have been given a full opportunity to attain to the glories of martyrdom. Looking upon this picture of the reward awaiting them in heaven, Christians were encouraged to endure with equanimity their part in the calamities of those trying days.

Twelfth day.—Read 6:12-17. The next picture exhibits certain terrors in nature to occur with the approach of the world's end. Here John follows in the footsteps of his Jewish and Christian predecessors, who drew their imagery from terrifying natural phenomena. See Isa. 2:10 f., 19, 21; Joel 2:30 f.; Mark 13:24 f. The day of final agony is portrayed in terms of the complete collapse of the present powers of nature, thus surely involving the utter downfall of the Roman Empire. In those ancient days the sky was thought to be a bell-shaped partition shutting off heaven from earth. When this partition is removed men are filled with terror at seeing God looking directly down upon them, and they seek to hide themselves in the caves of the earth. The terrified persons who stand out especially in John's vision are the characteristic classes of Roman society: kings, princes, military officers, the rich, the powerful, slaves, and freemen.

Thirteenth day.—§ 17. *Safety of the saints.* Read 7:1-8. Following the portrayal of dire calamities, another picture appears, guaranteeing the safety of

the saints. Adhering to the current notion that the winds are controlled by special supernatural powers, John pictures four angels restraining the fury of the winds, while another angel in this season of calm places the stamp of God upon the foreheads of the saints. The first group is to be selected from the twelve tribes of the children of Israel, 12,000 from each tribe. These are to survive the calamities of the age and be given a place of final refuge in heaven.

Fourteenth day.—Read 7:9-12. The rescue of 144,000 saints from among the Jews represents but a part of the total number to be saved. In the same picture John sees an innumerable multitude rescued from among Gentiles of every nationality. Clothed in white robes and carrying palms in their hands, this company of the redeemed are portrayed in the act of rendering praise to God and to Christ for effecting their salvation. The angels join in the chorus making special declaration of the almighty glory and power of God, who is the ultimate source of salvation. The readers of the book, as they gaze upon this picture, would surely gather new strength for resisting the tortures of persecution.

Fifteenth day.—Read 7:13-17. Not content with the assuring imagery already exhibited, John sketches a further scene revealing more explicitly the identity of the white-robed saints in his picture. One of the heavenly dignitaries definitely announces that these persons are the faithful, who have passed successfully through the period of excessive suffering immediately to precede the destruction of the Roman Empire and the end of the world, which have been described in chap. 6. The privileges of these saints in heaven are portrayed in glowing imagery. They dwell in the very presence of God, receiving constantly his protection, and Christ devotes himself especially to their care.

Sixteenth day.—Read 8:1-5. The breaking of the seventh and last seal of the heavenly book discloses more in detail the tragic events connected with the last times. But before proceeding to the description of these terrors, John has still another word of assurance for the faithful. While the hosts of heaven await in awful silence for half an hour the staging of the final scene in the great drama of destruction, an angel appears with a golden vessel full of incense symbolizing the prayers of the saints. Heaven is represented as equipped with altars for sacrifice, as was the temple inclosure in Jerusalem. When the incense is burned the prayers of the saints ascend in pleasing fragrance before God. In contrast with this evidence of divine favor for afflicted Christians, another act of the angel is expressive of divine wrath upon the enemies of Christians. When the angel is seen taking fire from the altar and casting it upon the earth the silence of heaven is broken by thunders, voices, lightnings, and the rumble of the earthquake. Thus the enactment of the final scene is begun.

V. VISIONS OF THE SEVEN ANGELS WITH TRUMPETS

Seventeenth day.—§ 18. *Preliminary afflictions.* Read 8:6, 7. When the last seal of the heavenly book was removed, John saw seven angels with trumpets (8:2). Now they are seen prepared to give the signal for successive deeds of destruction to be visited upon mortals. With the blowing of the first trumpet a preliminary affliction falls upon earth in the form of a destructive hailstorm accompanied by livid flashes of blood-red lightning. So severe is this storm that one-third of all the trees are destroyed along with all green grass.

Eighteenth day.—Read 8:8, 9. When the second angel gives his signal new afflictions are seen to smite the earth. An uprooted volcano is cast into the sea, and its bloody flames not only kill a third part of all creatures living in the sea, but also destroy one-third of the shipping of the world. As the wealth and happiness of Rome were largely dependent upon the commerce of the Mediterranean, this event would constitute a serious blow to the power of the empire.

Nineteenth day.—Read 8:10, 11. At a signal from the third angel one-third of all rivers and springs are smitten by a falling star which renders the waters both bitter and poisonous. As a result of drinking these poisoned waters, many human beings perish.

Twentieth day.—Read 8:12, 13. The last of these milder forms of affliction occurs when the fourth angel blows his trumpet. Thereupon the luminaries of both day and night are diminished by one-third. But much greater distresses are to follow in three successive seasons of woe. John sees the picture of a flying eagle possessing powers of speech and announcing that each of the remaining three angelic trumpeters will call forth demonstrations of more woeful afflictions as the climax of the scene is reached.

Twenty-first day.—§ 19. *The first woe.* Read 9:1-6. At the blowing of the fifth trumpet, a star falls to the earth. It was a custom among the ancients to personify the stars. This supernatural astral being possesses the key to the great chasm beneath the earth where all sorts of terrors are supposed to be located. When this awful chasm is unlocked John sees the atmosphere filled with black smoke. This smoke breeds pestilential creatures resembling locusts or scorpions. But these new pests, instead of destroying vegetation as locusts usually do, direct their harmful activities toward human beings. But Christians were to have no fear, since the locusts were definitely instructed to spare all persons marked by the seal of God (7:3). All others were to be smitten, not by death, lest they escape their fate too quickly, but by sore affliction for a period of five months.

Twenty-second day.—Read 9:7-12. In order to increase the picture of terror John adds a fanciful description of the creatures that have been released from the abyss. They are horse-shaped creatures having human heads, long hair, and lions' teeth. Their bodies are covered with scales like breastplates, and they fly with wings that make a terrific noise. Their serpent-like tails containing stings at the end are the instruments with which they torture mortals. This destructive host is led by a superior demon, himself the very personification of destruction. Such mythological figures were not unusual in the thinking of that ancient world.

Twenty-third day.—§ 20. *The second woe.* Read 9:13-17. Especial preparations have been made for the loosing of the third woe as depicted by John. The sixth trumpeting angel was instructed to liberate four angels who had been chained down near the river Euphrates. Here they had been kept in waiting for the moment when they were to assemble a mighty host of cavalry 200,000,000 strong to overrun the Roman Empire. Nor are these mere ordinary horsemen. They are to be equipped with breastplates flashing like fire and are to ride upon horses having lions' heads and exhaling fire, smoke, and brimstone.

Twenty-fourth day.—Read 9:18-21. It was to be expected that so terrible a scourge would prove very deadly. As a result, one-third of the earth's inhabitants die, slain by the fire, smoke, and brimstone exhaled by the horses. The

horses all have serpent-like tails with which they injure men. This terrifying demonstration seems to have been designed to effect the repentance of surviving Gentiles, who should see in this affliction a punishment for their previous refusal to adopt Christianity. But John does not look for any general repentance even under these circumstances. He expects the heathen peoples of the Roman Empire to continue until the end in their idolatrous and sinful ways.

Twenty-fifth day.—Read 10:1-7. Before passing on to describe the last woe, John introduces a few supplementary pictures sketching more fully certain details of the program. In the first place, he reaffirms his authority to depict these details by describing at this point a new experience of his own. He seems to be back upon earth again where he witnesses the descent of a mighty angel who stands with one foot upon the sea and the other upon the dry land. The utterance of the angel stirs up the voice of the thunders, here represented as supernatural persons using intelligible speech. Apparently their words referred to approaching doom, but John did not feel at liberty to repeat their language. That these secrets are presently to be disclosed is solemnly affirmed by the angel, but this revelation is not to be made until the seventh trumpet is blown. Then the events of the end will be revealed, disclosing to the righteous the mystery of God as already foreshadowed in the writings of the prophets.

Twenty-sixth day.—Read 10:8-11. John believes that he is the divinely chosen medium of this final revelation. He supports this contention by relating that in his vision he had received and eaten a book from the angel's hand. This reception of divine wisdom was a pleasant experience; the book was like honey in John's mouth. But it grew less pleasing as he reflected upon the sufferings to be endured by the Christians in the last days. Nevertheless, he now feels himself fully equipped to disclose the particulars regarding the final judgment which God is about to pronounce upon the hostile heathen.

Twenty-seventh day.—Read 11:1 f. John lingers a few moments longer upon a picture of events to take place before the third and final woe is introduced by the blowing of the seventh trumpet. He has been instructed in his vision to take the measurements of the Jerusalem temple with the altar and inner court, but not to measure the outer court to which Gentiles were usually admitted. In the new scheme of things no provision is to be made for Gentiles, since all those who have not accepted Christianity will have perished. But the measurements of the more sacred precincts are to be preserved for future restoration. In the meantime the Gentiles will devastate the holy city for a period of three and a half years before the advent of the final woe. Apparently John took these numbers from some such source as Dan. 7:25; 12:7.

Twenty-eighth day. Read 11:3-7. Another phenomenal event of the last days seen by John in his vision is the appearance upon earth of two heavenly personages sent especially to preach with reference to the coming disaster. For a period of 1260 days—again three and a half years in ancient reckoning—they are miraculously preserved from the enmity of the heathen against whom they prophesy. Their power to prevent rain, to turn water into blood, and to smite the earth with plagues implies that John identifies these heavenly beings with Elijah and Moses, who had performed similar feats when previously upon earth (I Kings 17:1; Exod. 7:20). When their appointed task is finished they will be

slain by a monster ascending from the abyss which had previously been opened to let loose demonic powers to work evil in the last times (9:2).

Twenty-ninth day.—Read 11:8-14. Temporarily the triumph of evil seems complete. For three and a half days the bodies of the slain prophets are seen lying unburied in the streets of Jerusalem, the city where Jesus had been crucified. During this time the heathen rejoice in what they imagine to be their victory over the prophets who have spoken evil things against the pagan world. But this rejoicing is soon turned into fear as the slain witnesses suddenly come to life and ascend to heaven. Then follows a fearful earthquake causing the death of 7,000 people and striking terror into the hearts of the survivors. After a long digression John is now ready to depict the final scene to follow the blowing of the seventh trumpet. The third and last woe "cometh quickly."

Thirtieth day.—§ 21. *The third woe.* Read 11:15-19. The first picture seen after the seventh angel sounds his trumpet is a grand exhibition of triumph in which heavenly voices declare the complete and everlasting victory of Christ. The heavenly court likewise announces the final triumph of God Almighty over all heathen foes, when judgment is executed upon the nations and the saints are rewarded for their faithfulness. The heavenly temple is also exhibited, and terrible noises accompanied by a storm of hail prepare the way for final catastrophe. In the remainder of the book John produces several striking pictures, sometimes giving elaborate details of incidents to attend the ultimate establishment of God's triumph over the hostile powers under whom Christians are at present suffering.

Thirty-first day.—§ 22. *Summary.* Read rapidly through chaps. 4-11. Certain characteristics of this portion of the Book of Revelation are worthy of special note: (1) Observe that the author's pedagogical method is to teach by appealing to the imagination of his readers with pictures instead of trying to produce conviction by means of formal argument. (2) In presenting his pictures, John has a very definite end in view. By first exhibiting the heavenly majesty of God and Christ in chaps. 4 f., the afflicted readers are induced to believe that they may confidently rely upon divine help to deliver them from their troubles. Then in a further series of pictures their imagination is stimulated to anticipate a line of imminent events rapidly leading up to the final woe which will mean the complete triumph of God and the utter destruction of their enemies. (3) John sometimes draws imagery for the details of his pictures from the Old Testament and later Jewish apocalypses, such as the Book of Enoch, which abounds in descriptions of angels and other heavenly scenery. (4) John's own frame of mind is that of the religious enthusiast who is able to fuse existing imagery with the new creations of his own genius, as he endeavors to portray the future anew in the light of recent events brought on by the persecution of the Christians at the hands of the Romans.

QUESTIONS FOR REVIEW

1. Describe the vision of God and heaven with which John opens the second portion of his book.
2. Why did his visions of the future take the imagery of thrones and kings and empires?
3. Name such qualities of God represented in these pictures as would be particularly comforting to the first readers of this book.

4. What office in the picture of heaven does John ascribe to Christ, and how does his figure reflect the Judaistic sacrificial system?

5. What was probably the result of these triumphant visions upon the early Christians?

6. Have they a message also for us? If so, what is it?

7. Through what figures does John present the calamities which he believes must come before the Roman government can be overthrown?

8. How is nature to assist in the final downfall of the persecutors of the Christians?

9. What conception of the physical relation of earth and heaven underlies this picture of earthly destruction?

10. Where meanwhile were the Christians, who had already suffered martyrdom, supposed to be?

11. How was the safety of those Christians, who were yet living on the earth, to be assured?

12. Why do vss. 13 to 18 of chap. 7 convey comfort to all suffering Christians as well as to those for whom the book was written?

13. With what reassuring picture does the author introduce the visions of destruction represented by the angels with the trumpets?

14. What was accomplished by the first five angels?

15. What does the purpose of the sixth angel suggest as to the attitude of the Christians toward the gentile world?

16. With what vision does John seek to establish confidence in the minds of his hearers as to his authority to speak his message?

17. How does the message of the seventh angel compensate for the preceding terrors and give a happy climax?

18. Are people who are in great affliction likely to be affected more by appeals to reason or to the emotions?

19. Suppose that John had pictured the final triumphs without the disasters preceding it. What would have been the effect upon his hearers?

20. (a) Would a deeply religious man of today use such imagery as John used?

b) If not, why not?

c) Does our own environment furnish other means of inspiring religious confidence?

d) Name an example.

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MAKING DEMOCRACY SAFE FOR THE WORLD

In time of war prepare for peace. That is the duty of every citizen, but especially of every citizen who believes in the gospel of Jesus. As Americans we have accepted the duty of protecting our nation against an ever more recognizable enemy. We are helping to make the world safe for democracy. We want no discussion of peace terms intended to divide our people or confuse our thinking.

But war is not normal. We fight to insure peace. We do not desire peace that we may prepare for another war.



We have entered a new epoch in social history. We shall not revert to conditions which existed five years ago. The old struggle between labor and capital has entered a new stage. Governmental activities may not be kept at war-time extent, but the nation will not forget its lessons in state control of transportation, fuel, and food. Women will not be ready to abandon their newly found occupations. Our sense of national unity and duty will hesitate to destroy our training camps.

What part ought the churches to have in the new world that the war will bequeath us? What ought our churches to do in preparation for that day?



First of all, of course, they must co-operate with the national forces now at work in carrying on the war. The morale of our youth must be guarded; the call to battle must be saved from being a call to hatred; agencies for the relief of those whom the war will maim or impoverish must be supported; the national morale must be heightened and our people be inspired to live by our highest ideals.

In all this development of national efficiency in war our churches must have a part. But they must look beyond victory to the new world that is to be.

Our churches ought to be preparing to further international good will. We must learn to forgive as well as to punish a national criminal. If peace is to be ever permanent, it must rest on more than the military or economic power to restrain nations. If a League of Nations is to be formed, it must be more than an armed alliance based on preponderating armies and navies. If disarmament ever comes, it will be because nations place new reliance upon one another's honor.

It is the duty of Christian leaders to prepare for these new days. Our churches can keep patriotism from degenerating into jingoism. We can co-operate with Christian leaders in other lands in work for a Christian internationalism. We can protest against any terms of peace that threaten to perpetuate international hatreds. We can continue to educate men and women to see moral issues in the relations between economic classes as well as between nations. We must make democracy efficient by making it fraternal and generous.

And, what is even more difficult, we must transform our ideals and exhortations into working plans and institutions.



We must win this war.

That is our stern duty. But in making the world safe for democracy it is our imperative duty as Christians to make democracy safe for the world.

It is as improvident to be unprepared for peace as it was dangerous to be unprepared for war.

GOOD THOUGHTS IN BAD TIMES

A SERMON by HENRY CHURCHILL KING, D.D., LL.D., S.T.D.

President of Oberlin College, Oberlin, Ohio

Matt. 13:52: And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Thomas Fuller's quaint old book, written in 1645, in the midst of the critical days of England's Civil War, has given me my subject: "Good Thoughts in Bad Times." My text is Christ's conclusion from the great parables of the Kingdom, spoken at a crisis in his own ministry: "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (Matt. 13:52). Jesus seems to have immediately here in mind those great truths—"the secrets of the Kingdom"—which he had been bringing forth in the parables.

Now there is clear evidence in Matthew, and still more in Mark, that the use of parables marked a definite stage in the ministry of Jesus. A number of general preaching tours had preceded, ending in deeply disheartening comparative failure. For the barren Judean field, the doubt of John the Baptist, the refusal of Galilee to respond to his preaching, the bitter and growing opposition of the Pharisees, and even the misunderstanding of his kindred, all indicate that there was not to be a general receptiveness to his message.

What does this general refusal to hear the truth mean? How is he to bear it? How is he to meet the challenge of these evil times? In point of fact, the continually narrowing field of his work drives him to his deeper ministry to the little circle of the disciples and to the use of parables. And the way Jesus here took in a great crisis in his own ministry has deep-going suggestions for us too, as we think of the message of the minister of Christ in these crisis days. For both his changed method of teaching in the use of parables, and the great truths set forth in these parables of the Kingdom have profound lessons for us.

I. *The lessons of the parabolic method.*—And first, what are the lessons of his changed method? What insights and motives underlie his use of parables?

We may be certain, to begin with, that the changed method *does not mean any lessened desire on Christ's part to win all men into the Father's love.* His whole teaching and ministry forbid the thought. If he now, under force of circumstances, is concentrating his teaching upon a small inner group, it is still for the sake of all—to insure that the foundations of the new spiritual Kingdom shall be made secure through his persistent close association with a chosen few. These few are chosen for these weeks of intensive training in Christ's very presence in order that the "good news of God" may the more surely and the more truly come to all men.

We may be equally certain that the changed method *does not mean that there had been no place for such teaching as had preceded*, like the Sermon on the Mount. Even the parables could not replace that. The method of wide public preaching must precede in order to give to *all* opportunity to hear the truth, to disclose thus all those kindred spirits who were drawn to it, and so to secure a self-selected group with whom the teaching might go farther, and who should become the solid nucleus of the new Kingdom.

Moreover it was imperative that there should be—as against the whole trend of the times—just such *clear and explicit setting forth of the radically spiritual nature of the Kingdom of God*, with its inevitable inner conditions of insight and ethical choice. Jesus' message must be decisively and unmistakably discriminated from that of the religious leaders of his day, or it will be swamped from the beginning.

But just because it is a radically spiritual Kingdom which Christ has come to found, calling for deep inner conditions on the part of those who will come into it, *his message cannot be hastily and shallowly taken up*. It requires time and thought and attention. And the method of the parabolic teaching is exactly calculated to secure that result. Even the best—the little inner circle—could come into full appreciation of his message only gradually; and this the parables themselves express.

Now the use of parables helped to meet this situation, helped to keep the truth in men's minds until they could grow up to it. It kept their thought for a longer time upon the message,

noting the analogy and tracing it out. It kept them pondering the riddle of the parable. *And the parable so gave, in this picture form, currency and permanence to the truth*. Let one think in illustration, of the immense influence through generations of Bunyan's great parable, the *Pilgrim's Progress*.

At the same time, the parable form of the teaching *saved those not yet prepared for the truth from hardening under its more direct and literal presentation*. Indeed, for men in all stages of preparation the truth is hidden in the parable, not to remain hidden, but that it may be preserved for later use, for later revealing. As Jesus himself says in the germ parable of the lamp: "There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear" (Mark 4:22, 23).

The parable is *especially adapted also to the nature of the teaching of Jesus*. He is profoundly concerned to evoke from men a genuine inner life of their own—that they shall truly share in his own great insights and convictions and motives and ideals. He wishes none of these taken on in external fashion. He fights, therefore, as dangerous enemies of his Kingdom, rule-makers and rule-keepers. It particularly concerns him, thus, that his teaching shall be in such form as to reduce to the minimum this danger of its being turned into rules; and the parable is here a real safeguard.

But to establish an enduring spiritual kingdom among men is no holiday task. Jesus must have a tried and tested following, of men in earnest to find and to do the truth, of men who profoundly

feel the appeal of his spirit, even where they have not yet fully comprehended his teaching. And the change to *the method of the parable is particularly intended to secure such a sifting*. The veiled teaching of the parable tests the earnestness of his hearers. Jesus is like a teacher who is aiming to secure a class made up of hard, dead-in-earnest workers. The parable is exactly adapted to bring the more earnest into closer relation to him, seeking him out, to follow up the partially disclosed truth. The use of parables, then, naturally acted like the opportunity for an inquiry meeting after preaching. Jesus' very method, thus, at this critical time in his ministry, is a sifting out of his following—sifting out the dead in earnest, the spiritually minded, those akin to himself in spirit; sifting out the seed for the new world-harvest, getting the yeast of the great, new, world-leavening process. It is an indispensable, foundation-making work.

At the same time the parables *helped this sifted inner group to grasp the deeper significance of Jesus' teaching* as nothing else could do. He is to make his great truths clear and real and powerful with his disciples. To do that, he must start where they are, with facts they know, with experiences they have had. He must knit the truth up with what is for them already undoubted reality. Therefore he makes it his *habit* to point out these convincing simple analogies of their common daily life. No wonder Mark says: "And with such parables and many of them, he was wont to speak to them the word, just as they were able to hear it" (Mark 4:33, Bartlett's translation).

All these reasons, then, may be said to lie back of the change by Jesus to the parabolic form of teaching at what may perhaps be called the most critical point in his ministry: because his teaching is of such a nature that it cannot be hastily and shallowly taken up, but requires time and thought and attention; because thus the parables helped to give both currency and permanence to his teaching; because they can be adapted to different stages of growth; because they do not lend themselves to a religion of rules; because they serve as a sifting process in securing the good seed of the Kingdom; and because they are the surest method of making the great truths of Christ's message—"the secrets of the Kingdom"—real and powerful with the selected inner group.

What does all this mean for the minister of Christ in these days of crisis? Every consideration here suggested concerns us now. For the laws of human nature, the laws of the Kingdom of the Spirit, have not changed. The more critical the danger, the more earnestly must spiritual law be obeyed. To abandon or lessen spiritual agencies now is folly unspeakable. Serious mistakes have been made at just this point in Europe in these years of war. The conditions for getting the truth home to the hearts and consciences of men are the same for the disciple of Christ today as for the Master himself then.

The insights and motives which led Christ to the method of parables we shall find expressed in the parables themselves, and need not reiterate here. But the method of the Master still remains imperative. To put the matter in a word, one whole side of the great

business of the Christian ministry may be said simply to be clearly to discern, convincingly to state, the permeating likeness of the truth as it is in Christ to the realest things of the daily life with the conviction born of contact with undoubted reality—to be in some fashion always saying, “The Kingdom of Heaven is *like*.” Whatever else happens to a man’s spiritual ministry, every stitch of it must be real.

II. *The lessons of the parables themselves.*—When we turn to a thoughtful study of the parables themselves, it soon becomes clear that they are no chance stories or literary illustrations. They are interwoven with the warp and woof of the fabric of the experiences of Jesus at the time. The parables accurately reflect his consciousness at this period, and are spoken honestly and truly out of his own experience, as he faces the necessary obstacles of his own work. *He is thinking aloud.* The parable of the sower, for example, which both Matthew and Mark put first, is a kind of epitome of his whole ministry, with its record of comparative disheartening defeat. It explains why his message had so poor a response, and implies that he is now to concentrate upon the good soil—the earnest-minded who “hear the word and accept it.”

The great truths which neither those in authority nor the multitudes were ready to receive (and which in part explain their unreceptiveness) he is now to make clear and powerful with his disciples through these simple analogies from their common daily life. With these truths—“things new and old”—he had cleared his own mind and girded his own soul. They constitute a kind

of divine philosophy of life—“good thoughts in bad times.” With them he now seeks to clear the thinking and gird the living, not only of the group immediately about him, but also of all his disciples in the years to come, for he looks with clear-eyed vision to the future.

We may well have especially in thought the parables which most surely belong to the beginning of this critical period, the parables of Mark, chap. 4, and Matt. chap. 13: the parables of the sower, of the tares, of the fruit-bearing earth, of the mustard seed, of the leaven, of the hidden treasure, and of the pearl of great price.

In all these parables it is evident that Christ’s faith is no shallow faith, his optimism no shallow optimism, that comes from ignoring hard, dark facts. He is facing here—it seems almost sacrilegious to say it—the comparative failure of his ministry, his rejection by his own people. The world’s supreme teacher, the supreme lover of men, God’s supreme revelation, got from his own generation, not only an astoundingly small response, but bitter opposition, even unto death. That is a very black fact, the fact of dire human error and sin, and suggests that the religious teacher has to do with some stern realities that nothing can soften. And with these stern realities he must come to terms, if he is ever to understand his task or go courageously on with it.

These parables are Jesus’ answer as to how he kept his faith in face of the appalling evidence of human sin. They may well command our thought, as we stand face to face with the most terrible exhibition of folly and sin which the world has seen since the crucifixion.

In these parables Jesus calls to mind the solemn fact of human freedom (the sower, the tares); that there is a kingdom of evil to be recognized and its opposition to be expected (the sower, the tares); that evil is to be opposed positively by the good (tares, seed, leaven); the marvelous gradual growth of the good (seed, leaven, fruit-bearing earth); the infinite values at stake (hidden treasure, pearl of great price); and the final triumph of righteousness (seed, leaven, tares).

1. In the first place, *Jesus is in dead earnest with the fact of human freedom.* He knows that there can be no character, no really moral world, no true service of God, no genuine children of God, without freedom. God will be freely served. But Christ knows how fateful a fact freedom is. For it involves the whole dreadful possibility of human error and sin, that men can choose against the good of their fellows as well as with it, against God as well as with God.

Christ fully recognizes man as the decider of his own destiny; that the solemn issues of life depend upon both seed and soil, upon both the truth and the heart. Men must choose for themselves. The man who hears, himself determines the soil. Under the putting and the facing of the truth, therefore, a constant inevitable process of selection is going on, a sifting process. It holds for any audience. It holds for any situation in life. Truth, light, the best, is everywhere necessarily and continuously testing and sifting men out, for it is confronting them with a constant choice between a lower and a higher. Continually one is being weighed in the balances. We are not judging the

truth so much as the truth is judging us. The real judgment of God is thus not so much an event as an eternal process. Man responds with consent or denial. It is therefore that Jesus says in the very midst of these parables: "If any man hath ears to hear, let him hear. Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you." That is, attention, heeding, sharing, are the essential conditions of growth. And these all rest with the man himself. Jesus solemnly warns, therefore, against all the enemies of growth: the convention and prejudice of the hardened path, the superficiality and the sentimentality of the shallow soil, and the deadening distraction of all lower interests. Whatever secures a man's attention secures him. Whatever continually distracts his attention from life's great issues is a dire enemy.

And all this is being demonstrated on a world-wide scale in these critical days. We are seeing anew how terrible a fact human freedom is. It is no mysterious, divine judgment which has come upon the world. Men have freely set before themselves certain dominating goals. In support of these freely chosen ends they are laying under tribute all the forces and resources of science and civilization in a great clash between irreconcilable ideals. The world has become so intimately and completely one that the results of men's and of nations' free choices tend to spread themselves over all the earth. We are thus getting a demonstration, wide as the race, that the final harvest of exclusive national selfishness freely chosen, of limitless arrogance freely cherished, of an

anti-Christian philosophy of the state without one moral scruple, but freely taken on, is simply a hell on earth. The resulting situation is compelling the world, therefore, again freely to choose between national ideals, between ultimate goals of the race.

We have to reckon, as truly as Jesus ever reckoned, with the fateful fact of human freedom.

2. In this fact of human freedom another fact is involved, which Jesus illustrates in the parable of the sower and still more in the parable of the tares: *There is a kingdom of evil to be recognized, and its opposition to be expected.*

The victory of truth in a man's life is threatened, not only by his own wrong choices, but also by the evil choices of others. The very fact of a moral universe makes us members one of another, sharing in one another's lives for good and evil. An enemy may sow tares among the wheat. He is a foolish servant of righteousness who forgets this. The ingenious and fiendish devices by which wicked men seek their selfish profit by taking advantage of the hours of weakness and temptation of other men, in the saloon, in the omnipresence of gambling devices, in evil resorts, in demoralizing moving pictures, in the vice trust, daily illustrate this dark fact of the opposition of the evil. No servant of God has a right to ignore this evil sowing. He is to prevent it so far as he can. But much of it is involved in the very association of evil men. It cannot be simply rooted out except by changing the evil sowers themselves. Both wheat and tares must "grow together until the harvest."

How terrible may be this sowing of evil the world is seeing today as never before. The full meaning of much of the sowing was not seen at first. The evil was put forth in such plausible form as almost to seem good. Many were deceived. The tares looked like wheat. But millions of comparatively innocent men and women and children have been involved in the inevitable outworking of purposes now seen to be intrinsically evil, when strictly measured by the teaching of Christ. It is to be hoped that this will become unmistakably plain. For evil becomes more frightful in its results as the world becomes more unified.

The opposition of evil, then, is to be expected. It is a part of the meaning of our earthly life. The truth cannot take its course unopposed, and there must be determined courage, energetic persistence, unceasing vigilance, and an individually adaptable, long, long-suffering. Results earnestly sought by God and by his servants may be greatly marred by opposing evil. We are creatures of two worlds.

We are not then to be discouraged nor to give up our task because of opposition. That is to be counted on. There will always be objection and criticism and opposition even in the case of the best work. There was in Christ's case. One may know it beforehand and discount it accordingly, though in no unteachable spirit; and he is to go steadily on nevertheless in the work to which God calls him. Let him not be daunted by the specter of unpopularity. A cause or method or enterprise to which no one objects is too spineless to accomplish anything.

There is, then, evil to be recognized and its opposition to be expected.

3. But it is to be further seen that Christ teaches (in the parables of the tares, the seed, the leaven, and the fruit-bearing earth) that *evil is to be conquered, not so much by negatively fighting evil, as by the positive growth of the good.*

Jesus had no faith in the security of the empty soul, in the adequacy of a negative virtue. His conception of character is always the positive one of good will, of an active ministering love, of a genuine sharing in God's own life of endless self-giving. The only true victory over the evil will, therefore, is to replace it with positive good will. The completest protection against the tares is to have the ground fully occupied by the wheat. Only light can cast out darkness. No number of negative abstentions from evil can enthrone the good. Jesus seeks to give his disciples, therefore, a great new vision of good to be gained and accomplished, of great enthusiasms and causes to be taken on, of the glorious undertakings of the will of God. He is not trying to cut life short, to annihilate man's outreachings for larger life, man's tumultuous claims on life, but rather truly to satisfy them. He brings to men an emancipating message. He gives to men such a conception of God and such a conception of man as inevitably honeycombs and undermines ancient evils, though he seems not directly to attack them at all. He sets the captives free.

It is not always easy to follow this positive method of Jesus. We are prone to stop in destructive fighting. It seems

a tame and prosaic process, this steady building up of the forces of good. It is accompanied by few revolutionary pyrotechnics. And yet it is the one great way for the triumph over evil in ourselves, in others, among the nations. And in these present evil days we need no reminder as much as this reminder of the eternal necessity of conquering evil by the growth of the good. No simple defeat of evildoers, no mere punishment of them, no limitations laid upon them, will at all suffice. There must be the victory of positive good will if a sure goal is to be reached.

4. But can we count upon the growth of the good? Is it not rather a very tender plant? Jesus girds his own soul and the souls of his disciples again (in the parables of the seed, leaven, fruit-bearing earth, and the tares) with his *faith in the marvelous, gradual growth of the good from small beginnings and in the final triumph of righteousness.* He could not believe in his Father and not have that faith. We are to share in his faith.

However small and unpromising the beginnings of good, he seems to say, you are surely to count, endlessly to count, on the co-operating power of God. Your daily life is witness. As surely as the minute seed grows miraculously into a plant a million times its own size; as surely as the little yeast permeates a great mass of meal until it is all leavened; as surely as "the earth beareth fruit of itself," and you have small share beyond the sowing of the seed—so surely you may count upon God's still greater co-operation in your efforts for the truth, for righteousness, for the establishment of his Kingdom.

We greatly need to catch Christ's faith in the power of simple straightforward truth and character, not in great schemes, in wire-pulling, in machinery, in wealth. In Christ's thought it is the life which produces the organization, not the organization the life. Let his own case bear witness. What is indubitably the most effective moral force in the world? Christ's own life and teaching. But how infinitesimal the hope that it could be so, from a human standpoint! A Galilean peasant in a little unimportant Roman province, writing nothing, rejected by his own people, himself brought to the cross, dying young, having won only a handful of humble, unlettered followers! What promise is there that his ideals shall be, and come to be seen to be, the world's highest standards by which men and nations shall judge one another?

And let the constantly recurring missionary miracle bear witness. What folly it seems to put three or four common men and women, with the only message of Christian truth, into a great and populous and indifferent or hostile province, and expect any result! But the heaven works; the seed grows.

In our modern emphasis on evolution we are appealing to this same principle of growth. The believer in the Creator God must be sure that the world belongs to God and that his will is working out in it. In spite of delays and countercurrents, he believes with Fiske in the "omnipresent ethical trend" of the evolutionary process.

So Christ maintained an indomitable, calm, unshaken faith in the growth of the good from even the least beginnings—faith, that is, in God and in the

spiritual forces. And ultimately this meant, it should be noticed, faith too in the response of *men* to higher appeals. One of the compensations which this terrible war is giving us is that we are getting a new faith in common men. It has revealed, not so much a few great men, as the heroic quality of multitudes of common men. As Mr. Wells puts it: "The acts of the small men in this war dwarf all the pretensions of the great man. . . . When I was a young man I imitated Swift and posed for cynicism; I will confess that now at fifty and greatly helped by this war, I have fallen in love with mankind." It is as though God would bring us now to share in Christ's faith in men too as well as in God.

In the face, then, of feeble beginnings of good, and confronting great evils, when we seem only to be hiding away a little germ of life in the dark ground, or a little germ of yeast in a great mass of meal, all unleavened—and it seems a ridiculously small task and wholly inadequate—we are not to be discouraged. The seed will grow, the heaven will spread, and righteousness will triumph. If we work indeed for truth and for righteousness, we work in line with the ongoings of the eternal purpose of God. The good shall marvelously though gradually grow.

And Jesus sees not less clearly that the great goals of the Kingdom can be only gradually attained—"first the blade, then the ear, then the full grain in the ear." Great values cannot be made to order. Spiritual values require time to grow. "Faith is a deed." "Truth never becomes truth until it has been earned." The slowness with which spiritual values mature is no reason for

unbelief or for discouragement. That slowness—like man's long and helpless infancy—is itself a pledge of greater significance and permanence. The workers for the Kingdom are building for eternity; they are not to be impatient of a little time. They are to lay deep foundations. Character is the most costly of all products—costly both to God and to men—just because it is the most precious.

In the parable of the tares Jesus expresses in another necessary way his faith in the final triumph of righteousness. Believing in human freedom, he knows that man cannot be *forced* even by God into righteousness. Jesus looks on, then, into another life, as the religious teacher must if he is to answer final questions; and he gives to his disciples the sorely needed assurance of a good God, that there is to be a great new epoch in the Kingdom of God; that the confusions and injustices and evil associations and machinations of this life are not to continue. "All things that cause stumbling" are to be gathered out, and the full meaning of the Kingdom of Righteousness to be revealed. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

5. The parables of the hidden treasure and of the pearl of great price are added to those of the seed and the leaven, as though to answer the sigh of the workers in the Kingdom: "But the progress is so slow, and the effort so great." In the parables of growth he has already in part suggested the answer, as we have seen. But here he says plainly: You must measure progress and effort

by the value to be achieved. *Infinite values are at stake.*

The whole universe has gone to the making of man. That is the measure of man's cost and value. And it means that God counts no price too great to secure a household of true children. On the one hand, we cannot expect the greatest things to be appreciated at once. On the other hand, when we recognize the greatness of the goal which we seek, in character and Godlikeness for ourselves and others, a real Kingdom of God on earth, we need not wonder that it demands long stretches of time and endless pains. The highest possible values are not to be won easily and cheaply. With joy we pay all that we have.

In the presence of a torn and bleeding and desperately fighting world we catch a new vision of what Christ's goal would really mean for men—the Kingdom of Love, the civilization of men of the brotherly spirit. In a world in which the full fruits of selfishness and arrogance and falseness and turning one's back upon the standards of Christ have become manifest in suspicion and anxiety and terror and in an immeasurably impoverished life, one sees as never before how infinitely good would be Christ's Kingdom of Love, in which each shares in the best of each. No price is too great to pay for that goal. Even the superficial peace of years now gone, spread lightly over men's selfish aggressions, seems very sweet in retrospect. How much more a peace which should truly reflect the standards and ideals of Christ! God hasten its coming!

THE REVOLUTIONARY ATTITUDE OF JESUS

SAMUEL DICKEY, A.M.

Professor of New Testament Literature and Exegesis,
McCormick Theological Seminary, Chicago, Illinois

We are just coming to think of Jesus as revolutionary in character. The discovery is made largely because we are getting better acquainted with his thought. The distinction which Professor Dickey draws, however, between being revolutionary and being a revolutionist is well made.

Was Jesus a conservative or a liberal? A churchman or a non-conformist? A Tory or a revolutionist? These are interesting and vital questions in days of upheaval like our own.

It was upon the Sabbath question that Jesus had the most frequent encounters with his leading contemporaries. He was evidently no "conformist" here. He flatly opposed the hair-splitting legalism of the Pharisees and defended a liberal view of the observance of the day. Yet it is unlikely that he was consciously revolutionary. He was asking no more than a spiritual as over against a formal observance, and this Isaiah and Hosea had done long ago.¹

Nevertheless the spirit of his argument shows the breadth of his attitude. His appeal to the case of David and the showbread² is to the exception, not to the rule of precedent. It was a "non-conforming," not a "conforming," David whom he cited. And to the Pharisees at least he must have appeared extremely revolutionary.

The discussions on eating with unwashed hands and on clean and unclean meats are more decisive.³ His principle of inward spirituality as the determining factor in conduct is here applied with great breadth and fearlessness. He practically nullifies a large section of the Levitical law, and substitutes in its place a new principle. It is true Jesus himself found and quotes this principle as recorded in the prophets,⁴ just as he had cited Hosea⁵ to the same effect in his discussions of the Sabbath.⁶ But Jesus could not have failed to realize here how revolutionary, not only to contemporary interpretation, but to the Old Testament statutes as well, his position was. The clause "cleansing all meats"⁷ is without doubt a remark of the evangelist. But it shows that very early the church understood the saying as revoking the Levitical ordinances on the subject. And the explicit statement of Jesus that "there is nothing from without the man that going into him can defile him" is obviously too contradictory of

¹ Cf. Isa. 1:13-17; Hos. 2:11.

² Mark 2:25-28.

³ Hos. 6:6.

⁴ If Matthew's addition to Mark's account be correct, cf. Matt. 12:7 and Mark 2:26.

⁵ Mark 7:19.

⁶ Mark 7:1-23; Matt. 15:1-20.

⁷ Mark 7:6, 7 from Isa. 29:13.

Leviticus, chap. 11, and Deut., chap. 14, for Jesus not to have been thoroughly conscious that he was stating a stupendously revolutionary thing.

Jesus' discussion of fasting is a similar case.¹ Here again it is a question of inner attitude. The "sons of the bride-chamber" could not fast while the wedding festivities were in progress. When the cause for their rejoicing was past, and tribulation came upon them, fasting would be the natural expression of their mood. A principle like this does away with all set and formal fast-days. Although the immediate reference was doubtless to the weekly fasts prescribed by the Pharisees, the principle affects even so important an ordinance as the Day of Atonement, which is prescribed in Lev. 16:31, 34 as "an everlasting statute."

These last two instances are often classed as belonging to the "ceremonial law," which it is said Jesus abrogated, leaving the "moral law" intact. But the distinction is a modern one, and is nowhere made in the Old or New Testaments. When Paul wrote of Christians as "not under law,"² he meant the moral "law" as well as the ceremonial—though, of course, he did not mean that they were not under moral obligation. Jesus, though not explicitly saying as much as Paul, must have been conscious that this was the practical outcome of his teaching. Indeed, in connection with this very matter of fasting he presents two similes (or parables as they

are sometimes called) which imply this very thing and reveal unmistakably how revolutionary his self-consciousness was. "No man seweth a piece of undressed cloth on an old garment, else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wineskins; else the wine will burst the skins, and the wine perisheth, and the skins; but they put new wine into fresh skins."³ Here speaks a man who felt that the forms of the old could not hold the content of the new, who saw that Judaism could not be "patched up" to last any longer. There must be a new creation from start to finish. He must have interpreted his messiahship then as implying the establishing of a new order which should supersede the old, and had no hesitation in disregarding or annulling what he thought was inconsistent or outworn in the conceptions of his contemporaries or the Law of Moses itself.

In a section of the Sermon on the Mount in Matthew⁴ we have Jesus' most frank and explicit discussion of his relation to the Mosaic Law. The passage is not without its difficulties, owing to the evident heightening in transmission of the references to the permanence of the Jewish law. For to say that "one jot or one tittle shall in no wise pass away from the law"⁵ is to be inconsistent with what we have already seen was Jesus' own procedure, and with what immediately follows as well. Nevertheless

¹ Mark 2:18-22; Matt. 9:14-17; Luke 5:33-39.

² Gal. 5:18; Rom. 6:14, cf. Rom. 7:4, 6.

³ Mark 2:21, 22; Matt. 9:16, 17; Luke 5:35-39.

⁴ Matt. 5:17-48.

⁵ Matt. 5:18.

the whole paragraph shows that Jesus felt that his new teaching, revolutionary though it was, was not out of real harmony and continuity with the old. What he seems to have meant was that his mission was constructive rather than destructive, that he came to "fulfil the law and the prophets" as the blossom and fruit fulfil the promise and expectation of the seed and plant, or the underlying principle gives content and reality to the outward form—which form is in itself indifferent and may ultimately pass away. This broad general statement is followed by six practical illustrations, the last two of which are of especial interest in our discussion.¹

In place of the principle of retaliation, "An eye for an eye, a tooth for a tooth," repeatedly enunciated in the Old Testament,² Jesus substitutes his own "Resist not evil."³ And for "Love thy neighbor and hate thine enemy"⁴ Jesus puts his own injunction, "Love your enemies."⁵ The man who said these things knew that he was correcting and contradicting the Old Testament. There can be no question here of human interpretation; it is the Law itself with which Jesus finds fault. In summing up his whole attitude we can trust the verdict of the Jewish consciousness of Professor Montefiore:

Jesus was compelled to take up a certain attitude towards the Mosaic Law itself, and this attitude was novel and revolutionary. In other words, Jesus was driven on, by the inner necessities of his prophetic tem-

perament and by the conditions and facts which he saw around him, to advance half unconsciously from an attack upon *persons* and upon certain things which they did to an attack upon the *system* or upon certain parts of the system, on the basis or authority of which those things were done. . . . Yet it seems more probable that here, too,⁶ in the stress and heat of conflict, Jesus—the spiritual descendant and successor of Amos and Isaiah—uttered a principle which was, on the one hand, as most of us would agree today, superbly true, and, on the other hand, was in direct violation of the letter and the implication of the law.⁷

All of this is enough to show the breadth and liberal spirit of Jesus. We never hear him insisting on orthodoxy, on precedent, on customary opinion, or on ancient authority. On the contrary, he did not hesitate to antagonize the highest authorities of his time, and even supplemented and corrected the Law itself. This man was no conformer, he was as revolutionary as any man who ever lived—and he must have been largely conscious of it.

But was Jesus not only revolutionary, but also a revolutionist? Is it true that "through something like eighteen years he suffered it [Rome's economic oppression]. Then rebellion lit its fires within him. He dropped his carpenter's apron, surrounded himself with twelve other workmen, and set forth in a propaganda of popular arousalment, the like of which for explosiveness and upheaval is not elsewhere found in history"?⁸ This sounds like an exaggerated popular

¹ Matt. 5:38-48.

² Exod. 21:24; Lev. 24:20; Deut. 19:21.

³ Matt. 5:39.

⁷ *The Religious Teaching of Jesus*, pp. 44 and 47.

⁸ Bouck White, *The Carpenter and the Rich Man*, p. 23.

⁴ Cf. Lev. 19:18.

⁵ Matt. 5:44.

⁶ Mark 7:14 f.

statement, but it is a rather common view of Jesus among extreme social reformers today.¹ How far can we say it is justified by the facts?

The attempt is certainly futile which essays to prove that Jesus made any use of the sword or countenanced the use of force in the realization of the Kingdom of God. Appeals to a literal interpretation of such passages as "Let him sell his cloak and buy a sword"² are too inconsistent with Jesus' whole teaching and example elsewhere. No doubt there were men among his followers who fondly hoped and expected that he would one day assume this insurrectionary rôle. There is something pathetically human about Peter's cutting off the ear of the Temple constable. But Jesus' cure of the wound is a decisive repudiation of his act. These stalwart Galileans would have made good insurrectionary material. How they would have fought if Jesus had desired or permitted it is shown by their bravery in the same cause under Judas of Gamala at the time of the enrolment (6 or 7 A.D.) or the way in which they died by their own hands rather than surrender under Eleazar at Masada.³ But Jesus had determined from the beginning that he would be no insurrectionist. He excluded absolutely all use of force in the prosecution of his program. The "whip of cords" mentioned in John's account of the cleansing of the Temple⁴ is no exception, for here he had dumb animals as well as men to deal with. He does not include himself among "the violent who attempt to seize the Kingdom by force."⁵

His principle of love made the forcible coercion of the wills of others impossible and profitless. At the Temptation he had put aside revolutionary zealotism completely, and he never again seems to have reverted to it. The mission he then formulated for himself was infinitely greater than that of leader of political revolution.

Nevertheless, I think we must admit that Jesus could not have been ignorant or unmindful of what the success of his program would involve in the readjustment of the social and political forces at Jerusalem. We fail to attribute to him ordinary common sense if we imagine that he "steadfastly set his face to go up to Jerusalem" with no considered plan. Did he contemplate the establishment of a new state? Was his aim a *coup d'état* differing from others then in fashion only in the absence of the sword?

It is not enough to quote John 18:36, "My kingdom is not of this world." Probably the evangelist himself, spiritualizing though his tendency is, never understood these words of a Kingdom wholly beyond the grave. They may refer simply to the divine origin and eschatological character of the Kingdom. And if this is the case they fall into harmony with the Synoptic accounts of Jesus' utterances in his trial before the Jewish authorities. When questioned by the High Priest regarding his messiahship (and perhaps regarding his alleged prediction of his destruction of the Temple) Jesus replies, "Ye shall see the son of man sitting at the right hand of power and coming with the clouds

¹ Cf. Karl Kautsky, *Der Ursprung des Christentums*.

² Luke 22:35-38.

³ Josephus, *B.J.*, VII, ix.

⁴ John 2:15.

⁵ Matt. 11:12 f.; cf. John 6:15.

of heaven."¹ This is a quotation from Daniel,² and its context clearly shows that the Kingdom to be established by Jesus was intended to destroy and replace the kingdoms of the world. The prophecy of Daniel continues,³ "And there was given him [the Son of Man] dominion and glory and a kingdom, that all the peoples, nations, and languages shall serve him: his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed." Jesus' quotation is then an explicit claim that he was intending to set up a new Kingdom which should replace the rule of Jerusalem and Rome. Just as Daniel had prophesied elsewhere,⁴ "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume *all these kingdoms*."⁵ Whether Jesus thought of all this as happening in the near future or as indefinitely postponed does not matter in the least. The point is that Jesus predicted the downfall of Jerusalem and Rome, and the substitution in their place of a new order of society which he called the "Kingdom of God."

He could not help, therefore, being conscious of an opposition between his Kingdom and the state as then constituted. This conflict may have been

thought of largely on the eschatological plane, yet, as in other spheres of the great struggle of the "ages," Jesus was no mere "quietist." He believed in taking a hand in the conflict. Such were his preaching and his miraculous cures. He had already seen "Satan fall as lightning from heaven,"⁶ and regarded the victory as potentially already won. His conscious assumption of the messianic rôle at the last Passover would be farcical if he did not know what he was going to do if God justified his action and the people accepted his claims.

There is considerable evidence that the "cleansing of the Temple" on this occasion⁷ was intended by Jesus to be a public and formal abrogation of the Temple sacrifice rather than a protest against the building's profanation.⁸ The Temple obligations ever set lightly on Jesus.⁹ He felt that he himself was "greater than the Temple."¹⁰ His prophecy, "I will destroy this temple made with hands, and after three days I will build another not made with hands,"¹¹ is referred by the evangelists more or less explicitly to his resurrection, but there is reason to believe¹² that the saying had a deeper signification, and implied actually the supersedence of the Temple by something connected with his own Kingdom. The question of the High Priest at his trial seems to connect this

¹ Mark 14:62.

² Dan. 7:13.

³ Cf. Jesus' probable allusion also to this passage in Luke 20:18.

⁶ Luke 10:18.

⁸ Cf. Oesterley, *Dict. of Christ and the Gospels*, II, 712.

⁹ Cf. Matt. 17:24-27.

¹¹ Mark 14:58; cf. Matt. 26:61; John 2:19.

¹² Cf. Bruce, *Kingdom of God*, pp. 306-10; Moffatt, *Dict. of Christ and the Gospels*, III, 752.

⁵ Dan. 7:14.

⁴ Dan. 2:44 f.

⁷ Mark 11:15, 16.

¹⁰ Matt. 12:6.

prophecy with his claim to messiahship, and Stephen also appears to have associated them. The charge against the latter was "We have heard him say, that this Jesus of Nazareth shall destroy this place (the Temple) and shall change the customs which Moses delivered unto us."¹ The defense which Stephen offers follows up the same line and shows how God has revealed himself in many other places besides the Temple and "delighteth not in houses made with hands."² It is a fair inference, therefore, that to both Jesus and his followers his messiahship implied the ultimate end of the sacrificial and political régime at Jerusalem.

What, then, as to Rome? It is usually supposed that the matter is settled by "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."³ Few passages in the Bible have been more misapplied. The evangelists tell us it was not a sincere question of the Pharisees and Herodians which opened the discussion, and Jesus shows that he appreciates this in his reply, which begins, "Why tempt ye me?" He was not therefore seriously defining the limits of church and state and permanently enthroning the divine right of kings. Jesus' answer is in reality an evasion of the question whether it was lawful to pay tribute or

not. He had no intention of being caught in their net. His counter is, in fact, a condemnation of their whole sordid and unspiritual political program, and a ringing call to religious and moral conceptions of life. The emphasis belongs to the second clause, "Render to God the things that are God's." The first is merely a statement that the payment of tribute is a matter of indifference and not a question of conscience—as many regarded it in his day. Caesar's image and superscription on his coin marked it as belonging to the sordid plane of worldly matters. Far more important was the obligation to render to God his own—a form of "tribute" strangely ignored by both Pharisees and Herodians. The literalism which finds here a legitimization of the divine right and permanent authority of the state and the fundamental separation of the spheres of the civil and religious imports into Jesus' words ideas that they were never meant to convey.

Rome to Jesus was a part of the passing world-order. Like Assyria, Babylon, Persia, and Greece, it too was to be smitten by "the stone" which was "cut out of the mountain without hands." To it Jesus felt no manner of allegiance. From it as from the Temple "the children" of the Kingdom were "free."⁴

¹ Acts 6:14.

² Acts 7:2-49.

³ Mark 12:13-17; Matt. 22:15-22; Luke 20:20-26.

⁴ All this is well put by Loisy, *Les Évangiles Synoptiques*, I, 231: "Sans doute les élus du royaume ne dépendront d'aucune puissance humaine, la servitude que les nations font peser sur Israël sera détruite, il ne restera aucune place pour l'autorité de César dans la cité de Dieu; mais Dieu lui-même fera la substitution de sa royauté à celle des hommes. Le respect de Jésus pour les autorités constituées est ainsi tout négatif. Dans sa réponse à la question du tribut, il n'entendait aucunement consacrer le droit de César comme un principe de la société à venir. Il est impossible que César n'appartienne pas à l'économie providentielle des choses de ce monde; il y appartient comme Sennacherib et Nabuchodonosor; il n'appartient pas à l'économie définitive due règne de Dieu, et son pouvoir tombera, comme il convient, avec celui de Satan, dont il est, à certains égards, le représentant."

We may conclude then that Jesus was consciously revolutionary, but not a revolutionist. He did not draw the sword against the authority of Jerusalem or of Rome. Nevertheless his messianic program included the downfall of both of them and the establishment in their place of a new social order and authority—that of the Kingdom of God. He did not, therefore, recognize the author-

ity of either Jerusalem or Rome. He was no "good citizen" in the modern sense. To God and that new order his whole loyalty was given. Other things in comparison were matters of indifference. He might appear a fanatic or a rebel and die in consequence on the cross—he would be loyal still—through his very suffering the Kingdom would surely come.

THE PROPHETS AND THE SOCIAL QUESTION

ALEXANDER R. GORDON, D.LITT.

Professor of Old Testament Literature and Exegesis,
Presbyterian College, Montreal, Canada

It is interesting to see how in these days we are turning back to the prophets. Some men go to them and return with amazing "fulfilments." Other men find in the prophets a forecasting as to when the world is to come to an end. All such misinterpretations are calculated to do harm. In any case they miss the great message of the prophets. PROFESSOR GORDON'S treatment will help us to see what they are—the discoverers and revealers of God in current events.

The atomistic conception of personality is a late development in Old Testament thought. Till the breakdown of the nation under the Babylonian Exile both religion and ethics are predominantly social. The individual Israelite enjoys fellowship with God and lives the life well pleasing to him only by virtue of his relationship to his people. This social interest pervades especially the prophetic teaching. The prophets may denounce private sins and call for personal holiness; but the ideal they hold before the minds of their hearers is

that of a righteous, pure, and holy nation that shall prove the channel of salvation to all the ends of the earth. And this is the note which makes their commanding oracles ring so clearly in harmony with our modern aspirations.

It may seem to many, perhaps, a misguided effort to apply principles suitable for a simple age like that in which the prophets lived to the vastly more complex and intricate conditions of the present. But if we read the prophets with any real sympathy we shall be continually astonished at their freshness

of outlook. The *species* under which they viewed the movements of their time were the eternal principles of faith and conduct. The prophets were essentially men of spiritual vision who brought their God-inspired insight to bear directly on the practical needs of the day. "Times change, and we change in them." But the fundamental realities abide. The principles which the prophets exalted as the standards of social well-being are as valid now as ever they were. For the social problem is not economic alone. At bottom it is moral and religious. So, after our economists have taught us all they can of the science of distribution and the laws that make for wealth and poverty, we must still turn to seers like the prophets of Israel for spiritual enlightenment and guidance, for the quickening of the sense of humanity and God. There could, indeed, be found no better corrective to the cold-blooded methods of the current political economy than the warm human sympathy which beats through every utterance of the prophets. For to them the social question was one, not of the wealth, but of the manhood and womanhood of nations.

The age of the first great prophets was in many respects parallel to our own. The period of disorder that succeeded the disruption had given place to an era of abounding prosperity. Under the auspices of the two long and brilliant reigns of Jeroboam II in the north and his contemporary Uzziah the Great in Judah, victory had once more crowned the arms of Israel, and the bounds of the nation were extended to their ideal range from the Orontes to the Dead Sea. With military prestige came rich com-

mercial expansion, wealth, and luxury. As the result, life tended increasingly to be measured by mere money standards, and the gulf that separated rich and poor yawned ever wider. The simple old life of Israel had been charged with a spirit of brotherhood that made the lot of the poorest fairly comfortable and happy. But with the new passion for wealth a harder tone began to prevail. Rich men coveted their neighbors' fields and ousted them from hearth and home, reducing them to drudges or driving them altogether from the soil to swell the ranks of the struggling proletariat in the city. To further their own pleasure they thought little of trampling down the toil-worn laborer, refusing him an honest wage, and for the debt even of "a pair of shoes" selling him into slavery. Thus over against the brilliant debauchery of the court circles rose the dark shadow of pauperism. Crushed down beneath the heel of the rich, robbed alike of their livelihood and their self-respect, often without a cloak in which to wrap themselves for the night, the poor dragged on their miserable existence with apparently no pity or help from God or man; for the most hopeless feature of the social condition of Israel was that the wealthy classes had yoked the state religion to their own chariot and used it for their personal advantage. The contempt with which Amos' burning words were hurled back upon him by Amaziah, the priest of Bethel, is an indication of how the plea for justice to the poor was scouted by mercenary clerics, whose interest in religion was bound up with the formal rites of worship and the social dignity which their priestly office

conferred upon them. Only a few devout souls here and there magnified the spirit of religion, putting brotherhood before office and mercy before sacrifice.

The social criticism of the prophets turns around three main points: the spirit that dominated the seekers of wealth, the methods by which most of them pursued their ends, and the use to which they put their money. And the sins they denounce under these several heads, translated into modern terms, are *monopoly*, *graft*, and *luxury*.

1. It is hardly possible for us to appreciate the severity of tone which the prophets adopt when they condemn the crime of removing the ancient landmark and adding field to field and house to house till but a few rich proprietors are left alone in the midst of the land. To the prophets this was no mere expansion of business or legitimate use of talents but the exploiting of human personality for gain. The ancestral inheritance was part and parcel of a man's life, the genial center of his welfare and happiness. In losing it he lost alike his home and his dignity. The rich man who evicted him from his inheritance was thus showing his utter scorn for humanity, treating human flesh and blood as chattels in the market-place, to be bought and sold at a price. The prophets have here exposed for all time the radical sinfulness of the monopolizing spirit. The craving which has so deeply infected the business life of our own age as of theirs—to gather the threads of industry into a few tyrannical hands—is the very incarnation of selfishness, which degrades man from his lofty destiny as the image of the Divine to a mere instrument for

accumulating wealth that others may enjoy.

The prophets have an equally sure sense of the economic results of monopoly. In their eyes it leads to depopulation and the curtailment rather than the increase of the staff of life.

Thus Yahweh of Hosts hath sworn in mine ears:

Of a surety many a house shall become a desolation,

Even houses great and goodly, without inhabitant;

For ten acres of vineyard shall yield but one bath,

And an homer of seed shall yield but an ephah.¹

On the former head there will be general agreement. The problem of rural depopulation may not be so pressing on this side of the Atlantic, but in older countries it is the land question *par excellence*. One is moved often to tears by the tale of this or that "reekin' lum" (smoking chimney) which no longer wafts its blue cloudlet to the skies. And the direct source of the trouble is the encroachment of the landlord system on the ancient rights and liberties of the people. But this problem is part of a much larger one which affects all countries alike, and on the happy solution of which the welfare of nations mainly depends—I mean the housing problem. The basis of society must ever be the family. So long as a nation gives birth to healthy families, growing up amid bright, clean, pure surroundings, in the love of God and honor, it will go on prospering and to prosper. But let family life on any great scale degenerate into the wretched

¹ Isa. 5:9 f.

travesties of home which we find in our city slums, and the nation will sooner or later die of festering corruption at the heart. No wonder that governments and municipalities are everywhere awakening to the gravity of the problem. In older lands their efforts are terribly handicapped by the vested interests of the monopolies which have done so much to create the situation, and now bend all their weight on preserving the *status quo*. Let our social reformers then lay the lesson to heart and assert the rights of humanity above the personal interests of the monopolist, before the problem has reached its acute stage and while conditions are yet fluid enough to be molded into better forms.

The other aspect of the question may call forth a challenge. It is urged in defense of monopolies that concentration results in increased, because more efficient, production. From an abstract point of view this may be quite correct. But in the ultimate analysis I think the prophets' verdict is justified. For the frankly expressed aim of the monopolist is to control the markets—that is, in effect, to restrain the natural outflow of the commodities of life—for his own personal advantage and with absolute indifference to the hardships he may thus inflict on the poor. The monopolizing tendency thus constitutes one of the gravest menaces to society. The scientific economist may be content to trace the genesis and evolution of monopoly without pronouncing any moral judgment on the tendency in itself. But the Christian teacher must look deeper and study the effects of the system on personal life and character, allowing no

individual interests to outweigh the graver interests of humanity.

2. The acceptance of wealth as the measure of human achievement led to the second social crime denounced by the prophets, the injustice and oppression that lay so heavily on the land. If wealth be the end most worthy of a man's ambition, and if human hearts and hands be mere instruments in the acquisition of wealth, it matters little how these instruments be crushed or squeezed, if only more wealth be made. This was the maxim quite openly followed by many of the rich men in Israel. On every other page of the Prophets we read of the false weights and balances, the small ephahs and big shekels (that is, short measures and high prices) by which unscrupulous merchants filled their coffers at the expense of the poor. Still worse was the partiality of justice so flagrantly shown at the gates. A case at law could then easily be bought for money, so that the name of justice became a by-word, leaving a taste in the mouth like wormwood. Thus the very foundations of social existence were broken up, and Israel appeared to the prophets doomed to the same destruction as horses made to run on the cliffs, or cattle put to plough in the sea.¹

With ourselves things are vastly better. Sharp practices in business may be not unknown. But it is increasingly recognized among us that honesty is the only sure ground of lasting success. Nor do we find partiality to any appreciable extent in our courts of law. Even judges may be swayed by personal passions and prejudices, but at all events they are proof against bribery.

¹ Amos 6:12.

Yet in our political life—the sacred fountain whence justice springs—charges of graft are freely hurled from side to side. Many of these charges may be invented, or at least exaggerated, for electioneering ends. Still they can hardly have been leveled without some foundation in fact. With such means of persuasion brought to bear upon the judgment of our rulers and lawgivers, we cannot hope to see society raised to the higher levels for which we work and pray. Every man, therefore, who loves his country and seeks to make her great and honorable in the councils of the world should throw the whole force of his influence against the unholy system. For no improvement in the material conditions of the people can atone for dishonesty at the heart. A pure and lofty social life can be built up only on the bedrock of integrity.

3. The prophets of Israel are equally emphatic in their condemnation of the use to which men so largely put their wealth.

It may be argued that a man may do what he pleases with his own, that if he love luxury he is free to indulge himself to his heart's content. But to the prophets indulgence was as grave a sin as either the cynical cruelty of the monopolist or the injustice of ill-got gains. There are few stronger pieces of ironical declamation in literature than the passage in which Amos holds up to righteous scorn the frivolity of the wealthier classes in Samaria, lolling on ivory couches and softly cushioned divans, tooting with fastidious taste the delicacies of "lambs from the flock and calves from the midst of the stall,"

singing foolish songs to the twanging of the lyre, and fancying themselves fine singers like David, quaffing the while their bowlfuls of drained wine, and anointing themselves with the choicest of wines, wholly indifferent to the wounds of their people.² To Amos this irresponsible levity was not mere folly; it was black sin against both God and society. All honest wealth is from God: therefore the lord of wealth is responsible to God for the stewardship intrusted to him. Man is likewise a social being, to whom wealth comes, if it does come, through the various channels of social life that converge on him: thus society also has its interest in the destination of wealth. To spend one's means on pleasure, as if this were the end of life, is unsocial and inhuman. If the spirit of self-indulgence affects large classes of society it will spell deterioration and ruin. A people given over to frivolity cannot endure. History is full of pregnant examples: the captivity of Israel and Judah, the extinction of the light of Greece, the downfall of imperial Rome, and the sweeping aside of an effeminate Christendom by the sturdy hordes of Islam. Were it not that one believed in the sanity of the great body of the people, one must have viewed with grave concern the vulgar displays of luxury that in pre-war days characterized what is called society, in both Europe and America, and the mad quest for pleasure that infected the minds of the masses as well. For the love of luxury is not confined to the wealthy. In these days little is needed to satisfy the taste for pleasure; and the poor are only too prone to follow the lead of their

² Amos 6: 1-7.

masters. One has no desire, of course, to restrain the innocent enjoyments of the people. Recreation is good and refined surroundings are good, but the nation that is to live must have its heart set on the greater things. Levity saps alike the moral and physical strength of a people. Responsibility to God and duty is the mainspring of life.

There were two special forms of luxury that had acquired an ominous hold over Israel and are still too much with us—vices that tend more than any others to corrupt the national life—intemperance and impurity.

Out of the genial friendship which is stimulated by the fruitage of the vine there had grown up in Israel, as among other nations, the craving for strong drink that inflames the mind and renders it unfit for the responsibilities of life, confuses moral distinctions, poisons the joys of family life, wrecks homes and friendships, and degrades society. The prophets are keenly sensitive to the dangers of strong drink and exhaust their powers of warning and persuasion to arouse the conscience of their hearers to a true appreciation of these.

Ah! they that rise up early of mornings

To follow after strong drink,

That tarry late in the evening

Till wine doth inflame them;

Whose feasts are lute and harp,

Timbrel and flute and wine,

But the doing of Jahweh they heed not,

And the work of His hands they
regard not!

Therefore my people are exiled,

Exiled for lack of knowledge:

Their nobles are famished with hunger,

And their rabble parched with thirst.*

* Isa. 5:11-13.

These passionate indictments of drunkenness can never lose their effect. For there is no influence more inimical to social progress than drink. Do what you will to change a man's surroundings—give him a healthy home, with money enough to spend on means of livelihood and culture—but if he be still in the grip of alcohol and have opportunity to satisfy his craving, his palace will become a sty. One thinks with shame of the condition to which drink has reduced the slums of the Old Land, and of the shackles in which the liquor interest holds legislators enthralled even during the conduct of the Great War. America is much more happily situated in this respect. The hand of the monopolist has not been allowed to tie up the question; and with a more advanced public sentiment it has been possible to take big strides forward. These are but the promise of greater things. For the temperance reformer the future is bright with hope.

The other evil works more in the dark, but eats still deeper into the heart. There is nothing so degrading to human nature as impurity. This sin also had darkly tainted the commonwealth of Israel. No doubt its grosser manifestations came from other nations, where sensuality had assumed the veil of religion, but Israel lent itself all too readily to the evil influence. In their exposures of the vice of impurity the prophets are absolutely fearless. No false modesty prevents their laying bare its hideous deformity and its deadly results in heart and life. The directness of their speech, indeed, makes it almost intolerable to the modern reader. But

their words are well worth our study. For the sin is only too rife in all our cities and rural communities, and ever and again it raises its head and claims toleration. It may be too delicate a matter for the ordinary Christian teacher to pursue the sin into its hidden recesses, but when impurity flaunts itself he must speak out as freely as the prophets did in their day. Happily in this matter also the laws are with us. Let us do all we can to maintain their purity and to make of them no empty forms, but the chaste expression of clean, upright, strong, and honorable manhood. Purity means national health and prosperity; impurity, national corruption and death.

The prophets are often represented as mere critics of their age, with no practical outlook or constructive social policy, but this is a short-sighted view. The prophets were all ardent patriots who loved their native land and sought its highest weal. They saw that their people were bringing ruin on themselves through their godless deeds, and by their words of condemnation they tried to bring them to a better mind and so avert the ruin. Had the prophets' warnings been respected, the social movement of the time would have been, not arrested, but led along worthier lines. And, when Israel continued to plunge madly along the road of death, they still held fast their faith in God and the future, dreaming their dreams and laying well the foundations of a better world to be.

The basis of this new social order is *justice*. The prophets are as emphatic as Carlyle that "no beneficence, benevo-

lence, or other virtuous contribution will make good the want" of justice. When the crisis first became acute, Amos had called for justice as the only way of salvation.

Hate evil, and love good,
And set up justice!
Yahweh may yet be gracious
To the remnant of Joseph.¹

So in their visions of the future the prophets make justice the cornerstone of the new city and nation.

Then will I restore thy judges as at first,
And thy counsellors as at the beginning;
And afterward shalt thou be called the
township of justice,
The faithful city.²

Thus saith the Lord Yahweh:

Behold! I lay in Zion a stone that is tried,
A precious foundation-stone: he that believeth shall not be moved;
And justice will I make the line, and
righteousness the plummet.³

The prophetic conception of justice is both wide and deep. It includes, not merely impartial judgment in the courts, honesty in business, just wages, and equal rights, but the spirit of general fair play to every man. As Jeremiah puts it: "Execute justice and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, no violence to the stranger, the fatherless or the widow, neither shed innocent blood in this place."⁴ Special stress is laid on the rights of the family. A just nation must defend the portion of the people against the intrigues of the land-grabber and in every way safeguard the

¹ Amos 5:15.

² Isa. 1:25 f.

³ Isa. 28:16 f.

⁴ Jer. 22:3.

sanctity of its family life as the strongest pillar of the state. The prophetic ideal for a rural community is that each man should sit under his own vine and fig tree, "with none to make him afraid,"¹ while the seer of the New Jerusalem pictures it as a hive of happy homes, "full of boys and girls playing in the streets thereof."²

In this insistence on equal rights, the sanctity of home, and freedom for children to play in the streets—a striking anticipation of the modern demand for playgrounds—the prophets lift the notion of social justice to the higher plane of *brotherhood*. Justice is the foundation on which all rests, but brotherhood is the cement which holds the social structure together, and without which justice itself must fail. The ideal of brotherhood emerges as early as Hosea, the prophet of love, and blends with justice in Isaiah's great conception of holiness. But it is chiefly in the messianic visions—the shining points on which the prophets focus their aspirations—that the ideal receives its noblest embodiment. The coming King is the pattern of justice; but this is treated throughout as the other side of humanity and mercy. The wonderful Counselor and godlike Warrior is equally the Father of his people and Prince of Peace.³ He and his associates are "as an hiding-place from the wind and a covert from the tempest," unselfish guardians of civic peace, security, and well-being.⁴ The righteous branch, Yahweh Zidkenu, *Yahweh our Righteousness*,

brings forth salvation and security as the fruit of righteousness.⁵ He is a just King, that beareth salvation and cometh to his people in the spirit of meekness, "riding upon an ass, even a colt the foal of an ass."⁶

Though their chief concern is with Israel, the prophets see clearly that by itself Israel cannot reach its social ideal. Israel is but one in the brotherhood of nations, and can be saved only in the salvation of all. Thus in their highest flights they picture the nations streaming to Jerusalem for instruction in the ways of Yahweh, then beating their swords into ploughshares and their spears into pruning-hooks, learning no more the art of war, but dwelling together in mutual trust and sympathy, loving *peace* and pursuing it. A vision far enough removed from the tragic realities of the present! Yet the prophets are right in their analysis. The social question belongs not to any nation or nations: it is universal in its range, coextensive with the limits of humanity. While it may be necessary at times to fight for justice and humanity, the problem can be solved only in peace and by the realization of a common brotherhood of man. May this war prove in truth the end of war! Then let us turn with thankful hearts to the work of reconstruction, having the lesson burnt home to our conscience that justice and humanity toward all men are the only safeguard of social well-being.

The work of righteousness is peace,
And the fruit of justice eternal security.⁷

¹ Mic. 4:4.

³ Isa. 9:6.

⁵ Jer. 23:6.

⁷ Isa. 32:17.

² Zech. 8:5.

⁴ Isa. 32:2 ff.

⁶ Zech. 9:9.

“THE SACRAMENT OF MISERY”

FRANCIS A. CHRISTIE, D.D.

Professor of Church History in Meadville Theological School
Meadville, Pennsylvania

When the great disaster came in 1914, there were many of us whose hopes and dreams seemed to fall in ruins, whose most precious memories lost their joy and became like the incessant pain of a wound. We said—how sadly we said it!—we shall never live from the old past. The springs and sources of our life seem to be closed to us. Never, we said, can we look to the same future as before. All the old bright expectancies seemed forbidden us; only a grim endurance of a great disillusionment was left.

Even so, it has been possible to discover anew the ancient secret that is held in the depth of our strange human life, the secret that belongs to those depths where the soul dwells—who knows how?—in God. There is a phrase in Rolland's *Above the Battle* that interprets it—a phrase used about the ordeal of our time, his phrase “the sacraments of misery.” Is it then so? Is it really so that our misery should be the means and vehicle of an invisible grace of God? Is it true that through all this inconceivable pain and these heaped-up deaths and these sore sacrifices men should find God, feel God, be aware of God? Is it true again, as our fathers told us, as Christ assured us in his breaking of the bread, that God communes with man through sorrow? Is it true that in all *their* affliction, *he* was afflicted! When we calmly reflect on the faith we held in happier hours, we shall rebuke our doubts. For we *knew* that

the will and purpose of God has been wrought out in the great moments of history, not by some process apart from the blundering and contending wills of men, but wonderfully in and through those human conflicts. We knew by many tokens that the temporal, the finite, the troubled and discordant, all found some concord and harmony and final meaning in the eternal purpose. We knew, as Paul said, that the heavenly treasure was always given in poor earthen vessels. If it was a true faith in the hour of insight, the hour of gloom should cling to it.

The sacrament of misery then! Here, too, one remembers the word of Paul that he who eats and drinks without a proper sense of the holy sacrament eats and drinks to his own condemnation. You and I have seen many a man unblest by this misery. We have seen men grow cynical, bitter, full of rancor, suspicious and complaining, losing faith both in God and in man. We turn away from them. We need to look on those who have eaten worthily and found the misery a veritable sacrament, a means of grace. They abound, they abound! The narratives and the letters tell us of them, of those who have made the thrilling discovery of spiritual reality and spiritual power. Young men, gay young spirits, exuberant with youth, eager for happiness, eager for some bright share in the abundant world—why should they not

think of personal demands and personal satisfactions, of personal careers and individual gratifications? And then suddenly the great public peril, the public need, the call of country. Then the discovery of a response welling up in them from depths deeper than the love of ease and joy. Then the confronting of the soul with duty and the recognition of a commanding, authoritative sovereignty in duty—stern daughter of the voice of God to them. Listen to their word of leave-taking. Read their letters to the home. They are there in the trenches because their very souls choose it and choose it because of the spiritual might that duty reveals. They are even gay in their willing sacrifice of all other things. And duty is no abstract thing to them; it is clothed with character. They find it the summary word for all the things that they perceive as right and just and good. There is a great moral elevation. And this felt regency of the right with their glad deference and loyalty brings them to their knees. They pray. They have found the divine life laying hold on them.

It is not only far away that young men thus experience the power of spiritual claims upon them. It is also here at home. Everywhere one meets these young men who have suddenly met duty and have calmly offered life and all things for the privilege of doing their duty. It is not the favor of contagious excitement. It is quietly and calmly done. It is a deliberate spiritual deed. We take off our hats to them. They have not reasoned the whole cause out to a logical argument. They know that they have a duty—that there is a firm and commanding and beneficent author-

ity over their spirit. It is a kind of inarticulate religion.

If thus so many men have had the positive direct *experience* of the spiritual world through this sacrament of misery, we may be certain that what is spiritual will now be more generally comprehended. We are all so desperately materialist even when we deal with spiritual reality. How often we have heard men speak of loyalty, devotion, love, as if they were quantities—so much bulk or weight. They have said that the love of family or friend must be exclusive—as if one had only a quantity to dispose of. They have said that the love of one's home state leaves nothing or but a trifle for the love of nation. They have said that the patriot's love of his nation excludes the possibility of a great love for all humanity. It seems to us now all materialistic conception of a spirituality that is not quantitative at all. We know by the very sorrows that have evoked our sympathy and affection that the heart can glow for many and for those many without loss to any one. We know that the love of the native state and the state of one's home citizenship and ideals suffers no diminution when the heart embraces the nation. We know that love of our nation even in the intensest patriotism is consonant with the enthusiasm for humanity. Love is not a quantity—a sum of parts. The need and the danger and the call of duty have liberated in us these great outgoings of devotion and consecration and love, and we have discovered, we are daily discovering, the illimitableness, the infiniteness, of these great spiritual passions. Day by day we hear the voice of the self-sacrificing patriots becoming prophetic

of a complete and all-embracing loyalty that shall make a world of peace and joy even when families and nations retain their identity. Through the misery the human spirit is learning the majesty and the sacredness and the authority and the unmeasured illimitableness of the spiritual to which it is subject. And shall we not thereby come to that sense of a limitless love that is for all the evil as for the good, for the offender as for the innocent? Shall we not win some new comprehension of the love of God that passes knowledge and is never defeated by our sin and rebellion?

Our danger is and ever has been what is called, among other names, by the name of naturalism. It is the danger of conceding reality only to the claims of the sensuous life and its perceptions of the quantitative things that feed its sensuous desires. It is the danger of thinking all else to be a mere abstraction and unreality. It is a great thing, when masses of men loose themselves from this life of drift under the propulsion of our first-given desires and instincts, to feel and to know the indisputable reality and power for them of immaterial ideals. That is to enter into the forecourt of the temple of God.

THE RELIGION OF CHILDHOOD. I

HENRY B. ROBINS, PH.D.

Professor in the Rochester Theological Seminary
Rochester, New York

This is the first of a series which is sure to be of great value to all those who are engaged in church work.

The Protestant notion of religion was framed in an age which was strongly individualistic, and religion was naturally thought of as mainly an affair of grown-up people. Yet there is sufficient evidence that the Protestant fathers found themselves face to face with the religious status and needs of children. In so far as they retained the inherited sacramental magic of Romanism, they could fall back upon that; at any rate, children were safe if they were baptized. But, in so far as religion was viewed as

an individual concern, and as such chiefly intellectual—which view reached its *reductio ad absurdum* in Protestant scholasticism—the case of the child was indeed difficult. The only remedy seemed to be to impart a necessary minimum of information—as though religion were, for either childhood or maturity, chiefly an affair of intellect!

Although the custom of catechizing the young antedates the rise of Protestantism, it was under the stimulus of that movement that the authoritative

catechisms used by the Western church had their origin—the Anglican, the Heidelberg, the Westminster, and the catechism of the Council of Trent. The catechetical method of meeting the religious needs of childhood continues in greater or less degree the means by which a large part of Christendom discharges its obligation to the new generation. Though the practice obtains chiefly in the liturgical churches, it is by no means confined to them.

No exception can be taken to the method of religious instruction by means of question and answer. But exception must be taken to the notion that the impartation of ideas about religion is the chief means of meeting the religious needs of the new generation. And exception must also be taken to the belief that the ideas which are imparted to childhood must range across the whole of theology, as every one of the standard catechisms has endeavored to do.

As a matter of fact, Protestant Christendom has pretty well gotten away from the idea that the catechism alone can meet the need of the child for religious instruction. Where the state-church ideal prevails, religious instruction has been greatly elaborated; where the free-church ideal prevails, the Sunday school and other supplemental agencies of instruction have entered in. It would, however, probably be fair to say that instruction, the impartation of a definite body of religious ideas, is the prevailing notion of the real discharge of responsibility for the new generation.

If, as Professor John Dewey holds, education is life rather than preparation for life, its process must place emphasis upon activities and relationships as well

as upon formative concepts. This study is an approach to the question from the point of view of the present needs in child life which only religion can meet rather than from that angle which considers the complete mastery of a body of religious knowledge as the supreme prophylactic for the grown-up stage of existence. We shall together make some inquiry concerning what the experience of childhood in religion is, or may become, up to the so-called confirmation age (i.e., about fourteen), and how its growing and changing demands may best be met.

I. Childhood's Endowment and Inheritance

We might use the single term "inheritance," marking the distinction between biological and social heredity, but the two terms will help us to make the distinction between what childhood brings from the birth chamber and what it finds in the world outside.

There have been endless debates about essential human nature, passing over and under and through the question whether it is good or bad or mixed, and the approach in most of them has been theological. We may avoid adding another to the list by assuming the answer rather than debating the issue. Let us assume the evolutionary point of view and make our statement in psychological rather than theological terms. By so doing we shall avoid speaking as if there were a static essence at the basis of our humanity. What we discover is rather that our humanity is in the process of becoming something higher and completer, and that each individual member of the race bears

both the marks of his past and the promise of his future upon him.

The human individual at birth is endowed with a complex of tendencies which we term instinctive. Briefly characterized, they are racial habits. Most of them are but little in evidence at birth, yet they begin early to function, blending with experience to shape the complex of individual habits which is the groundwork of character. The formation of character is thus, from one angle at least, the blending of native with acquired characteristics. Beginning with the simplest needs of the physical organism, these instinctive tendencies range upward toward the higher needs of the moral self. Their function is to meet these needs in an initial way, but always with the condition, as they apply to man, that the higher needs shall pass finally from their control to that of individual will. The dominance of instinct is shorter and less exclusive in the life of the child than with the young of the animal orders, yet as an infant the human being is as truly upon the level of instinct as are the lower animals.

There are two opposing estimates of the inherited equipment of the child, neither of which has paid regard to his actual racial history. Both of them have dealt with the child as though he possessed a fixed or static nature. The one is the theological notion that the human being is from birth inevitably predisposed to evil only—"born in sin and shapen in iniquity." The other is the view that the child is at birth morally perfect and needs only to be kept untarnished, that he comes into

life trailing clouds of glory, if not bearing intimations of immortality. This was an inevitable optimistic, yet unscientific, protest against the distasteful view of depravity advocated by certain theologians.

Psychologically we are bound to deny both the innate depravity of the child and his innate moral perfection. Well up into childhood he can be said to have no well-defined moral status. He is a candidate for moral personality; more than that, he is a becoming-personality; but he is not yet a person in that sense which alone could justify either position. Yet it has to be said that in this instinctive complex which makes up his original endowment there is both potential good and potential evil. So good a psychologist as Professor Thorndike¹ contends that "the imperfections and misleadings of original nature are in fact many and momentous, and common good requires that each child learn countless new lessons and *unlearn a large fraction of his birthright*" (italics ours).

This view is based upon the following considerations: The race has come up through a slow process from a very primitive past. In that primitive past only those individuals survived who were possessed in superior measure of an equipment adapting them to meet the experiences common to such a life—to contend with the primitive savages who shared the forest with them, to master their brute enemies, and to meet and resist the tragic forces of nature. Ages of such experience developed as racial habits the more assertive traits. It is this lower series of native tendencies, culminating in the fighting instinct,

¹ *Educational Psychology*, I, 280.

which enabled man to survive upon the primitive level. And it is just these oldest and most primitive tendencies which have acquired the greatest biological momentum. But this original equipment of the individual is in part archaic. Judgment and the higher emotions must predominate and control or the culture stage of human existence becomes an impossibility.

These more primitive tendencies must be entirely inhibited or the form of their expression disciplined and sublimated, for their continued dominance over the individual, which apart from social discipline seems inevitable, will make him a social menace. As Thorndike phrases it, "the native impulses and cravings of man have to be tamed and enlightened by the customs, arts, and sciences of civilized life. . . . Instincts may be trusted to form desirable social habits only under strong social pressure, whereby the wants of one are accommodated to the wants of all." This being true, the child has both good and evil potentialities; only an adequate social discipline can assure the realization of the good, and, in spite of it, the evil is certain to come to at least sporadic manifestation.

In other words, for the first years of his life the human individual, the child, is largely under the direction of a complex of instinctive tendencies, and under this control his habits are forming, for "habit receives its push-off from instinct." If the child simply runs loose, his native impulses untamed and his native cravings unenlightened, he will form a set of habits—of customary modes of action and reaction—which will menace both society and his own

higher evolution. No blind trust on our part in the innate purity of childhood can save him from such a fate, no *laissez-faire* attitude toward him will secure him real moral selfhood. Indications of social tendency and good-will there will be, but these will never come to dominate him if he is left to himself, for the biological momentum of his archaic inheritance is too great. As a matter of fact, but few members of the race are wholly without more or less constant and helpful social discipline, and that is one reason why so few are hopelessly bad.

Just as that endowment which he brings with him from the birth-chamber is mixed, so also is the social inheritance into which he enters. The proportions of good and ill vary from family to family, from neighborhood to neighborhood, from nation to nation, from race to race, from generation to generation, and from age to age. And it not infrequently happens that the elements in what we fondly imagined an almost ideal situation are so combined as to fail of a happy result. If so very much depends upon social discipline and social discipline is itself so unsure both in ideal and method, then there are evidently many hazards. Even more deplorable than an ignorance of the highest standards is the all-too-frequent compromise with accepted standards. This wilful living below ideals ranges through all the life of the race above the primitive level, and each new generation comes under its influence.

Just because life is so truly and necessarily social, it becomes difficult to control the social forces which play upon the little candidate for personality. It is relatively more easy in early

childhood than when, as in later childhood, the individual broadens his range of activities and widens his circle of acquaintances. Yet, however difficult, the control of these forces must be undertaken, and for the reason that the plastic self of childhood is so open to every influence which affects it with any constancy. Instinct and environment fit together like lock and key, for nature has so made the human soul that it comes to its own only under this dual urge—the impulses from within and the suggestion from without.

Consider for a moment the instinctive tendencies which lure the child into the mystery of his environment. He is born into the world active, not passive, and his first activities are instinctive. Psychologists enumerate such lists as these: "sucking, biting, clasping the fingers or toes, carrying objects to the mouth, . . . crying, smiling, protrusion of the lips, frowning, gesturing, sitting up, standing, creeping, walking, climbing, imitation, emulation, rivalry, pugnacity, anger, resentment, sympathy, the hunting instinct, migrations, a great many types of fear, acquisitiveness, constructiveness, play, curiosity, gregariousness, bashfulness, cleanliness, modesty, shame, love, parental feelings, home-making, jealousy, pity," etc.¹ All these manifest themselves initially without having to be learned, and they all have ultimate social intent. Even the primary activities of infancy point forward to a time when activity itself shall be self-controlled and -directed, with the result that the individual will range far among his fellows.

Particularly when we consider that group of instinctive tendencies which some psychologists call the adaptive instincts do we see how they tie up directly with what environment or social heredity offers. Chief in this group are imitation, play, curiosity. Imitation is tremendously important in broadening the life of the little child, and he is therefore highly imitative. Environment selects the materials for imitation; the imitation itself is as inevitable as the sunrise. And this is just a part of what we mean when we speak of the extraordinary suggestibility of the little child, a suggestibility which carries us beyond imitation before it has done. Imitation itself passes over into play, and play soon demands the presence of others, either as foils or as fellows, thus bringing to bear upon the little playmate all the good and ill of his play circle. He learns how others live in this play world; and learns how to live with them according to the rules accepted, whether they are the best or not. And curiosity, the third of the adaptive instincts, is a right-hand ministrant of child life. Not wanton mischief, but the desire to know, to handle, to operate, to take to pieces that one may see, to determine what and what for—these are the roots of curiosity. And the child must want to know badly enough to pursue that investigation far, indeed, if he is not to be at length a mere babe in the woods of this big world.

Well, he does want to make believe, to play, to investigate; no trouble about that, no changing it. And we should be only glad if we could quite control the field of his operations, if we could choose

¹ Bolton, *Principles of Education*, p. 145.

the forces which should continuously play upon his life. In some measure we can, even if our world is mixed; and that is just the responsibility of the elder generation toward the new. Without stopping to ask what religion is, but assuming that it is not only compatible with, but essential to, the highest self-realization, we may rest assured that it must be a constant and controlling factor in the environment in order to have real influence with the child. This is not to assert that he will invariably respond as desired to the influence of religion. The scope of individual variation is so vast, the possible variety of environmental combination so great, that he may elect some other than the customary or conventional response. Yet it is not too much to say that those who are happily reared under the ministries of religion almost never pass quite from its control in their maturer years, for "as the twig is bent the tree is inclined."

II. The Religious Instinct and the Influence of Religion

A part of the instinctive equipment of childhood is the so-called religious instinct. Yet when we speak of religion as having a place in the instinctive equipment of childhood we should be clear as to what we mean. Certainly, the religious instinct does not guarantee any idea or practice of religion as innate—not even the idea of God. What it asserts is rather the capacity for religion, that just as certainly as the flower turns toward the sun, if the sun shine undimmed, so surely does the individual self respond to a strong and constant religious presentation. The religious instinct is no guaranty whatever of an

active interest in religion or of an accurate understanding of religion, apart from the necessary and appropriate materials of experience.

Nor is the religious instinct independent of the inherited social tendencies; in fact, it is related directly to the capacity for social living and is dependent thereon. The power to know, to value, to depend upon, and to work with others is of a piece with the capacity for religion, for the knowledge and fellowship of God, the great Socius. The religious instinct is not less a human achievement nor more a gift of God than the social and regulative instincts in general, yet, at the same time, its range is greater, its function a culminating function.

How intimately the religious instinct is related to the whole social complex is evidenced by the way in which it reaches its first manifestation in childhood. Professor Coe has pointed out, in an article on "The Origin and Nature of Children's Faith in God,"¹ that the most distinctive of the social impulses is the parental instinct, and that "the religion of divine fatherhood and human brotherhood is the ideal flowering of this particular instinct." It is by virtue of the fact that almost from infancy the child assumes this instinctive parental attitude toward dolls, animal pets, and smaller children that he is able to make a vital response to the idea of God—"he 'learns to do by doing,' he learns to love the Father by nascently performing fatherly functions." To quote Professor Coe further:

What is vital to our present purpose is to see that this element in human nature is

¹ *American Journal of Theology*, April, 1914.

operative in children from the start. It is not a postponed instinct (manifest only after puberty), but an omnipresent movement of the mind—a movement toward self-assertion, and yet toward social self-integration; a movement toward instinctive satisfactions, and yet toward a self-conscious organization and transformation of them; toward objective analysis, and yet toward a synthesis of experience in terms of meaning. Children's hearts turn toward the ideal world as naturally as toward the satisfactions of mere instinct. . . .

The religious instinct is an active tendency, intimately related to the whole complex of social tendencies; but it is very dependent upon the nature of the stimuli which cause it to function. If the idea of God, or the idea of God as Father, is never presented, the possession of the religious instinct can never make up for it. The religious instinct cannot of itself frame sufficient notions or a serviceable technique of religion in a single generation. It is true that in maturity a few individuals do surprisingly surpass the religious limitations of their day, and thus the prophets arise; and, doubtless, it is the religious instinct at bottom which accounts for this. But childhood has no such capacity; imitative, non-reflective, highly suggestible, the little child, if he builds at all, builds with the materials at hand.

This limitation makes the influence of religion upon him as presented by his environment almost absolutely determinant of his religious future. He is just about as certain to do and to believe what his group does and believes as he is to speak their language or to wear their kind of clothes. God will be to him a loving Father, a hideous idol, a menacing

and capricious spirit, or a neglected factor, according to the spirit and belief of his social group.

We have, then, to inquire concerning this social group whose influence is so determinative. It may be described as of concentric, ever-widening areas, the innermost of which is the family. Up to six years of age the child does not get far away from the home circle, his range is narrow and its influence absolute; but at six he enters a wider circle—he goes to school. There he is likely to discover that there are children whose parents do not belong to the church to which his parents belong, or perhaps do not go to church at all. Still, he does not question that his parents are right. If their attitude is quite tolerant, he will accept these other ways in religion as a kind of secondary good. But if they are intolerant, he may, when he happens to think of some other's religion, become quite a little bigot. By the time he is twelve he may be pretty well aware that a considerable portion of the community has no stated religious practice and largely ignores the church, while another considerable portion practices a great variety of rites and cherishes many different notions. This is not yet a problem to him; he simply accepts it as a fact.

The family is quite commonly, although by no means universally, religiously homogeneous. If it is so, and genuine and reverent in spirit, no other religious influence can vie with it in the years up to ten or twelve. But if there is no constant and genuine interest in the home, or if it is divided, then the case for religion becomes more difficult. Even with a divided home, where, for

example, the father is indifferent to religion, there is almost no limit to what a devoted mother may do for the religious nurture of her children. In any case the influence of the home is paramount. Where parents realize that they have not what they wish their children had, and send their children to Sunday school, the case is rendered difficult and doubtful by the religious indifference and incompetence of the home itself.

In a word, the kind of religion which the larger social group shall possess will ultimately be determined by the kind of religion which pervades the home. If we lose the battle for religion in the home, we lose it altogether. The church needs to do more to help parents appreciate this fact, to make them aware that they cannot delegate their children's religious nurture to any institution or individual, but that they themselves are responsible for it. The church needs to impress upon parents the absolute need of religious reverence and the religious graces in the home life. The place to begin is not with the homes which make no profession of religious faith; we may perhaps have no present access to them. The place to begin is with the homes which are nominally Christian, to which the minister and the Sunday-school worker have the entrée. The minister should know more about the subject from this angle, he should speak more often upon one or another aspect of it. The Sunday school may with profit include in its curriculum courses

which will help parents with their responsibilities. Such a class could do no better than adopt as a basis of its discussions the admirable treatment of this whole theme by Henry F. Cope in his volume *Religious Education in the Family*.

But there is a corollary of our conclusion which should not be overlooked. It is just this, that the whole environment, not merely that which has to do with religious ideas and practices as distinct from social usages and ideals, must be brought under control. And this is particularly true when we think of religion as related to childhood, for the religion of childhood is not chiefly either idea or cultus, it is happy self-realization in play, in fellowship, in doing what seems worth while; it is joyous self-expression through pursuit of the interests native to childhood, through good will and helpfulness and courtesy and the rules of the game. The whole temper of life, the range of ideals which it presents, the incentives to effort and its rewards, more intimately affect the development of the self than we are aware. Our interest in the religion of childhood therefore leads us to think of the spirit and discipline of the school and of the inspiration and direction of play life. If religion is to be integral to childhood and not something to be imported for a while every seventh day, it must be integrated with the primary interests and activities of childhood, with play and work, with study and the life outdoors.

IN MEMORIAM

AN AMERICAN-GERMAN

We hear much in these days of German-Americans, seldom of an American-German. Professor Casper René Gregory, who was killed early in April on the Western front by a shell, was an American-German, widely known in this country, and in several ways his death is of very unusual interest.

He was, to begin with, of French extraction. René Grégoire, a French officer, came to America with Lafayette, and Caspar René Gregory was a descendant of his. In the second place Professor Gregory was of American birth, and very few native Americans have fought on the German side. Like his father before him, he was born in Philadelphia and educated at the University of Pennsylvania. His college days fell in the Civil War, and he took an active part in the military training then provided by the university, being assigned to the ordnance corps. So his manhood began and closed in the atmosphere of arms. He afterward belonged to the First Regiment of Pennsylvania Gray Reserves, Company A, and all this early interest in military training takes on a tragic meaning, as we view it now.

Gregory was, further, the first man of American birth to be appointed professor in a German university. After an extended theological course at Princeton he went abroad in 1873 to continue his studies at Leipzig. There he was asked to complete Tischendorf's great edition of the New Testament, and thenceforth

he made Leipzig his home. In 1884 he became a docent and in 1889 a professor in the University of Leipzig. Meantime he was becoming more and more identified with German ways and ideals, and at length became a naturalized German citizen. In recent years his American friends have observed in his letters and conversation a growing enthusiasm for German method, organization, and efficiency, which the observation of our American wastefulness and laxity only intensified.

Again, the fact that Gregory was a university professor and a theologian makes the manner of his death the more strange. Most German university men of professorial rank seem to be serving the German cause in capacities other than military. But this distinguished New Testament professor chose the most direct and dangerous course. At the outbreak of the war he came forward as a volunteer, his physical condition was such that he was accepted, and by the end of 1915 Professor Deissmann reported that Gregory was fighting in the trenches on the Western front. A postcard to an American friend some months later was dated, "With the German armies, but in France." He was recalled to Leipzig for some months of lecturing, but this winter saw him again a sergeant on the Western front, there to give the last full measure of devotion to the country of his adoption.

But perhaps the most extraordinary thing in it all was Professor Gregory's age. He was seventy years old last

November and must have been accepted as a volunteer shortly before his sixty-eighth birthday. I do not know how many Germans of professorial rank have fallen in the present war, nor how many men over seventy years of age have died at the front for Germany. At least our American-German Gregory, of Leipzig, took refuge behind neither age nor class nor scruple, but threw himself with all the boyish energy we remember so well into a course he believed in, though we think it false and lost, and so tragically

died in the land of his forefathers, but with the army of its foes.

All together, his French ancestry, his American birth, his German adoption, his humane and democratic sympathies, his reputation among scholars the world over, his wide circle of personal friends in a dozen lands, his age, extraordinary for a soldier, and his death on French soil as an unwitting instrument of Prussian aggression make him a unique figure even in this extraordinary war.

SUBMARINE AND SCHOLARSHIP

It is difficult to ascertain how many hundred thousand tons of material were sunk by submarines in April. It is much more difficult to estimate the month's losses in personality, as a single instance will show.

On April 4 the "City of Paris," on her way from India and Egypt to England, was torpedoed in the Mediterranean. She had on board Professor J. Rendel Harris, the eminent Quaker scholar and philanthropist, and Professor James Hope Moulton, of the University of Manchester. Professor Harris survived; Professor Moulton died of exposure three days after the attack. In his death New Testament study has suffered a loss which may fairly be called incalculable. It is enough to point out that he had published the first volume, and was at work upon the second, of what promised to be the standard grammar of New Testament Greek; and that with Professor Milligan of Glasgow he was engaged upon, and had already published in part, the most important work now being done on the vocabulary of the New Testa-

ment. This latter work Professor Milligan will doubtless carry on to completion; but it is difficult to see who can complete the grammar on the plane on which Professor Moulton had begun it. Fortunately the work was so nearly completed that it will be possible to publish the second volume, with the relatively small addition of a chapter or two from some other hand.

Professor Harris had left England in the autumn to join Professor Moulton in India, but his ship had been torpedoed in the Mediterranean and he was landed in Egypt. He did not continue the journey, but spent the winter in Egypt, joining Professor Moulton when the "City of Paris" touched in Egypt on her way to England. He has thus had the extraordinary experience of being twice torpedoed and escaping with his life.

Professor Moulton belonged to a family distinguished in scholarship and public life. His father, Professor W. F. Moulton, was the well-known Cambridge authority on the New Testament whose

edition of Winer's *Grammar* was the standard work in its field a generation ago. His uncle, Professor Richard Green Moulton, is the editor of the *Modern Reader's Bible*. Another uncle, Lord Moulton, long recognized as the leading British expert on patents, has for some years been one of the Lords of Appeal in Ordinary, who virtually constitute the supreme court of the British Empire; and at the outbreak of the war he was made chairman of the Committee on Explosives, and later director-general of explosive supplies in the Ministry of Munitions.

Professor Moulton was in America lecturing when the war broke out, and his wide practical interest in life, his intellectual brilliancy, and his great personal charm won for him a wide and willing hearing. A few months after his return to England Mrs. Moulton suddenly died, and the great change thus wrought in his life led him to welcome an invitation to visit India for further study of Parseeism, in which he had long been deeply interested. It was characteristic of his wonderful versatility that he had an active scientific interest in Zoroastrianism and had written much about it.

He spent eighteen months in India studying the Parsees, and it was on his way home from this work that he lost his life. His eldest son, who early in the war gave up a Cambridge fellowship to become a lieutenant in the British Expeditionary Force, was killed in Flanders some months ago.

The cause of religion and many fields of learning have suffered in his death a loss for which the world is poorly compensated by any supposed military value the sinking of the "City of Paris" may have had, and we observe again the blind and wanton brutality of the course Germany has chosen. It cannot be too often pointed out that to destroy enemy munitions and soldiers is war, while to shoot or drown peaceable civilians of whatever nationality is mere savagery. Professor Moulton's death is a conspicuous instance of the new-style warfare against noncombatants of which Germany is so proud, and excellently illustrates her policy of destroying values she cannot replace for a wholly fictitious military advantage—a policy which knows no way to carry on war without losing entirely the perspective of humanity, civilization, and science.

CURRENT OPINION

Religion and the World-Issue

The great question before the thoughtful writers of our periodical literature during these latter months is the nature of the new world which is to come out of the agonies of war and the part Christianity and the church are to play in the building of that new world. In the *New Republic* for August 18, Mr. J. E. McAfee deals with the topic.

"No epoch in human history," he says, "has been more charged with religious significance." This would seem to be the supreme time for organized religion to take up a magnificent task—but instead, it stands bewildered, hesitating, uncertain. Pulpit messages are confused and vague. There seems to be no program. Why? To one who understands the genius of Christian organizations the answer is plain. There is need for a radical religious reorganization and profound change of fundamental ideas before the religious world will be able to face the issue. The real call of the present day is to souls on fire with a passion for democracy, but orthodoxy has no fundamental interest in democracy. Its faith in democracy reaches no deeper than the social surfaces; "faith in elemental democracy is reserved and incidental." "Democracy in so far as it is admirable to orthodoxy is a desirable makeshift, a convenient but ephemeral device to close the gap between now and when the benevolent and unerring divine autocracy shall be ushered in. The idea of struggling deity, now triumphant, now succumbing, to triumph again among the uncertainties of the moral order, is incomprehensible heresy. None of our approved creeds accepts the universe as the great moral adventure which democracy essentially is. An ultimate moral fixity is the all but universal hope."

This lack of interest and faith in the great moral adventure of democracy is shown in the feverish revival of premillenarianism. It stands for the belief that the present world-order is inherently evil and is to be destroyed at the second coming of the triumphant Christ. The world-war is to be interpreted as Armageddon. It will be succeeded by a cataclysm which will destroy the enemies of Christ. "In probably 90 per cent of the summer schools this year the doctrine was openly or surreptitiously exploited. It is being taught from hundreds of pulpits." How is it possible for men holding this conception to have any real enthusiasm or any vital program for an evolving, adventurous democracy?

There are other religious groups also which cannot be depended upon in the present crisis. A large element in America has vigorously urged the overthrow of autocracy abroad, but demonstrate their lack of faith in democracy itself by the fact that the net effect of their activity at home has been to enthrone autocracy in our own economic and industrial order. In missionary circles and elsewhere there is emphasis on the saving of souls, on "preaching the gospel," on individualistic salvation, rather than on the great moral and social reforms by which alone can come the salvation of the world for which democracy hopes. When this great program is neglected or not even considered, what help or guidance can democracy find in those who still fatuously reiterate, "These moral and social reforms are all well enough, but our real mission is to preach the gospel"?

A view of the efforts of the divided religious forces to secure union gives no more hope. The enthusiastic advocates in too many cases do not represent the denominations for whom they claim to speak. On the other hand, there is always the

danger of reactionary elements within these so-called federations. "A host, with their ranks thin at the best and imperiled from attacks from nominal supporters in the rear, does not promise a brilliant campaign however genuinely it may be inspired by the purposes of the present national and world-issue." "Democracy demands today the larger integrations of human brotherhood. The religious life of America, riddled by sectarian faction, twisted into an inconceivable tangle of mutually exclusive parties and programs, furnishes a depressing prospect of an American religious consciousness mobilized for the permanent achievement of these integrations." In the case of the Roman church and kindred church organizations the hope of mobilization for democratic internationalism is discouragingly faint.

Yet the light of hope is on the horizon. The new advance of democracy is inspired by profound religious convictions. The religious significance of the new internationalism is in danger of being obscured by the fact that the so-called religious organizations are indifferent or inhibitive of it, and by the fact that the inspiring forces of the new day are not called religious. Owing to the present bewilderment or antagonism of religion, so-called, to the new movements, the zeal for democracy declares its divorce from religion. "The achievement of the task will dispel the confusion, and the immense volume of moral and spiritual energy which has been long moving in our society out of accord and relation with the constituted agencies of religion will be recognized for what it really is. The religion of democracy, the passion for the universal human brotherhood, will ere long establish a new alignment of forces. It will release spiritual agencies which now content themselves with negations and are artificially inhibited from a thoroughgoing regenerative ministry. The future is bright with promise.

The New Religion

In the *Hibbert Journal* for July the Countess of Warwick writes on the future of religion in England in a vein of mingled sarcasm, sorrow, and hope—sarcasm for the established church which she sees as faithless to its great trust; sorrow for the broken war-victims left without guide or comforter; hope for a new religion which shall replace the old. The established church, she thinks, has completely failed to face its responsibility; it has no message for the sufferers; makes no attempt to "reconcile its conception of the Almighty and loving Father with the Power that has permitted millions to go to death for quarrels of which they know little and care less." She says:

Unfortunately there is much to suggest that the established church is conserving its courage for the post-bellum task of preaching the old platitudes and asking those who have seen war and suffered by it to take them seriously. . . . For the sake of our forbears, for the sake of our earlier faith and friendships, we will turn our heads away and try to forget that the best-cared-for and most highly pampered appanage of the state failed in the hour of need to "play the game."

This failure in the hour of critical necessity is merely the climax of long years of failure to face the problems of life in times of peace. The church has dwelt in a world of its own imaginings, has never dared to tell the truth to the comfortable and possessing classes. Without anxiety it has allowed unspeakable slums to exist. Drink, disease, poverty, and vice have been for years before the eyes of the established church with no attempt being made to alter them. The scathing rebuke continues:

I do not expect to live to see the established church recognize the truth that the real salvation of this country depends upon the removal of all existing social conditions that create paupers, criminals, and lunatics. I do not expect to hear ministers advocating ceaselessly

in the pulpit the necessary measures for restoring the social balance.

At last men are realizing that too much has been thought of the souls of men and too little of their bodies. Now many are beginning to think that if a soul be set in a body properly clad and housed, fed and cared for, the soul will find out its own salvation, and if that fails it will at least be no worse off than it must needs be today in the keeping of a dead church. The non-conformist churches alone have had a wide-eyed and courageous ministry. "The chapel has not hesitated to tell the truth."

The new religion is to be found in devotion to social service. Care for humanity must have the highest place in the human heart. The established church has failed because it has left too much to Christ. "It has committed to him all the fruits of its own failures and continued to fail with a tranquil mind. Not by saying that what is must be will the new religion succeed, but by declaring that much that is must promptly cease to be." The vast weight of common sorrow will weld the millions together in the great, new devotion to humanity. These sufferers will not turn to the church which has failed them.

For the great mass there will be no hope within its walls, but there will be a great hope outside them. To heal the wounds of others, to comfort the widow and fatherless, to struggle for the right of men and women to the proper measure of life, to oppose stern resistance to every measure by which man sacrifices man to his ambition and woman to his lusts, to equalize the burdens and the pleasures of sane and normal life—these will be the burdens of the new religion.

The new religion will have no priests, no ritual, no establishment, no superiors and inferiors, no theology, no bond of unity save that of service in the common human cause. Not the next world but this world will be the burden of the message of the evangelist of the new day—this world

which mankind has in the past endeavored to make a heaven for the few and a hell for the multitude, failing in the first endeavor perhaps, but meeting with an extraordinary measure of success in the last. There never was a time in the history of civilization when the call was louder for a new religion that seeks to mend the old earth and leaves the things lying beyond to a supreme and all-divining power.

The message of the new religion is not glad tidings, but evil news indeed. Its task is to tell the people, "ignored by government, fooled by politicians, exploited by commercial magnates, degraded by landlords, drugged by philanthropists, and thrown with all classes of the community into the furnace seven times heated of war" that their plight is desperately evil and wretched—and yet not altogether hopeless.

The exponents of the new religion have no organization, no common method, no knowledge of one another. They will be made up of the remnant of idealists and thinkers of the soldiers, who have faced death, of all classes "who have realized something of the proportion in which honor and misery, glory and squalor, brutality and waste, mingle to make up war."

From the heart-breaking sadness of contemplating the past, from the wretchedness of the present, Countess Warwick turns with hope to the future, believing that it is still possible for the future to atone for the past and the present. In vision she sees "the progress of a creedless religion that has no ministers and no houses of worship, that gathers men and women of all classes to its service and yet keeps them apart, that supplies but one doctrine and leaves the method of carrying it out to the individual." The world is to be freed from the evils which destroy and man given the opportunity to find in peace and labor his fullest and most complete life.

There is no more reliance for us upon miracles or upon mere sentiment as cures for the

conditions which made war easy if they did not make it inevitable. For each and all a definitely appointed labor, to give social service the status of a religion, to preach not Christ but Man crucified, and to bear Man down from that cross to which he has been nailed so long that all the evil in the world can be wrought without reference to his sovereign will.

Christianity and the Spirit of Democracy

The world is to be made "safe for democracy." A safe democracy will demand a religion in accord with its controlling principles. In the *American Journal of Theology* for July, Professor Gerald B. Smith undertakes an inquiry as to whether Christianity is able to furnish the religious and moral attitude indispensable to democracy.

The fundamentals of the gospel of Jesus—the Golden Rule, the attitude of good will, the conception of the value of every human soul—are inalienable from a society which is to live on the basis of righteousness and mutual trust. But Christianity is more than the gospel of Jesus. It has doctrines and practices which are considered indispensable. The Christian church has developed in relation to the politics of imperialism. It has never consciously faced its task in terms of a democratic civilization. Will Christianity be able to make such an adjustment as will incorporate within itself the liberal democratic ideals?

The first problem to be faced is the conception of authority. Democracy insists that men shall have the right to determine for themselves what is their duty as against an arbitrary dictation from above. The history of modern Christianity is really the story of the struggle between the autocratic theology of the mediaeval church and the desire of Christian people to gain control of their own religious life. In mediaeval Catholicism the content of a man's belief was determined for him by a superior power. He could not criticize; he could only accept and obey.

Modern Catholicism is seeking to maintain in the world a religiously controlled civilization, the control being in the hands of officials whose responsibility is not to living people, but to a superhuman commission affirmed to be of divine authority. . . . The religion of Catholicism is a consistent expression of absolutism. It can never interpret democracy, for it distrusts democracy.

Protestantism has made democracy possible. Ecclesiastical control is limited to those who voluntarily submit to that control. But Protestantism has not realized the full meaning of democracy in religion. It is still touched with mediaevalism in its feeling that independent inquiry is dangerous and that dissent from authoritative teaching and scriptural doctrines is disloyalty to God. Freedom of criticism is essential in a political democracy; it is no less essential to a religion serving a democratic age. Christianity will have to give free rein to biblical criticism and be ready to appreciate the historical method of interpretation if it is really to keep the Bible as a guide for the new day. In the realization that the authors of the biblical literature secured their authority by their understanding of the life of their day, Christianity may be able to look for the guidance of God, not in traditional norms, but in the throbbing activity of modern life.

Democracy is not too reverent toward the past. It builds for the better future. "Catholicism and Protestantism alike have defined Christianity as something that was divinely prescribed in obligatory form at the beginning. If this definition be accepted the supreme duty is to reproduce this authoritative model." It is true that the Y.M.C.A. and other forces have shown that some organizations within Christianity do find guidance in the demands of present and future conditions rather than by consulting the Scriptures. Yet Christianity is held by the dead hand of the past more than is generally realized. Conformity is the pathway to favor in the church. The

mediaeval habit of mind still persists in the church even when honest attempts are made to face present problems. To guide a democratic world the Christian forces must produce and support leaders who are forward-looking and unshackled by the past.

Still further, in a democratic world Christianity will need to adopt the method of scientific experiment to determine the truth for life. Democracy is a vast experiment. It can exist only as there is freedom to conduct the great experiment of government in such a way as to make the best use of increasing human wisdom. The right to experiment, even though mistakes are made, is to be preferred to the compulsion of a supposedly infallible alien authority. Does the Christian church welcome experiments in belief and practice? "To assume that the doctrines which gave inspiration to mediaeval life will without change be suited to a world in which scientific experiment and democratic mobility are dominant is to beg the entire question. We simply cannot find out what the task and function of Christianity in the new age is to be without experiment." The church must be willing to recognize the desirability of scientific questioning in the realm of religion, to put its doctrines, its organization, its ritual, to the test of actual experiment and to make changes if necessary.

Finally, all this will require a new type of religious faith. The old type of assurance of Protestantism is impossible in the great experiment of democratic life. The new faith will look to the future for its justification. To insist prematurely on dogmatic finalities would be to defeat the best outcome of human progress. Assurance will be no longer the most important thing in religion. The faith of democracy must be a forward-looking faith. The future is to be better than the present. "Instead of trying to reinstate primitive Christianity, we must learn to think of Christianity as a religious movement always

developing, always learning from the progress of history how better to interpret the providential guidance of God." Not to preserve the religion of our fathers, but to secure a better religious life for the coming generation, is the great demand.

The Pulpit and Its Opportunities

Writing as a layman who unwillingly finds himself detached from the church of his childhood, Mr. F. H. Cutcliffe offers a friendly statement of opinion to the churches and the preachers in the July number of the *Hibbert Journal*. He starts from the premise that the preacher's mission is to proclaim a gospel of salvation from sin—to help men to live up to the highest moral and spiritual ideals of which they are conscious. But the message of the evangelist, as of the sacerdotalist, he thinks, is lost in a confusion of tongues. The old power of the pulpit to terrorize is gone. It has lost also the power to attract. "So long have we been familiarized with the idea of one sacred book, of one holy day in seven, one chosen people, one type of heaven, one special sequence of revelation that the grandeur of the book, the real privilege of the day, the significance of the Hebrew character in history, the charm of the heaven, the sublimity of unfolding revelation have eluded our mental grasp." Meanwhile vast sources of inspiration of noble living are left unexplored. The average pulpit completely neglects comparative religion and comparative morality. Literature, science, art, the insight of modern prophets, the vision of poets, would give great reinforcement to the pulpit if they were only used. Modern science carries a far more significant revelation for our generation than the Book of Genesis.

Compared with the archaic cult of Hebraism of the modern pulpit, how different was the teaching of Jesus! The people were glad to hear him, not because he was always harking back to Abraham

and Moses, but "because he sweetened the springs of daily life and touched the hearts and stimulated the spiritual vision of his hearers by some simple picture of blowing lilies, of husbandmen tilling the fields, of maidens at a marriage feast, of the beggar lying at the gate—thus conveying some swift suggestion of the sacredness of common life."

The preacher of today should know the hearts of little children; should study the streets, the homes of the people, the workshops and clubs, which are full even though the pews are empty. Such a study might even suggest that the best way to fill the pews would be to empty the gutters of the little wastrels who have no happier home. It might also show that the life-energy which, because of ignorance and poverty of imagination, now finds outlet in squalor and vice might, by the leading of a wise pulpit, be the force which would create heroes and saints instead of criminals. The preacher would be made more efficient by even an elementary study of the laws of physiology and psychology—"laws which are surely as God-given as any to be found in the Mosaic code." If the pulpit is to bring about a moral revival it must plumb the great currents of human life, test their force and direction, and thus learn to guide them into channels where they shall purify all our individual and corporate life.

It is not the immoral and degraded alone who are outside the pale of the churches. Many have left the church, not to "spend

their substance in riotous living," but because they cannot live on the "husks" handed out by the modern pulpit. "And if plain truth were told, many of those who are still in the pews are just as hungry, just as dissatisfied, as their wandering brothers."

They feel that the pulpit should deal frankly and courageously with the doctrine of evolution in its relation to Christian revelation; that it should show us in some sequential form the development of Christianity; that it should testify, with a broad appreciation, to the contributions of other faiths in the great unfolding of the divine purpose for man; that it should cease to wrench our lives into the fatal dualism of sacred and secular; that it should learn to recognize inspired voices among ourselves and in our own time as well as those which spoke in Judea; that it should, indeed, itself be inspired to speak with an authority not derived from the scribes.

With few exceptions the work of the pulpit is incoherent, scrappy, and without unifying purpose. Worse still, sometimes it is ponderous. The preachers have not learned to use the plain Anglo-Saxon speech. If it would face and master its sublime task, the pulpit will have to organize its forces and specialize in the various fields. One thing is sure. "The pulpit can hold aloof from no interest of our daily life without losing its influence whenever and wherever that interest is concerned. If it is to be our guide, philosopher, and friend, it must know what it is talking about."

THE CHURCH AND THE WORLD

MISSIONS

Awakenings of Moslem Lands

The editor of the *Missionary Review of the World*, August, calls attention to the present-day awakenings in Moslem lands. The dawn of new opportunities is already seen in West Arabia, on the borders of Palestine, and in Egypt. It appears that changes will be wrought by the war to the ends of the earth. In Cairo newspaper evangelism has been very fruitful. The postal system of Egypt is one of the best, and whatever is published in Cairo is soon carried to the limits of the Arabic-reading world. A direct result of the war is the new kingdom of Mecca. It has its own postal service. The Turkish power has disappeared. Significant developments are in the beginning. The post and telegraph departments have been ordered to lay telephone wires between Mecca and Jidda. There are rumors of a wireless telegraph. Free education is being promoted by the creation of schools in Mecca under governmental authority.

One of the most hopeful indications is the new interest in the education and uplift of womanhood. Notwithstanding the war, the Arabic reform paper, *as-Sufur*, is published regularly. While this is a destructive force it will open the way for constructive work later. There is another movement which Dr. Zwemer thinks is one of the most strategic and living proposals of advance effort that is possible in all the diverse and manifold plans of missionary work, viz., a magazine for the girls and women of Egypt under the auspices of the Young Women's Christian Association. The articles to be published will include contributions on history, biography, current events, woman's sphere in the home and work in the world, the education and training of the child, with information on social, moral, and religious

matters. Emphasis is to be given also to dress, art, needlework, music, cookery, and the like. The articles are to be supplied by the leaders of thought in Egypt. Some of these will be printed in Arabic, some in English, some in French, and some may appear in two languages.

The Higher Education of Indian Women

The International Review of Missions, July, contains an interesting contribution by Eleanor McDougall on the higher education of Indian women. Heretofore this subject has received no very great emphasis in India. It appears now that a new stage of progress is beginning. Both in the large cities and in many parts of the country the problem is commanding earnest consideration. Proposals on a national scale are being urged relating to its organization and content. At a recent educational conference it was proposed that every district in India should be provided with at least one high school for girls. Possibly the demand is not yet sufficient to justify the establishing of so many high schools. Furthermore, such an ambitious scheme could not be carried on by either the present missionary force or by the present Christian force in the whole of India. It is also doubtful if a sufficient number of qualified native teachers, other than Christian, could be brought to this work. But the important question is not whether the scheme can be realized or not. The mere proposal itself marks an era in the history of Indian education. It indicates that the higher education of women is finding a place in the scheme for the advance of India.

Missionaries and missionary agencies must view with deep sympathy any move-

ment for extending the advantages of education to Indian women. Christian missionaries have already played a large part in this work. By them the first girls' schools were founded and managed. Today they carry on a very large number of the primary girls' schools. In their hands also are the secondary education and the training of teachers. But with the present tendencies the future place of the missionary in the educational process cannot be very clearly foreseen. There are many obstacles in the way of progress in any forward educational movement for women in India. The chief of these is probably that the great majority of Indian girls now at school will be married before they can acquire a solid education. It is needful that Indian girls should be trained to become good wives and mothers. The seriousness of this plea is appreciated when it is recalled that the family is the center of the Indian social system. Just what is the ideal education for these girls has not yet been discovered. On leaving school at thirteen or fourteen they have no independent mental life, having had only the vernacular education of elementary schools. In most parts of India the native language will provide nothing for them to read except abstract philosophy.

On the other hand they will know very little English, not enough to read an ordinary book. It is very probable that the solution of this problem must come through Indian women themselves. Indian men are not equal to the task. They are not yet convinced of a woman's need of, and right to, an intellectual life. It is doubtful if men are ever capable of planning a right education for women. In India the leaders of the education of women must not only be women but be Indian women. There are now a few such and they are of great influence in their own circles. The difficulty is that there are not enough of them. Until a body of more highly qualified native teachers is prepared there will be great need to retain the foreign teacher. At present higher education makes necessary thorough training in English because the intellectual and national life of India is carried on in English. This importance of English may be only temporary, but it is real now and women as well as men must have its advantages. While there is no great probability of a speedy advance in the education of Indian women, there is, on the whole, adequate grounds for the promise of decided and permanent progress.

RELIGIOUS EDUCATION

The Union of American Hebrew Congregations

It is announced in the *Reform Advocate*, September 29, that this organization has undertaken an important step in expansion. In September, The Board of Managers of Synagog and School Extension convened in Cincinnati in semiannual meeting. For the conduct of work on the Pacific Coast it voted to establish an office in San Francisco. This action was the result of a report submitted by Rabbi Egelson, assistant director of the Department of Synagog and School Extension. An extended survey which he

had made of this field revealed that there were many religious schools to start and congregations and sisterhoods to organize. Also many small communities were found with only a few Jewish families each. The children of these families are growing up without the benefit of religious instruction. To meet this need instruction will be carried on by correspondence through this new office which they are establishing. The movement will also look to the care of the religious nurture of Jewish students in the various universities and the Jewish inmates of hospitals and correctional institutions.

A Sunday-School Festival

So much has been introduced into the Sunday school to modernize it and increase its efficiency that we wonder at times what is left that can yet be done. Innovations continue to come, and some of them mark an advance over the former method of doing things. In the *Graded Sunday-School Magazine*, September, we have a description of one of the very fine features of the Union School of Religion of Union Theological Seminary, New York City. The particular feature in question was a Sunday-school festival, a type of the Sunday-school entertainment of tomorrow. It was an effort on the part of the boys and the girls to demonstrate to their parents and friends the message which the year's study had brought to them. This demonstration was made in dramatic form. One particular theme had run through all grades for the entire year. This theme, "Friendship," was made the theme of a public pageant. Throughout the year, in their study, the boys and girls had been building imaginatively and in their efforts at service a "House of Friendship." This special theme was emphasized in all lessons, in the stories, in class discussions, in their ministrations, and in other activities. Here we indicate only very briefly what was given:

In the introductory scene the Spirit of Friendship enters, escorted by singing children and by his attendants—Gratitude, Good Will, Reverence, Faith, and Loyalty. He calls Reverence to bring the Knights of the Hearth, that they may kindle a fire and warm the House of Friendship. He then dispatches the other attendants to find children to help in filling the House. They bring back the Union School of Religion, whom Friendship commands to go far and wide into the past and present and bring all into the House of Friendship.

Then followed four interludes and four episodes. The former were scenes dramatized from the literature studied during the year; the latter were scenes representing

forms of service in which the children had engaged during the year. Amos, King Agrippa and his wife, Paul, the Roman governor and his attendants, a group of early Jewish Christians, a slave, Martin Luther and a crowd of peasants and students, were among the characters impersonated. At the conclusion there is a service of worship in this House of Friendship, which it turns out is also the House of God, to which all the families that are related to the school—the dearest friends of all—and their guests of the afternoon are invited. There was no elaborate scenery nor costly costumes. Although there were about one hundred and fifty boys and girls the entire expense was no more than twenty-five dollars. Such dramatization is sure to be more widely used in the future in our religious teaching.

President Wilson's Proclamation to the Children

Teachers and ministers everywhere can do much to encourage co-operation with the national plans that are promulgated from time to time. In a special proclamation our President calls upon the children of the nation to participate in the works of mercy in the war. On every hand the patriotism that does something is receiving emphasis. Here we have a fine opportunity to train the children in practical service. The *Churchman*, September 29, says, "The home, the church, our day schools, and Sunday schools should make most of the opportunity." The following is the proclamation:

To the School Children of the United States—A Proclamation:

The President of the United States is also president of the American Red Cross. It is from these offices joined in one that I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you

can best work in the great cause of freedom to which we have all pledged ourselves.

Our Junior Red Cross will bring to you opportunities of service to your community and to other communities all over the world and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live.

It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you through the Red Cross bulletins the thrilling stories of relief and rescue. And, best of all, more perfectly

than through any of your other school lessons, you will learn, by doing those kind things under your teachers' direction, to be the future good citizens of this great country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your co-operation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

Woodrow Wilson, *President*

CHURCH EFFICIENCY

The Churches and National Religion

This subject is discussed in the *Constructive Quarterly*, June, by W. B. Selbie, M.A., D.D., principal of Mansfield College, Oxford. It is assumed that "the place and possibilities of religion in the life of nations" is among the very important problems raised by the present war. If the war reveals a sad deterioration of religious ideals it does not take by surprise those who knew the real religious conditions before the war came. The present religious status does not mean that Christianity has failed but that there must be a clearing away of much of former error and confusion. It must be understood that religion is a life and is not to be confounded with the externals in which it finds expression. The essence of religion is after all not in creeds, dogmas, and forms of worship. Religion must have room and scope for development. It is a living thing. Along with other things ecclesiastical history gives ample proof of the mischief that can follow from wrong relations between religion and the state. It is more readily seen now that there must be a more genuine expression of religion in the body politic. Religion as a national force has practically failed in the countries both with and without a national church. "No State establishment of religion is any guarantee that the State will be dominated by religion in all of its

actions." We have confused the function of the church in relation to the state. Long years of quiet and prosperity have made the sense of obligation to the community grow faint. The churches within the state are neither to rule it nor to be ruled by it. They do their work best by serving as a conscience in the community, and by standing for moral and spiritual ends, and keeping alive the sense of an ideal. The churches will have a great opportunity in the democracies of the future if only they can use it. Religion may be made quite a new and different thing in the life of nations. But the effectiveness of the churches is to be measured by the extent to which they are in the state but not of it. Hereafter spiritual considerations must be dominant. Never again can money, social prestige, numbers, and the like be depended on so much. There must also be freedom from all political connections. "Any Church which occupies the position of a mere chaplain to the State is likely to have its mouth pretty effectively closed."

Of the condition and work of the churches after the war no one can speak with certainty. Surely they will be faced with a unique opportunity. Then they will not be able to live on tradition, hearsay, or second-hand beliefs. Reality in religion will be demanded before everything else.

The evangelization of the lower races must go on, but not that they shall become valuable capital for the state. So, too, at home the highest welfare of all classes must be sought regardless of what they may mean as political or commercial assets. The aim must be to secure the opportunity for a richer and fuller life for all alike. The churches should be what the prophets were to Israel of old, viz., a living conscience and a mouthpiece of the will of God. They should be able to deliver their message with such earnestness and power as really to stir the conscience of the community and prepare the way for the reconstruction of the national life and policy on a more genuinely Christian basis. For the realization of this the churches must be free and they must be united. They must be free from all hindering alliances with the state, must shun attachment to political parties, must avoid any cash nexus with those whose aims and policies they may have to oppose. They must be one, not tentatively by the pressure of some outside need, but in reality, in spirit. Then the churches will "be able to represent the nation in its religious aspect, and to speak in its name."

Rural Ministers' Week

In recent years the country-life movement has been receiving much attention. A factor of primary interest and importance in the situation is the rural church. In this connection, the *Advance*, August 30, gives an account of an interesting new departure. Mention is made first of a convention of a Protestant denomination in Auburn, California. Although the most of the attending clergymen were serving country parishes there was not a suggestion of country life on the program. It was simply a good program of the traditional type. Soon after this every pastor of a rural church in California was invited to a Ministers' Week at the State Agricultural Farm at Davis. "The railroads gave free transportation to

every rural pastor in the State. The Pullman Company gave the free use of their cars en route and on a siding at Davis for the entire week. The state school fed them free and did everything to make country life more intelligent. Rural sanitation, domestic science, poultry raising, crop raising, plant protection, animal industry in health and in disease, were presented clearly, cleverly, and informatively, demonstratively." Certain wholesome results are already observable.

Church Federation and Social Service

As reported briefly in the *Northwestern Christian Advocate*, September 26, the federated churches of Cincinnati and vicinity are working together with the missionary and social agencies to organize a school for training social workers. In this federated council there are represented more than one hundred social agencies. The design of the new school is to provide training that will qualify workers for any of these agencies. This scheme enables the church to co-operate effectively without being compelled to handle the mass of routine incident to a purely social service work.

Time to Repair an Old Failure

The worst breakdown of church stamanship has been in the field of social service, according to the *Continent*. For the actual doing of social service the church deserves more credit than it gets. But the social service which it has done has been for the most part the spontaneous flowering of its religious affections—a matter largely of the heart. New sentiments are prevalent, and to guide the church in taking advantage of these requires more than mere good instinct. Such tasks require brains also. The church's heart has functioned well in social religion, but the brains used have been sadly inadequate.

"American religious life for the last generation would have been markedly better for everybody concerned if at the first stirrings of the social movement in this country the church had had the wisdom to enlist immediately with it and shape its course." But instead, it frowned upon early social agitation in the United States, and the preaching of the new emphasis by radicals seemed to it to distort the message of Christ. That "Jesus preached a social gospel" was a discovery that led those who responded to the new emphasis to undervalue elements previously familiar. This overemphasis in some quarters tended to minify the place and the need for personal recognition. Naturally orthodoxy insisted that these new social views were fragmental and religiously insufficient. Yet in these views were great, fresh truths, and for the church to shut its mind against them was bad statesmanship.

Had there been sound statesmanship the church would have followed out three items of consistent policy:

First, the church would have laid immediate hold of the illuminating vision of the Lord which these then unique teachers were bringing to view and would have thanked God for the enrichment. Second, the church would have devoted intense study to purifying this "social message" from fanatical and abnormal emphasis and would have carefully worked out a sane basis on which the idea of "social salvation" might be incorporated with spiritual salvation. Third, the church would have gone to work with all determination to apply to current conditions in the world the social principles of Jesus as so discovered, verified, and brought into relation with the rest of Christian doctrine.

With such statesmanship the lamentable exodus of social workers from the church would have been prevented. Nearly all

social workers are the product of the church. In it they grew up and got their first incentives. It is their native and rightful home. Had this separation between typical social workers and the church been averted there would not now be so much of that cutting slur which insists that the church is indifferent to the poor. Furthermore, by this same statesmanship the church could have forestalled the bitter feud between evangelistic and social-service types in its ministry. There is no need of a dividing line here. That there is one is a reflection on the intelligence of the church. By the preaching of the gospel should men be called to personal repentance, and by the same means should they be called to their neighborly duty in business and community life. Good statesmanship would have also enabled the church to curb eccentric radicalism and the crudely materialistic ideas of society which have disfigured the development of sociological thought in this country. It cannot be denied that the voice of the church has been throttled by the stupidly earned reputation of standing for everything antiquated in the social organism.

But turning from these dismal "might have beens" the church can yet take its place. If it commits "itself unreservedly to the confession that there is in truth a social interpretation of the gospel of Jesus and that this puzzled age has a right to expect from Christian pulpits that social message included in 'the whole counsel of God,'" then "leadership will return to the head of the church like a crown." Instead of trembling in the presence of dangerous social dogmas it would then enter upon its right to frame the social dogmas of the age. The social and the evangelistic gospel combined are adequate to any human condition.

BOOK NOTICES

A Prophet of the Spirit: A Sketch of the Character and Work of Jeremiah. By Lindsay B. Longacre. New York: Methodist Book Concern, 1917. Pp. 128. \$0.75.

The personality of Jeremiah has exercised the strongest fascination over recent students of prophecy. Professor Longacre seeks with admirable success to extend the spell through a wider circle of readers. A preliminary chapter on the literary history of the book leads to a study of "The Man His Neighbours Knew," and with this key in our hands we pass through his various struggles with king and people, and no less with himself and his God, till we emerge to the clear sunshine of the New Covenant of spirit and life. Professor Longacre has a fine sense of the richness of Jeremiah's nature: his poetic imagination and warm human sympathies, his "open eyes and loving heart", his unflinching courage and patriotism. In these latter respects he is fittingly associated with Elijah as the prophetic prototype of Jesus. "But the traits in Jeremiah which give him the highest place and the most enduring fame are not those which he shares with Elijah. More nearly than any other Old Testament character he embodies the Beatitudes of the Sermon on the Mount. He shows, in anticipation, the spirit of Jesus" (p. 120).

Good Ministers of Jesus Christ. By William Fraser McDowell. New York: Abingdon Press, 1917. Pp. 397. \$1.25.

To undertake the Yale Lectures is no light task. Bishop McDowell has contributed a book of permanent value to the series. As the title suggests, the theme gathers constantly around the ministry of Jesus as the definition of the aim and spirit of the modern preacher's business. There are eight lectures, as usual, and each has a key word, in the following order: Revelation, redemption, incarnation, reconciliation, rescue, conservation, co-operation, and inspiration. One is struck by the modern accent in this. The chapter on "The Ministry of Incarnation" reminds one of the illuminating little book by Albert J. Lyman, entitled *Preaching in the New Age: an Art and an Incarnation*. Bishop McDowell is, in our judgment, strongest in his chapters on redemption and rescue, as doubtless he would be. The terseness and beauty of the style is an outstanding feature of the lectures. From almost every page it is possible to quote some sentence which drives home and sticks in a remarkable way. "To have refused the cross at last, after having carried it all the rest of the way, would have broken the unity of his whole life." "The solitary virtue of preaching does

not thrive apart from the virtue of human interest." "Casting out devils is not a nice business." "It takes a big motive to float a ministry that is doing anything." "If you want to stretch what brains you have, try preaching Christ." Such sentences as these are typical of the style of Bishop McDowell. The book is carefully printed and well made. The turn in the subject at the top of page 181 calls for a paragraph, but the text is remarkably legible and free from errors.

Jesus: for the Men of Today. By George Holley Gilbert. New York: Doran, 1917. Pp. 176. \$1.00.

In this short report of the life of Jesus of Nazareth, Dr. Gilbert has attempted to give the realities of which he is conscious in the story. It is in accordance with his positions made familiar in his *Jesus* and omits necessarily many items that are essentially involved in the records of the four Gospels. It reveals the human and lovely character of Jesus with the power of a poet's interpretation; it discloses the soul of the writer as well, and the vision is most beautiful. To those who are not in agreement with Dr. Gilbert's critical and theological positions the book will seem exceedingly inadequate; the difference between Socrates and Jesus will not be sufficiently clear. To those who have come to the point of discarding the miraculous and also thereby rejecting Jesus, the book will be a revelation of the power and reality of Jesus, independent of these items. The book must have been written originally more or less in blank verse or else the writer unconsciously pens prose that admits scanning. We were charmed by this for the first half of the book; but we found that it divided our interest in the subject, and we caught ourselves scanning instead of understanding the fluent sentences.

The White Queen of Okoyong. By W. P. Livingstone. New York: Doran, 1917. Pp. xiv+208. \$1.00.

This is the life of Mary Slessor, of Calabar, told in simple and vivid style by the author of the longer biography. Mary Slessor was a woman of remarkable power and the record of her life is full of heroism and romance. This book ought to fire the imagination and direct the activities of boys and girls until they shall become in turn such workmen as Mary Slessor was in the realm of unselfish service. We commend the volume for the fireside and the libraries of our young people.

Christian Nurture. By Horace Bushnell. New York: Scribner, 1916. Pp. xxx+351. \$1.50.

This is a new edition of a book which has grown in significance since it was first published, and which is still so important that it merits the new edition in which it appears. Professor Williston Walker furnishes a short and satisfactory biographical sketch of Dr. Bushnell, and the slight revisions have been made by Professor Luther A. Weigle, who is the Horace Bushnell Professor of Christian Nurture in Yale University. It is fitting that this service should be performed by the men who are thus carrying on the work of a pioneer of religious education. This will be the authoritative edition of the book.

Sandy Scott's Bible Class and Sabbath Nights at Pitcoonans. By George Braithwaite. Tokyo: Japan Book and Tract Society, 1916. Pp. xii+168. \$0.50.

These remarkable Bible stories, told originally in East Perthshire Scotch dialect by Charles Moody Stuart and published in 1897-99, have now been Anglicized by George Braithwaite and are thus available for those who do not understand the original. These interpretations are often delicious. If one would get far from the conventional settings and the "language of Zion," he need look no farther for a fresh rendering of the familiar old stories. To see the Importunate Widow setting her bonnet strings straight is to get a wholly new sense of the vitality of the Bible (p. 71). It is a book full of insight, pathos, and common sense, and ought to be published and circulated in America.

The Master's Comfort and Hope. By Alfred E. Garvie. Edinburgh: T. & T. Clark, 1917. Pp. xiv+239. 4s. 6d.

In the Day of the Ordeal. By W. P. Paterson. Edinburgh: T. & T. Clark, 1917. Pp. vii+262. 4s. 6d.

The Sacrifice of Thankfulness. By Henry Melvill Gwatkin. Edinburgh: T. & T. Clark, 1917. Pp. xxiv+166. 4s. 6d.

Here are the last three volumes of the third series of sermons on "The Scholar as a Preacher." They are as different as they could well be. Yet each one is on a high plane and brings a strong message.

Dr. Garvie is expository and critical. His texts for the twenty sermons are found seriatim in John, chap. 13-14:31. He believes that Jesus was more than a man; that his teaching was not explicable by heredity; that Jewish apocalyptic does not determine its outlook on

the future; that his teaching is more than a later reflection of the later faith of the church; and that the Fourth Gospel is from the lips of Jesus himself. Otherwise, he says, "the whole of this volume . . . is based on a false assumption."

Being thus sure of these central points, Dr. Garvie found solid comfort in the final preparation of these sermons, which follows closely the "call home" of his wife. Although he is an eminent theological writer, he says: "Of all the forms of service I prize preaching most highly."

The dedication of Dr. Paterson's volume is extremely pathetic: "To my wife and in memory of our sons: R. S. Paterson, Second Lieutenant Royal Field Artillery, Neuve Chapelle, 11th March 1915. W. P. Paterson, Captain King's Own Scottish Borderers, Delville Wood, 31st July, 1916."

Surely he can preach intelligently and sympathetically on "The Day of the Ordeal." This is the subject of the first sermon, which is based on Zech. 14:4. It deals especially with the religious and moral cleavages. There naturally follows "The Way of God with the Nation," discussing the causes of the war, which are secular, retributive, and remedial, and closing with "A Call to New Tasks."

Deep in unfathomable mines
Of never failing skill
He treasures up his bright designs
And works his sovereign will.

The next subject is "The Way of God with the Individual." He then proceeds to the discussion of fundamental doctrines as: "Our Maker"; "The Cross"; "Free Grace"; "Repentance," and closes with "Retrospect and Prospect." His conclusion is that the terrible conflict should bring "a harvest of spiritual results; a stimulation of the higher life of humanity; a generation of great men; a moral conversion; a new outpouring of the Holy Spirit, and through it all self will become less central than before, and at last there will be given a new experience and a new certainty of God."

The optimistic note that sounds through the volume is very reassuring.

In Dr. Gwatkin's volume the historian does himself great credit as a plain, direct, gospel preacher. His style is as simple as that of the Synoptics. The sermons are short, incisive, practical, popular. From the exposition of "Thankfulness" he proceeds to the subject of "Revelation": in itself; in history; in life; in the inner life. Then follow sermons on "Christian Motive," "Joy and Sorrow," "Immanence," "Chance," "Regeneration," "The Cross."

It is a book to have lying around, and when one has an odd fifteen minutes it will be refreshing to read a sermon and by an easy and attractive way be led into the deep things of God.

The introduction to the volume is a brief memoir of Dr. Gwatkin by T. R. Glover. It is well known that Gwatkin was bitterly disappointed when Creighton was appointed over him to the Dixie professorship at Cambridge. The circumstance is mentioned in this memoir, and Gwatkin's beautiful letter to Creighton after the appointment is given.

The reviewer's experience with these volumes makes him confident in recommending them to a torn, distressed, and bleeding age.

The Philosophy of Wang Yang Ming. Translated from the Chinese by Frederick Goodrich Henke. Chicago: Open Court Publishing Co., 1915. Pp. ix+512. \$2.50.

This book is an important contribution to our Western knowledge of Chinese thought. It is another evidence of the ultimate unity and identity of mind and thought. It shows how the world is beginning to realize this great fact in the coming together of the East and the West. This is a plain matter of observation. We learn, too, how fragmentary and inadequate our knowledge of Chinese thought has been, for we have hitherto assumed that, since Confucius and Mencius, China has contributed very little to knowledge. The book, moreover, puts us at one of the central sources of Japanese thought, since it is read in Japan almost as in China. The reader, besides, will soon learn that the work does not stand out isolated. He will want to read backward and forward. For example, he will find references to the philosophy of Chu Huiian, who lived three hundred and fifty years before Wang. Chu was a realist who believed that things exist in their own right apart from mind. But Wang was an idealistic monist, finding the basis in universal intuitive knowledge, the embodiment of natural law, and establishing the unity of nature. On page 152 the pupil complains that on account of his many duties he cannot devote himself to learning. The teacher shows him that learning is increased by earnest application to the affairs of life. For example, the pupil is a lawyer. Wang says: "Since you are engaged in trying law cases you should devote yourself to learning in connection with these law cases, for thereby you will really be engaged in the investigation of things," etc. This is the good, substantial doctrine that learning is not something set off by itself. All through the volume the reader is impressed with the practical nature of Wang's philosophy. The fact that the work is not a systematic presentation ought not to repel a Western reader whose system may have enthralled him. It is sometimes a relief to find the detached thoughts of a great philosopher. But by means of the table of contents and the brief but excellent index there is little difficulty in finding the leading ideas.

The translation includes "The Biography of Wang Yang Ming," "Instructions in Practical Life," "Record of Discourses," "Inquiry Regarding the Great Learning," "Letters Written by Wang Yang Ming."

Christus Consolator and Other Poems. By Rossiter W. Raymond. New York: Crowell, 1916. Pp. 81. \$1.00.

The writer sets forth the comfort of the Christian hope in the sorrows of life. He is sure of heaven and God. His mastery of form is limited in range. His style seldom rises above the commonplace, but it is clear and generally fluent. "Who Shall Separate Us?" reaches an elevation in both thought and expression that is not often attained. "Gloom," "home," and "come" are not rhymes; neither are "pardon," and "garden."

The Pulpit Committee. By Charles A. McAlpine. Philadelphia: American Baptist Publication Society, 1917. Pp. iv+72.

In this little book the field secretary of the Pacific Coast Baptist Theological Union has gathered and set forth with remarkable clearness all the directions that seem necessary for the guidance of a committee appointed by a church congregationally governed for the purpose of seeking a pastor. No detail seems to have been overlooked and the author's positions, especially with regard to "candidating," are right. We wish that a copy of this volume might be put into the hands of every committee that faces the task of finding and recommending a candidate for the pastorate. It would save many blunders and greatly increase the efficiency of the committee.

Belief and Life. By W. B. Selbie. New York: Scribner, 1917. Pp. viii+143. \$0.75.

In eight expository studies from the Fourth Gospel, Principal Selbie adds a valuable number to the "Short Course Series." He holds that "the Gospel represents the witness of John, the son of Zebedee, to Jesus Christ as communicated to and set down by a disciple or disciples of his." He is therefore strongly convinced that the Gospel was written to "prove the reality of Jesus Christ." His interpretation of significant ideas in the Fourth Gospel is therefore strongly colored by this thought of reality. It gives a positive tone to his interpretation. John 14:6 gives the subject for three of the chapters on the Way, the Truth, and the Life. The most clarifying and satisfactory chapter is on John, chap. 10, where the figure of the shepherd is beautifully interpreted. Preachers will find this book exceedingly fertile in suggestions for expository preaching.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

Introduction

The church like other human groups is part of the social order. Its life consists in the give and take of an ever active reciprocity. Its ideal aim is to Christianize every phase of community life so that whether at worship or at work, in home or school, shop or factory, court or legislature, the individual may enjoy equally that perfect social order which we describe in ideal phrase as the Kingdom of God.

The transition from the forlorn ambition of saving a few select souls out of a perishing world for heavenly bliss to the bold world-saving mission of the Christ is now well under way and a great body of literature has sprung up voicing this stalwart hope. The fear that the assumption of our Lord's mission might menace some of the finer fruits of individual piety is disappearing, while at the same time the rather hackneyed demand for all sorts of social service necessitates the most enlightened leadership on the part of ministers and church officials. It is for the purpose of aiding in the preparation of such leaders that this reading course is offered.

In order to center attention on the most recent literature of the movement and to canvass the methodology of social action by the church, it becomes necessary to pass over many significant volumes that have helped to pioneer this cause by linking it with the teachings of Jesus and by marking out a field that bore the name "Christian sociology." The books of Shailer Mathews on *The Social Teachings of Jesus* and *The Church and the Changing Order*, as well as that of Francis Greenwood Peabody on *Jesus Christ and the Social Question* helped greatly in accomplishing the former part of this task, while John R. Commons in *Social Reform and the Church*, Washington Gladden, Josiah Strong, and Charles R. Henderson in practically all of their writings defined in compelling terms what was known as Christian sociology. The monumental work of Charles Booth in his *Life and Labor of the People in London*, together with the work, writings, and biography of the Seventh Earl of Shaftsbury, forced the church in Great Britain to give heed to community conditions; while in this country Jacob Riis performed a similar task in *How the Other Half Lives* and *The Battle with the Slums*.

The urgency of the cause and a divine discontent with perfunctory church work were brought out in telling fashion by Walter Rauschenbusch in *Christianity and the Social Crisis*, *Christianizing the Social Order*, and *The Social Principles of*

Jesus. However, these writers, with the exception of Henderson in his *Social Duties from the Christian Point of View* and Strong in his studies entitled *The Gospel of the Kingdom*, left very much to be done in the actual problems of method. The tense and prophetic utterances of Rauschenbusch still left us with the question of "How?" upon our lips.

To be sure, in the field of pastoral theology there were many books touching here and there upon community problems, but in the main the point of view was rather "How can the church use the community for her own good and upbuilding?" than "How can the church best serve community life in its entirety?"

For the purpose of this reading course we shall consider the church as co-operating with the community in its six elementary pursuits which constitute the aims of society. These are health, wealth, sociability, knowledge, beauty, and righteousness. It will be noted that these are not primary quests in a biological sense, the biological bases of human action being: securing food, reproducing, and, possibly, gregariousness; but the sublimates and complexes of these produce social organisms seeking these six forms of satisfaction. In arranging the studies by books it will hardly be practicable, however, to give exclusive consideration to each of these interests under a separate head. Such a topical arrangement would involve references to many books in each study and it will probably be more satisfactory to the reader to keep these categories in mind and to consider the church's co-operation with the community in securing these ends while studying each of the assigned volumes consecutively rather than piecemeal. The arrangement of books will proceed from the theoretical to the practical with major emphasis on the latter.

Required Books for this Course

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| I. Sociological Introduction and Apologetic:
Ellwood, <i>Sociology and Modern Social Problems</i> .
Ward, <i>Social Evangelism</i> . | IV. The Rural Field:
Vogt, <i>Rural Sociology</i> .
Farwell, <i>Village Improvement</i> .
Wilson, <i>The Church at the Center</i> . |
| II. Health and Wealth Interests:
Allen, <i>Civics and Health</i> .
Penman, <i>Poverty, the Challenge of the Church</i> . | V. The City Parish:
Hodges and Richert, <i>The Institutional Church</i> . |
| III. Sociability and Survey:
Gates, <i>Recreation and the Church</i> .
Aronovici, <i>The Social Survey</i> . | VI. Reconstruction:
Cutting, <i>The Church and Society</i> .
Strayer, <i>The Reconstruction of the Church</i> . |

STUDY I

Required Books

Ellwood, *Sociology and Modern Social Problems*.
Ward, *Social Evangelism*.

Professor Ellwood's book is in many ways elementary, but its study should serve to define the nature of sociology and to emphasize its importance for the modern minister. In addition to this service it has the great merit of presenting

comprehensively some of the larger problems with which society has to deal. The first section, chapters i to viii, should be read critically and for the purpose of ascertaining whether there is any place among the sciences for sociology and, if so, just what that place is. It will be noted that the author's description of the related sciences and particularly his discount of economic determinism as a philosophy of history leave the way open for a high valuation of the work which the church may perform for society.

If one is unfriendly toward the Darwinian theory of evolution or hazy as to its meaning, the treatment accorded it in terms of the kinship of all animal species and the reasons adduced in its support should be of decided benefit. So also the consideration of Spencer's theory of universal evolution helps us to grasp the fact of social evolution, and to regard ourselves and our institutions as parts of a society which is always in the making. The place of war in social evolution will, by force of present events, command attention, and revisions of its place in social evolution may occur to the reader.

Possibly from the point of view of the standard work of the church the section on *the family* is the most important part of the book. Note the strength of the case for monogamy, the significant place of religion as a form of social control in this field, the effect of the Reformation, the struggle between family life and industrial evolution, the bearing of children on the stability of marital bonds, the dimensions of divorce, the causes and remedies.

In considering the problem of immigration, attempt to formulate plans whereby the church might more efficiently serve the foreign-born and decide the main features of a democratic approach as contrasted with hierarchical methods. In connection with the negro problem what could religious bodies do to mitigate the difficulties attendant upon the present migration to the north? The author's treatment of crime should stir up a whole series of questions on the work of the church in prevention, ministry to the criminal, reclamation, and religious education for all members of the community.

Professor Ward's book should be read in one, or, at most, two sittings. It calls for less study than that of Ellwood and its truth will tend to deepen our sense of social obligation, if not of sin, rather than to quicken debate. If the reader becomes satisfied with the complementary nature of the individual and social gospel, so called, and takes his place as a sincere convert to community service and leadership through the church, the aim of this assignment will have been accomplished. As related to this first study, if the reader can secure copies of the *American Journal of Sociology* for January, 1916 and 1917, and read the articles on "American Democracy and the Modern Church," he may find further stimulation for his thought.

Questions for Discussion

1. Does population conform to the theory of Malthus?
2. What religious concepts are based on family life?
3. What correspondences and what differences become evident in a comparison of Christianity and Socialism?
4. Compare the theological and scientific explanations of crime.
5. What are the forms of social maladjustment in this community?
6. What topics for preaching and what organization plans, if any, have come to you from the reading assignment?

THE BOOK OF REVELATION

BY SHIRLEY JACKSON CASE

Professor of Early Church History and New Testament Interpretation
in the University of Chicago

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY III

VI. VISIONS OF THE ACTIVITY OF DEMONIC POWERS

First day.—§ 23. *Conflict in the heavens.* Read 12:1-4. Thus far John has given a somewhat general description of the woes which seem to him to threaten the wicked Roman world. He now portrays more in detail the later stages of the conflict to issue in the complete downfall of Rome. As he pictures the struggle, it is not simply a strife between Christians and the Roman authorities. Ultimately it is a conflict between Satanic forces on the one hand and angelic powers on the other, the earth being merely the scene where the last battle is staged. First there is trouble in the heavens due to the activities of the great dragon. It was customary among the ancients to think of the starry heavens as the dwelling place of wonderful or monstrous creatures, such as John here describes. In his vision he sees in the sky a magnificently adorned woman and over against her a hideous evil monster ready to devour the child to which she is about to give birth.

Second day.—Read 12:5 f. This picture is very reassuring to John. The woman's child when born is caught up to heaven away from the power of the dragon. In heaven the child is enthroned and designated as the deliverer who is presently to lead the angelic host in triumph over the heathen nations. Having given birth to this future hero, the astral woman disappears from the heavens into a remote dwelling place prepared for her upon earth by God. Here she awaits the end which is to come in 1,260 days, that is, three and a half years in ancient reckoning. This is the length of the final period of tribulation elsewhere referred to by John (11:2 f.; 12:14; 13:5). The figures were probably derived from Dan. 7:25; 12:7.

Third day.—Read 12:7-12. The dragon's power in the heavens is now brought to an end. Defeated by the angelic host, he must now relinquish his activities in the sky and confine his efforts to the earth. This fact means increased suffering for those who dwell upon the earth, for the dragon typifies all the forces of evil which have ever been associated with the terms "old serpent," "Devil," "Satan," and "deceiver." The devil and his angels now devote themselves

especially to the torture of mortals, thus inaugurating the final period of tribulation. But John's faith offsets these agonies with the assurance that the day of ultimate victory is at hand. For a brief period Satan may rage upon the earth, but having been cast down from the heavens his complete overthrow in the near future is certain. This assurance is doubly strong for John because it has come to him in his vision as a direct declaration from heaven. The heavenly voice rejoices that the demons have been rejected from the regions above the earth, even though earth and sea must as a result suffer greater woes. But Christians should not lose courage, for even the devil himself knows that "he hath but a short time" even for his earthly activities.

Fourth day.—Read 12:13—13:1a. John concludes his picture of the dragon's conflict with the heavenly powers by picturing a final attack upon the heavenly mother as she flees away to the place where she is to remain for three years and a half (12:6). Incensed by the failure of his pursuit, he returns to wreak his vengeance upon Christians, whom John pictorially designates as the earthly representatives of the heavenly mother.

Fifth day.—§ 24. *Activity of the "beasts."* Read 13:1b—5. The dragon's activities upon earth are performed through the agency of a terrible beast typifying the power of Rome. Like the fabled monsters of antiquity, this animal is pictured as a composite creature combining the horrible qualities of different ferocious beasts. This figure as seen by John in his vision is the very incarnation of evil, his supreme iniquity being a demand for worship. This feature identifies him with the power of Rome and its emperor who received worship from his subjects, thus blasphemously elevating himself to the position of God. But in rendering him worship his terrified subjects were in reality worshipping the dragon, that is, Satan. John thinks this state of affairs will continue three and a half years—again using the traditional figures for the duration of the last tribulations.

Sixth day.—Read 13:6—10. Temporarily God permitted the beast to exercise his power unhindered. He extended his sway all about the Mediterranean, which was the whole world for the people of that day. All peoples worshiped him except the Christians, who were persecuted for their refusal. But they are encouraged to endure patiently these afflictions, confident that their names alone are written in the heavenly book of life and that the days of violence will presently come to an end. In patience and faith the saints rest secure.

Seventh day.—Read 13:11—15. John pictures a second beast less terrible than the first, but also representing the dragon. He symbolizes the zealous priest who had charge of the rites of emperor-worship. He strikes awe into the people by working marvels in their presence, even seeming to make the image of the emperor give forth audible utterances. The authority of this official was so great that he could put to death all who refused to participate in the rites of the imperial cult.

Eighth day.—Read 13:16—18. The situation which John has in mind is very distressing. The zeal of the officials will be so great that everybody in all circles of society will be forced to observe the imperial rites. Indeed, no one will be permitted to engage in ordinary trade without a license indicating that he has

taken the oath of religious allegiance to the emperor. The license number suggests to John's imagination a bit of cryptic wisdom. Who is the individual to become this final exponent of wickedness at the head of the Roman Empire? The answer was not far to seek. The worst emperor whom history had known had been Nero, hence Nero returned to life would become the final incarnation of wickedness and the bestial representative of Satan upon earth. Instead of explicitly mentioning Nero, John veils his answer, and heightens its impressiveness, by using the number 666 obtained from a summation of the numerical values of the letters making up the name "Nero Caesar." The cumbersome practice of using letters (instead of our Arabic numbers) for numerals was common in the ancient world, and has survived to modern times in our so-called Roman numerals.

Ninth day.—§ 25. *Doom of the demonic powers.* Read 14:1-5. Over against the foregoing picture of the final outburst of demonic activity John next presents pictures suggesting to the faithful the impending reversal of conditions. Mention is again made of the 144,000 to be saved from Israel (7:4) who have kept themselves pure. John portrays their heavenly triumph in glowing colors as they appear upon the canvas singing an exclusive hymn of praise to God. Thus their victory over all Satanic foes is assured.

Tenth day.—Read 14:6-8. John also hears a heavenly proclamation of triumph for the faithful from among the Gentiles of "every nation and tribe and tongue and people." They are admonished to worship only the true God if they would escape the doom which threatens Rome whose dominion extends so widely over the earth. The traditional wickedness of Babylon, long since fallen into ruins, furnishes John suggestive imagery for his veiled references to Rome—this great new "Babylon" whose doom is sealed.

Eleventh day.—Read 14:9-13. Doom is pronounced not only upon Rome but upon all those inhabitants of the empire who follow the current practice of worshipping the ruler. The consuming fire of divine wrath will inevitably overtake all who yield to these blasphemous customs. They will suffer eternal torments, while Christians who remain faithful even unto death, if need be, will inherit rich blessings.

Twelfth day.—Read 14:14-16. The next picture depicts impending doom still more vividly. The sickle suggests the reaper who gathers the harvest, and the image of one like unto a son of man suggests that the harvest is to be garnered by the powers of heaven who have already exhibited their superiority by casting Satan and his companions down to earth. This victorious power of heaven is soon to be manifested upon earth, "for the harvest of the earth is ripe."

Thirteenth day.—Read 14:17-20. The next picture is designed to heighten the effect still further. The sickle is supplemented by the fire, the typical element of destruction. When the wicked are gathered like a harvest of grapes they will be trodden underfoot by the cavalry of heaven until the horses wade breast deep in the blood of the slain. These pictures are all suggestive of the final destruction awaiting the demonic powers that have been despoiling the earth with especial vigor ever since their ejection from heaven. They, and all the people who side with them, are destined for destruction.

VII. VISIONS OF THE SEVEN ANGELS OF DESTRUCTION

Fourteenth day.—§ 26. *Preparations in heaven.* Read 15:1-4. From giving a general description of the impending wrath of God, John now proceeds to particulars as exhibited in the work of the seven angels who are to smite the earth with the seven final plagues expressive of the divine wrath. But before entering upon this description a picture is given of the heavenly preparation for these impending calamities. One purpose of this parenthetical picture is to encourage Christians to endure with confidence the afflictions of the last days. The glory of those who have refused to worship the beast, and their song of praise, are designed as a guaranty of the triumph of the faithful.

Fifteenth day.—Read 15:5-8. Next the seven angels equipped with the seven plagues are seen emerging from the temple in heaven. They are gloriously adorned and are given portions of the divine wrath pictorially represented in liquid form so that it may be cast upon such earthly objects as are to be destroyed. In these preparations special stress is laid upon the glory and the power of God, who is now about to execute judgment upon the wicked earth.

Sixteenth day.—§ 27. *Manifestations of divine wrath.* Read 16:1-7. After the seven angels receive their full commission, they perform in turn the destructive task assigned them. The first plague is in the form of bodily affliction for those who have submitted to the worship of the emperor. The second affects the waters of the sea, turning them to blood and causing all the fish to die. When the third plague is liberated, all rivers and springs are similarly affected. This picture of the waters turned into blood is a very appropriate way of registering God's protest against the innocent shedding of the blood of saints and prophets by the wicked Roman authorities. The righteousness of this act of God is admitted even by the guardian angel of these waters—for the ancients usually thought of the sea, the rivers, and the springs as under the constant care of guardian spirits, while moderns ascribe the motion of the waters simply to the impersonal laws of gravity.

Seventeenth day.—Read 16:8-11. The fourth plague consists in an increase of the sun's heat, for which the wicked curse God in their distress instead of turning to him in repentance. Still greater agony overtakes the rulers when the fifth plague is released, smiting with destruction the imperial throne. Writhing in their agonies sinners blaspheme God, but show no inclination toward repentance.

Eighteenth day.—Read 16:12-16. In the picture of the sixth plague John sees a representation of the preparation for the final assembling on earth of all the demonic hosts. This army of Satan includes mythical kings from the East, along with all the demonic broods that have been bred by the great dragon and his earthly representatives, the Roman imperial power and the imperial cult. All these forces are seen assembled at the fabled Har-Magedon of Jewish legend ready to give battle to the hosts of heaven.

Nineteenth day.—Read 16:17-21. In the picture of the last plague the destruction of the present world is portrayed. The atmosphere becomes the final agent of divine wrath, and the great day of God bursts upon the forces of evil with overwhelming calamity. The weapons of the Almighty are lightnings, thunders, and earthquakes, which effect a general dissolution of all nature. All

cities fall, "Babylon" (Rome) being made the special object of divine wrath. Islands and mountains disappear, and fearful hailstones smite unrepentant sinners with destruction.

VIII. VISIONS OF ROME'S DOOM

Twentieth day.—§ 28. *Rome identified.* Read 17:1-6. John is not content with portraying the seven plagues leading up to the end; the fate of sinful Rome needs to be depicted in even greater detail. He has further visions in which his angelic guide shows him some new pictures. First he sees a portrait of a wicked woman typical of Rome which has spread its power out over all the Mediterranean, teaching its wickednesses to all subordinate nations. The woman is gorgeously attired and seated upon a monstrous beast. She bears upon her forehead an inscription indicative of her iniquity, and she is reveling in the slaughter of the Christians. John is filled with wonder at the strange picture.

Twenty-first day.—Read 17:7-11. The angel who is guiding John in his vision interprets the picture. It is already evident that the woman symbolizes Rome, but what is the meaning of the details in the picture? In the first place, the beast represents a demonic creature which has come up out of the primeval abyss below the earth, and is doomed to final perdition. As he is present in the last times among men he excites the wonder and receives the worship of all who are not Christians. But already he has had a history, in that he impersonates the ruling imperial house with its succession of rulers from the beginning of the empire in 27 B.C. down to the demonic ruler who now holds sway while the fall of Rome is impending. The seven heads of the beast typify both the seven hills upon which Rome was built, and the seven rulers of the imperial house. Five of these rulers have already reigned, a sixth is now in power in John's day, a seventh is to hold office for a brief period, and then will come the rule of this beast which John sees in the picture and whose reign will mark the downfall of Rome. Although the beast is the eighth ruler, he is one of the seven who have preceded him; that is, he is a former emperor no longer alive, but to return to life again for the final act in the drama. In a previous connection we have noted that John regarded the "beast" of the last times as a reincarnation of Nero (§ 24), and the scar on one of his heads (13:3) recalled the fact that Nero had died by plunging a dagger into his own throat.

Twenty-second day.—Read 17:12-15. The ten kings represent a mythical element in the picture having no counterpart in history. When the beast attains to the zenith of his power one hour before the end he will associate with himself ten subordinate princes, whom John probably thinks of as coming from the distant east when the river Euphrates has been dried up (16:12). The waters in the picture are also explained as representing the vast heathen population of the Roman Empire.

Twenty-third day.—Read 17:16-18. John here sees a new trouble for Rome, in the form of civil war, when these subordinate rulers and the last demonic emperor himself shall let loose upon the city their own forces of destruction. In order to make the identification of Rome unmistakably clear, the angel closes

his explanations with the statement that the woman is the great city that holds sway over the kings of the earth.

Twenty-fourth day.—§ 29. *Rome's fall described.* Read 18:1-3. The Christians' ardent desire for the destruction of Rome is answered by still another picture exhibited to John in his visions. A mighty angel is seen descending from heaven in order to announce to men that the utter desolation of the wicked metropolis of the Mediterranean world is at hand. This fate is due her as a punishment for her crimes in teaching all the peoples of that world to share in and love her iniquities. The kings of all the nations have yielded to her temptations and the merchants have grown rich catering to her luxurious taste.

Twenty-fifth day.—Read 18:4-8. The climax of Rome's sin, however, is her treatment of the Christians. John hears a voice summoning all Christians to withdraw from the wicked city, lest they be overtaken by the plagues about to fall upon her (chap. 16). She has filled up her iniquities to the limit of God's merciful endurance, and now the divine vengeance is to fall upon her, doubly afflicting her for the cruelties she has imposed upon the Christians. In her pride she boasts of her power, but destruction will come upon her in a single day when God enacts judgment.

Twenty-sixth day.—Read 18:9, 10. Rome's downfall is lamented by the subordinate princes of the empire who have enjoyed safety and prosperity under her protection, sharing also in her wicked luxuries. They are overcome with fear at her collapse, lamenting because of the terrible judgment that God has executed upon her.

Twenty-seventh day.—Read 18:11-17a. In the same picture John sees the merchants of the Mediterranean also weeping over Rome's destruction. She has been the greatest market of the world where they have sold the wares demanded by the luxurious habits of life in the metropolis. She has purchased from all over the world the most costly gems, the richest raiment, the most handsome ornaments, the most delicate foods, the costliest perfumes, the finest horses and chariots for use upon the race course, the most numerous slaves, and even the very souls of men. But in a single hour all this wealth and luxury come to naught, leaving the host of merchants who have thriven upon this trade to lament the destruction of their wealth.

Twenty-eighth day.—Read 18:17b-20. The fall of Rome is also pictured as a sad blow to the busy shipping interests of the Mediterranean. Practically all of the merchandise handled in the city reached Rome by water. Her destruction spells disaster for every owner of ships and every seaman, whose fortune and livelihood depend upon the existence of Rome. In one hour all their business perishes, and they are overcome by lamentation. But heaven and the saints may rejoice since the hour of Rome's doom is the hour of their triumph.

Twenty-ninth day.—Read 18:21-24. As a final portrayal of Rome's downfall, John sees an angel cast a great stone into the sea where it is completely lost from view in an instant. So shall the great and wicked city vanish from the face of the earth in the day of God's judgment. No trace of life will be discoverable on the site where she formerly stood. Such shall be her doom because of her twofold sin—her luxurious living on the one hand, and her slaughter of the Christians on

the other. With such a picture of Rome's disaster John takes leave of this particular phase of his subject.

Thirtieth day.—§ 30. *Summary.* Read through rapidly chaps 12-18. Observe that John views the trials of the Christians as a direct result of Satan's wrath at being ejected from heaven. Hence the Roman emperor and his officers are the immediate agents of Satan when they demand on pain of death that Christians worship the ruler. But since the ejection of Satan from heaven means that the power of God has already begun its triumphant activity, so Satan's depredations upon earth will soon come to an end through the intervention of God. As the Roman Empire has become the especial agent of Satan for accomplishing his ends, the destruction of the empire is to be the first act in the divine program of judgment. By way of strengthening the Christians' confidence in their hour of present trial, John gives detailed descriptions making it perfectly plain to his readers that wicked Rome is destined for speedy destruction. Christians may expect a brief rule of another emperor (17:10) to succeed the present ruler, then the "beast" will appear ruling for three years and a half (12:6, 14; 13:5), and then Rome will perish from the face of the earth. Since the book of Revelation was written certainly not later than the reign of Domitian (81-96 A.D.), who is thus reckoned as the sixth emperor, John must have expected the downfall of Rome to occur early in the second century A.D. While Christianity gained its triumph over Rome much more slowly and in a very different way from that anticipated by John, the vivid picture of victory painted by him made his own faith contagious and served admirably to strengthen the endurance of believers in that hour of severe trial. Thus John made a very significant contribution toward the success of the new religion in one of the most precarious moments of its history.

REVIEW QUESTIONS

1. With what great event in the heavenly world does our writer introduce the visions of chaps. 12-18?
2. What comfort does the author secure from the fact that Satan has been cast out of heaven and down upon the earth?
3. What reflection of conditions in Rome is seen in the vision of the beast and his worshippers?
4. How are the Christians encouraged in their steadfast refusal to worship the emperor?
5. What is the result of their refusal? What is the length of the period of persecution as pictured by the author?
6. How and why does the author connect the emperor Nero with his vision?
7. What are the Christians assured will be the fate of those who do engage in the worship of the emperor, and what contrast will the fate of the Christians offer?
8. Who are the central figures of the series of visions, beginning with chap. 15, and how is the wrath of God pictured?
9. What conception of nature lies back of the visions of the waters in the third plague?
10. Up to what culminating event do all these terrible visions lead?

11. How does the author in his next vision show his familiarity with Roman history and his insight into the degenerating influences at work in the empire?
12. How does he avoid any misunderstanding as to his meaning?
13. In what way does he picture the unconsciousness of danger in Rome itself?
14. Give briefly the features of the picture of the final fall of Rome?
15. What is to be the attitude of the Christians as they witness this wholesale destruction?
16. For what two reasons is Rome to perish thus from the earth?
17. When did the writer of this book expect the pictured destruction to take place?
18. At what time and under what emperor did the Christian conquest of Rome actually occur?
19. How did this portion of the book actually serve the Christian cause at the time of its writing?
20. How does it suggest the fate of unrighteous nations in the modern world?

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THE CONSCIENTIOUS OBJECTOR

He has been much in evidence of late, and he is of various sorts. At the one extreme are men whose entire religious life is a courageous opposition to conflict—men who, like the followers of George Fox, have for generations consistently stood for opposition to war. As to the scruples of such objectors there can be no question. They do not try to escape the burdens which war brings. They seek rather to select such burdens as best conform to their fundamental religious attitudes.

Then there are at the other extreme those who are temperamental objectors, who assume that their dislikes are operations of conscience. They have no fundamental moral attitude; they have dislikes. Never having been thoroughly trained to moral distinctions and the obligation to sacrifice their dislikes to the good of the community, they undertake to hide themselves under a pretense of conscience and religion. But their conscience is cowardice and their religion is selfishness.

Somewhere in between these two classes there is a group of men who have identified political theory with conscience. They do not believe in war between nations, although they are stimulating a war between classes. Their opposition to this present war is an opposition to an abstract principle, and they refuse to see in it any justice. They refuse to see that nations are fighting to protect themselves against the ruthless extension of political and legal theories which would set back civilization a hundred years. They are not conscientious, but political, objectors. Enjoying liberty which has been bought and is now protected by the sacrifices of others, they center attention upon the limitation of freedom of speech. They make their own liberty to talk against a national policy more vital than the liberty of the world.

But there is still another group who are neither committed to a characteristic type of religion nor are cowards and hypocrites. They are earnest souls who have come to a new sense of the teaching of Jesus. They see, as all students of his word must see, that the ideals which he set forth are the ideals of love. The sword of which he speaks is the sword of the martyr rather than of the soldier. The message of forgiveness and faith with which he brings consolation to the world is not dependent upon cannon or bayonets. To those who have given themselves over thoroughly to these ideals of love the call of the present war came both as a disillusionment and as a shock. They unconsciously identified the abstract question of war with the concrete protection of human society against those who waged war.

Had the ideals of Jesus been operating completely in history there would have been no war. Germany would not have developed her present philosophy and practice of the state. She would not have plunged the world either directly or indirectly into war.

But a definite danger to the accomplishment of Christian idealism has arisen. The question is radically different from a choice of moral ideals and goals. It is one of the morality of protecting other peoples' rights. What stand should the spirit of love take toward these peoples who have suffered untold and indescribable miseries and toward those other nations that find their liberties threatened? Let us grant that it would be vastly better if the world had possessed sufficient sanity and fraternity to prevent such dangers from arising. But they have arisen; the world is threatened; the finest things of civilization are being drowned in blood. What is the Christian man to do?

If one uses force to protect the institutions, the habits, the lives which have been produced by an attempt to realize Christian principles in society, is he working contrary to Christian principles?

If a man cannot bring himself to a position where he can sacrifice his idealistic dislikes in the interest of protecting the common weal, he has ceased to be a conscientious objector and has become a doctrinaire objector.

And incidentally he may become a traitor.

A SERVICE FOR USE IN TIME OF WAR¹

SENTENCES.

¶ *To be said by the minister*

Where the spirit of the Lord is, there is liberty.

When the righteous are in authority, the people rejoice; when the wicked beareth rule, the people mourn.

The Lord hath prepared his throne for judgment and he will judge the world in righteousness.

Praise the Lord, all ye nations. Praise Him, all ye people.

THE CALL.

It is both right and seemly on this day of national remembrance when we are called together to the house of prayer that we should acknowledge and profess those things that are most commonly believed among us, to the end that in so doing we may strengthen and confirm our faith in the eternal principles of freedom and justice upon which this nation is founded; wherefore I invite all those who are here present to join with me in saying:

DECLARATION OF PRINCIPLES.

¶ *To be said by minister and people together,
all standing*

We believe that all men have been endowed with the right to life, liberty, and the pursuit of happiness.

We believe that governments derive their just powers from the consent of the governed.

We believe that we should give to mankind the example of a people guided by an exalted justice and benevolence.

¹ This program was prepared by the American Unitarian Association, 25 Beacon Street, Boston, from which copies may be secured.

We affirm that our object in the great war into which we have entered is to make the world safe for democracy, to vindicate the principles of peace and of justice, and to set up among the really free and self-governing peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles.

We have no selfish ends to serve. We desire no conquest, no dominion. We are but one of the champions of the rights of mankind.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, and to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

¶ *To be said by the minister*

Bearing these things in mind, let us now as with one voice and one heart, and in a faith that makes faithful, renew our loyalty to those ideals of government for which our fathers pledged their lives, their fortunes, and their sacred honor. Let us pray.

PRAYER OF CONSECRATION.

¶ *To be said by minister and people together*

Accept, O Lord, the pledges of our hearts and the purposes of our souls. Join us in communion with the goodly fellowship of the prophets who proclaim the new births of freedom; with the noble army of martyrs who have died to defend the rights of the people

and the good faith of the nations; with the glorious company of heroes who today suffer and strive mightily that righteousness may prevail. Give to us our heritage with the multitude of unknown people whose daily lives are an offering, brave and beautiful, to duty and to native land; that, through their example and the inspiration of thy spirit, we may, when danger is near and the flesh is weak, triumph over every temptation and finally be deemed worthy of everlasting life. *Amen.*

RESPONSIVE READING.

¶ *To be said by minister and people alternately, all standing*

The Lord will bring forth justice to the nations; he will bring forth mercy and truth.

The Lord will not fail nor faint till he have set justice in the earth; until he have burst the cruel yoke asunder and given liberty to the captive and to them that are oppressed.

Let the redeemed of the Lord say this whom he hath redeemed from many lands.

And called from the east and from the west, from the north and from the south.

Oh, let them praise the Lord for his goodness.

And for his wonderful works to the children of men.

Arise, O Lord, that the nations may know thy power; arise, O God, and let not brutish men have dominion upon the earth.

Nor they that know not thy law triumph in their might.

Pour out thy spirit upon all flesh and write thy law upon the hearts of men.

For then shall there be the flame of freedom in men's souls and the light of knowledge in their eyes.

Let justice dwell in the far-off isles.

And righteousness abound among the people.

Let the world be established in equity.

And the glory of the Lord upon all lands.

Be ye then faithful through life and faithful unto death.

For they that do the will of the Lord shall shine as the brightness of the firmament and they that testify for righteousness' sake as the stars forever and ever.

¶ *The service may then proceed with a Scripture lesson and the singing of anthems or hymns, in such order as has become customary in any church. Then may follow these prayers or the minister may offer prayer in his own words.*

Almighty God, to whom alone belongeth power and might, and from whom cometh salvation.

We remember before thee the blessings received from those gone before; and pray that we may transmit them unimpaired to the oncoming generations.

We remember, O Lord, the founders of the republic and those through whose devotion the nation was reborn into a larger liberty.

Lift us, we pray thee, into new courage and steadfastness and make us more worthy of the high trusts committed to us. Amen.

Almighty God, who in the former time didst lead our fathers forth into a large place, and set their feet in the ways of freedom; give thy grace, we pray thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Defend our liberties; preserve our unity; save us from sloth and indifference, from

discord and confusion, from pride and arrogance, and from every evil way. Fashion into one people the multitude drawn hither out of many kindreds and tongues. In the time of prosperity temper our self-confidence with thankfulness, and in the day of trouble suffer not our trust in thee to fail. *Amen.*

O Lord God, guide, we pray thee, the President of the United States, and grant to him at this time special gifts of wisdom and understanding, of counsel and strength; that, upholding what is right, and following what is true, he may obey thy will and fulfil thy purpose. *Amen.*

Most gracious God, we pray thee for the representatives of the people in Congress assembled; that thou wouldst be pleased to direct and prosper all their deliberations; that all things may be so ordered and settled by their endeavors, that truth, justice, and peace may be established among us for all generations. *Amen.*

O Lord of Hosts, stretch forth thine almighty arm to strengthen and protect those who defend the heritage of freedom; endue them with courage and loyalty; arm them with the whole armor of God that they may be able to stand

in the evil day; and grant that in all things they may serve without reproach; and finally achieve the blessings of peace. *Amen.*

O Eternal God, vouchsafe to take into thy almighty protection those who serve their country on the seas. Preserve them from the dangers of the deep, and from the violence of the enemy; that they may be a safeguard unto the United States and a security for such as pass on the seas upon their lawful occasions. *Amen.*

O Almighty God, of whom the whole family in heaven and earth is named, look with pity, we beseech thee, upon the members of thy family who are now at war.

Restrain us all from hatred, pride, and hardness of heart. Sustain in us the love of justice and mercy.

Give skill and endurance to those who minister in hospital and camp, and hope to those who are in anxiety or distress.

Thou who givest power to the faint and strength to them that have no might, make us fearless in adversity, patient in sorrow, dauntless in faith. Hasten the day when the ties of unity and brotherhood may be restored and evermore firmly established. Amen.

RIVAL INTERPRETATIONS OF CHRISTIANITY

VI. APOCALYPTICISM

GEORGE CROSS, Ph.D.

Professor of Systematic Theology in Rochester Theological Seminary,
Rochester, New York

With this article PROFESSOR CROSS completes his survey of "Rival Interpretations of Christianity." The value of the series has been apparent to all readers. The current tendency to interest in apocalyptic forecast of the future will make this particular article of immediate value.

It is related in the Gospel of Mark that at a critical point in his career "Jesus asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Messiah" (Greek, Christ).

These are momentous words, for they record the first historic confession of the Christian faith. It seems to have risen spontaneously to the lips of the disciple when the Master's great question was asked and he spoke with the evident assurance that he was uttering the conviction that bound him and his companions together in a common allegiance and a common hope. Here, therefore, we date the beginning of the Christian religion. Here, for the first time, the followers of the Nazarene were consciously differentiated from the rest of men by their unanimous trust in his mission. Here, too, for the first time, Jesus was placed outside the category of common men, even of the highest and

best of them, and assigned a unique place in the world. What, more precisely, that place should be was as yet vaguely conceived in the minds of his followers. The colloquy that follows Peter's confession reflects a clash of ideas on the subject among his disciples from the outset. The controversy about him that has continued for centuries was then at its beginning, and the end of it is not even yet in sight.

Among the many Christian confessions that rise up as way-marks along the road of Christian history, Peter's confession enjoys a pre-eminence, and that for a better reason than its priority in time. For it has always been and still remains the most popular of them all. In this stock confession of Christendom subject and predicate have become so closely united that the two words, Jesus and Christ, regularly stand together as a single personal name. Moreover, this confession is the parent of all the others. For they are all enlargements or modifications of it and they indicate the manner in which faith in the messiahship of Jesus has infused

a new meaning into beliefs that arose at first independently of it. We can say—for we see it now as it was impossible for those early disciples to see it—that the Petrine confession marked the rise of a new religion among men. It did not seem so, I say, at the time. For to say that Jesus was the Christ seemed at first simply to say that through him was to come the realization of the Jewish hope. But the actual outcome was vastly different from what anyone could have anticipated. For it was only a little while before the new faith found itself in violent conflict with the Judaism out of whose bosom it sprang. A dramatic account of that conflict appears in the early chapters of the Acts and is reflected by anticipation, as it were, upon the accounts of Jesus' career. The root of the controversy lay in the question whether the faith in Jesus did not represent the true Judaism. And now, after the lapse of all the intervening centuries, it is still an open question whether, after all, it was not misleading to call Jesus the Christ. Did not Peter's confession introduce into the minds of Jesus' followers a misconception of the character and purpose of Jesus? In assigning to him the purpose of the Jewish Messiah did it not pervert his true aim and theirs? And has not the Christian faith been burdened with beliefs in consequence from which it still seeks relief? This is in part the subject of our present discussion.

The significance of the primitive confession that Jesus was the Messiah is to be perceived only by reference to the whole circle of ideas to which the term belongs. For the story of the origin and development of Jewish Messianism

the reader must be referred to the works of specialists to whom of late we owe a great increment of knowledge on the subject. It is not possible in the present connection to do more than indicate in a general manner the conditions and conceptions out of which it sprang. Jewish Messianism is a prominent feature of a specifically Jewish philosophy which men have called Apocalypticism. Jewish Apocalypticism is a modification, under the influence of the Jewish religious spirit, of a widespread, if not universal, oriental philosophy of the universe and of human life. The character of this philosophy we shall expound more fully presently. The thing we wish to point out just now is that the effect of the adoption by Jesus' followers of Peter's confession was to carry Jewish Messianism over into the new Christian community and thereby bring the minds of Christians so directly under the power of Jewish Apocalypticism that it became naturalized in their interpretation of their new faith. That is to say, Christians found, first of all, in the formulas of Jewish Apocalypticism a body of ideas by which they were enabled to express to themselves and to others the significance and worth of the personality and career of Jesus. Christian Apocalypticism is a Jewish heritage. The conceptions by which the religious Jew was wont to set forth his hopes for the future were transferred to the Christian mind and became the instruments of its self-expression. This was quite natural at a time when the great body of believers in Jesus came of Jewish stock. But the union of Christian faith and Jewish philosophy, which was so natural to men of the pharisaic type of

mind, has continued to the present day when the naturalness of it is no longer clear. We shall see that, like so many other marriages, it has been both for better and for worse. Its fruit is mingled evil and good.

On the other hand, the fact that conceptions that were formerly distinctively Jewish have obtained a powerful hold on many other peoples and races and have maintained their hold on them for long centuries creates a presumption that these conceptions must have belonged originally to mankind at large or, at least, have borne such a likeness to prevailing conceptions among other peoples that the transition from one to the other must have been easy and natural. The comparative study of religions has confirmed the presumption. We were formerly trained so thoroughly in the belief that the Jews were most especially a people separate from all others that we forgot they were the natural heirs of ecumenical traditions. The Jews were but a single branch of the Israelitish people, the Israelites of the Hebrews, the Hebrews of the Semites, and the Semites of the stock of that ancient humanity whose story has been mostly lost to us. The Jews were, therefore, the natural heirs of the traditions of many races, whatever traditions they may have had that were peculiarly their own. Their likeness to the common Semitic stock, at least, was much more marked than their unlikeness. Then, too, their geographical location in Palestine, that ancient battle-ground of many mighty peoples, brought them into close contact with the great complex of experiences and ideas that constituted the culture of the ancient world. Their

acquisitiveness as a people, combined with their individuality, enabled them to stamp the traditions that had flowed down to them from many sources with their own distinctive characteristics. This inheritance of theirs became woven through and through with their monotheism and their highly moral conceptions of the nature of the Deity and of man's relation to him and then, through the dispersion of the Jews, was given to the world. This position is thoroughly confirmed by the critical study of the Jewish scriptures and the recovery of the knowledge of ancient mythology. It may not be possible to disentangle completely the different strands that have been woven into the Jewish scriptures, yet it is perfectly plain to the discriminating student that much of the folklore and mythology that belonged to other nations recurs in the Old Testament, but has been transformed there by the higher spirit that was given to the Jews.

Now the striking thing about the traditions of primitive culture is the similarity of the main strands of their folklore and their myths even when the various peoples concerned were far separated in time and distance and without apparent contact with one another. The peoples that were able to establish stable governments over large territories and to secure the safety essential to the growth of the higher forms of culture wrought up these primitive stories into literary and philosophic forms but did not obliterate their original features, so that the link of connection between the cruder and the finer culture of antiquity has been preserved. Their underlying unity is dis-

cernible. The general themes of these ancient constructive efforts of the human mind are the same everywhere. They all reflect in highly dramatic and realistic form the effect produced upon the human mind by the constant struggle with the powers of material existence. They tell the story of the destructive fury of malignant forces that assail men and also the story of deliverance from these foes. Their interest was not so very different from the interest with which we today pursue our study of the world and of man, namely, the aim to realize the highest well-being. But the place which is taken by abstract ideas in our present philosophies was occupied by realistic, semi-personal creations of the ancient mind. In what we are pleased to call—in less marked anthropomorphic form—the impersonal forces of nature, men of old saw the operations of living beings. What we *figuratively* describe as the battle of the elements they regarded as the actual encounters of real animate existences possessed of passions like ours. Whether we turn to the mythology of the Egyptians, Chaldeans, Assyrians, Iranians, Indians, or Greeks, the interest is the same, namely, the framing of an account of the origin of the woes and the blessings of men through the operations of what we call, somewhat blankly, “nature,” but they, in part, personalized.

These mythologies present three outstanding features in common: First of all, prominence is given to the material forces against which men seem to have struggled so often in vain—stormy seas, raging floods, torrential rains, earthquakes, and fires. These forces working harm to hapless men are viewed as

great monsters of transcendent might, say, a great dragon or a serpent in the deep or in the sky. Sometimes by a fusion of traditions these monsters were multiplied. Secondly, human experiences of deliverance from these baneful forces are pictured as the beneficent deeds of some great hero, generally more distinctly human in form than were these dangerous beings, but still superhuman. These saviors of men throttle and subdue the evil powers and rescue men from sufferings and calamities by a higher control of cosmic forces. Thirdly, there was a representation of a Golden Age in the distant past when men were without their present trials, and for the return of that age they fondly hoped. Perhaps we should say that this was not so much a memory of the past as an anticipation of the future reflected upon the past and held as a ground of encouragement for the future.

Here is a pictorial philosophy so widespread among the ancients that it seems to be native to men. It constitutes a view of things that is both a cosmic philosophy and a philosophy of salvation. It sets forth the three main forms of experience in which men become aware of their universal kinship. First, the sufferings and misfortunes are due to forces too mighty for them to master or control unaided. Second, there is deliverance from these trials through intervention from on high, and with this goes the sense of dependence on a Savior-friend. Finally, there is the hope of an ideal state to come, but founded from the beginning of human life—a heaven, a paradise. These three features are found, indeed, in all religions and they remind us that there never has

been, as there never can be, a religion that does not embrace in the end a philosophy of all being.

What has all this to do with Peter's confession that Jesus was the Messiah? Much in every way, but principally because in effect the confession connected the career of Jesus hopefully with those universal human feelings of need and longing for deliverance of which we have spoken, and because it made him personally the bearer of that deliverance. It placed Jesus, in effect, at the very heart of all the distracting problems that press for human solution and declared that he could supply the answer to them. To be sure, Peter could scarcely have been even dimly aware of this at the time. The confession was purely Jewish in its conscious purport. It pronounced Jesus a purely Jewish deliverer, and the disciples were very slow to perceive afterward a larger meaning in their faith, but none the less it prepared the way for the universalization of the Christian faith, because the Jewish messianic hope was the universal human hope intensified, purified, and exalted through the peculiar experiences of the Jewish people. A few words must now be said in further explanation and justification of this statement.

I. The Origin of Jewish Apocalypticism

It was suggested above that in the earlier stages of their life as a people the Israelites were so much like to the surrounding peoples in character that it would be difficult to distinguish the qualities that made them excel. But in course of time, under the leadership of those men of deep moral insight and

moral vision we call the prophets, they grew to be a nation enjoying as their distinctive dignity the consciousness of a relation to their God fundamentally different from that relation which other peoples conceived they bore to their gods. For while the popular view of the relation between the peoples and their gods was that of consanguinity or physical kinship, and while this inevitably involved the god in each case in the fate of his people, in the view of the prophets the national existence of Israel was based upon a mutual covenant between him and them to which, in the end, every individual Israelite was a partner. Thus the basis of their national life was moral rather than physical, because the covenant-relation is established by an act of choice rather than by physical necessity. This also made the continuance of their God Jahwe's protection of them dependent on their obedience to the terms of that covenant. Out of this relation arises the idea of law. It is quite in keeping with this whole conception that the prophets should constantly insist that the test of all action, both national and personal, was found in the law of their God, and that their well-being depended on their obedience to it. To attempt to trace the effects of this belief upon the spiritual life of the whole nation would carry us too far afield for our present purposes, but it is easy to understand how from this point of view there grew up in the minds of the people the conviction of the superiority of their God to all other gods and at the same time the sense of their own superiority to other peoples. The corollary of such a conviction is the persuasion of their own indestructibility as a people. Other peoples might

perish, but they could not because their God was above all gods. It was this belief that bore them up in their times of fearful struggle with nations or empires of far greater material power than they, and that gave them confidence that they should survive all defeats and be more than conquerors in the end. It was in support of this confidence that the prophets reinterpreted the popular lore of the race from the earliest ages with a view to showing that the course of the entire human race and of the material world from the beginning was directed in conformity with the purpose of God to select Israel as a people for himself and to give them ultimate supremacy over all others. With this object in mind they continually offered forecasts of a day of deliverance and triumph to come.

The eyes of the prophets were therefore upon the future. For them the true golden age, even if at times they did idealize the past, was yet to come. It seems that the people were fond of speaking of the coming "Day of Jahwe" when he should triumph for them over their enemies and his. The prophets were able to impart a profoundly moral character to this prospect. Their predictions of blessing for Israel in that day were interspersed with warnings; for while, as the people thought, it was to be a day of judgment on all nations, it was not less to be a day of judgment for Israel as well. It would bring retribution for the wicked as well as reward for the righteous. And that meant that there was to be a distinction made within Israel as truly as a distinction between Israel and other peoples. Indeed, in some prophetic utterances the principle of righteous judgment seems to be ap-

plied indiscriminately as respects the different nations. Thus there rose up in the prophetic mind the overpowering conception of a great Judgment Day for the vindication of righteousness among all men—one of the great spiritual gifts of Israel to the world.

It might be expected that the successive overthrow of the northern and southern kingdoms of the Israelitish people, their captivity in foreign lands, their pitiable weakness on the economic side, and their political hopelessness would strain their fundamental conviction to the breaking-point. That they survived their downfall, that in the minds of many of the people of Judah their sense of moral superiority remained unimpaired, and their confidence in the ultimate salvation of the righteous stood firm, is one of the miracles of history. The effect of their bitter experiences was to intensify the confidence of the pious Jew in the power of his God. The darker their material and political outlook, the more fervent became their religious faith and hope. The Day of Jahwe would most surely come, but the deliverance it would bring should not be accomplished by the sword of Judah, but by the irresistible intervention of their God from on high. The day of judgment upon mankind should be a day of salvation for the suffering righteous.

It is evident that the misfortunes of these people occasioned a vast revolution in their religion. The destruction of the monarchy upon which the prophets had devoted so much of their energy in an attempt to keep the kings true to the higher faith, the obliteration of the political state, the exile from the land that they called the land of Jahwe, the ruination of their sanctuaries and of the

worship there, led to a spiritualization of their religious belief; the contact with Babylonian and Persian civilization broadened their horizon. A new world on high was opened to the eye of their imagination, and a vaster world on the earth spread before them. And consequently a new destiny lay beyond. Their God no longer dwelt in the temple made with hands or even in the land of Palestine but in the high heaven above them. They learned from Babylon and Persia to people that heaven with exalted beings whose nature was suited to the invisible better world, and whose business it was to act as the messengers of the unseen God and carry out his decrees on earth. All the so-called gods were no gods at all. The evident hopelessness of a struggle with the mighty empires whose power was made manifest to them every day, and the fading character of all material prosperity turned their minds to the heaven. There the pious Jew fixed his gaze and while the hope of a restoration of the earthly kingdom of Israel still lingered, the progress of events tended to give to this earthly kingdom more and more a miraculous character while it should last; but it came to be conceived by many a Jew as having only a limited duration and as destined to give place to a kingdom in the heaven that should last forever.

A new interest was henceforth taken in the present and future state of the dead. The old view that all men went to one place and met the same fate and that the present life was the scene of all punishment and reward passed with the passing of confidence in the perpetuity and worth of a political kingdom on earth and the rise into prominence of the distinction of righteous and

unrighteous within the nation. The righteous must have a place in the new kingdom. If that kingdom was to be ushered in by a judgment then there must be a judgment, for the dead as well as for the living. The idea of a resurrection of the dead came as a consolation to those who contended for the supremacy of righteousness; and with this the old idea of sheol, as the final abode of all indiscriminately, gave way. Sheol could no longer be a place of hopelessness for all, or if sheol was the place of the wicked there must be another abode for the righteous, though it was difficult to say where it should be before the resurrection. With this new interest in the dead arose many speculations and guesses about the unseen regions. There was no unanimity of opinion. But new regions began to appear—heaven, paradise, sheol, gehenna, were distinguished, but their relations were obscure. Whether there was to be a resurrection of all the dead for judgment or a resurrection of the righteous only was uncertain. With the incoming of Greek influence came a doubt of the reality or value of any resurrection or of any material kingdom. There was a tendency to spiritualize everything and to fix attention upon the hope of a life eternal in a purely spiritual world; but this view was probably that of the few. Yet amid all the differences of speculation there stood out clearly the firm belief in a coming universal judgment and end of the world. The latter was usually conceived as ushered in by a fire which should destroy the present order of things and the wicked with it.

There is one feature in this development of the Jewish religious spirit that

claims our special interest, namely, the expectation of the coming of a King-Messiah. In the earlier prophetic delineations of the glory of the coming kingdom there appeared from time to time pictures of an ideal king through whom their God would establish the power and prosperity of his people. The destruction of the two kingdoms and the subsequent exile rendered the fulfilment of the prophetic hope a physical impossibility. The nationalism of which the prophets were the spokesmen gradually faded away with the experiences of the captivity. It became to a large extent unnecessary. For the nationalism of the prophets was too narrow for those who gained the universalistic outlook upon the world and the spiritual interpretation of things that came through contact with the larger Gentile views of existence. A great modification of the messianic expectation became necessary if it was to survive and minister to the religious life of men. The Messiah must take on a character in keeping with the new views of the world and of salvation. A mere son of David could never fulfil the functions of a Judge of all mankind and of the Ruler of a kingdom that came from heaven. He must be a heavenly being and, like the kingdom, must also descend from heaven to earth. Would he not live and reign forever? But here again there was much confusion. The old and the new mingled as the new seers sought to connect their new views with the old prophetic declarations. Sometimes the temporal kingdom receives no recognition whatever but all is heavenly. The Messiah of such a kingdom would be a

heavenly and eternal being. At one time (in Second Enoch) it is said the kingdom will last a thousand years, or again (in Fourth Esdras) that it will last four hundred years—corresponding to the four hundred years in Egypt—but Messiah was to die at the close. Sometimes the expectation of a Messiah is entirely wanting, and Jahwe himself is the immediate deliverer of his people and Judge of the world. Messiah is at one time a mighty monarch ruling all nations in righteousness, and again he is a co-sufferer with his people. Thus nationalism and universalism, materialism and spiritualism, were mingled in the postexilian life of the Jews, and the minds of the people were divided.

In this rude survey of the spiritual development of the Jewish people we have covered many centuries and reached the times of Jesus himself. The advent of Jesus and his message to the world, directly or through his disciples, were contemporary with the later phases of this evolution. While, therefore, Peter's confession that Jesus was Messiah connects Jesus with the ideas outlined above, it does not determine which of these various and conflicting views of the character of the coming kingdom, of the manner of its establishment, and of the end of the world were uppermost or even present in the minds of his followers. This much, however, is plain—that the new faith obtained the formulas of its expression through the conceptions whose development we have sought to outline. We shall now attempt to state why we have described this view of things by the term Apocalypticism.

[To be concluded]

THE OFFENSE OF THE CROSS

REV. RICHARD ROBERTS

The Church of the Pilgrims, Brooklyn, New York

I Cor. 1:23, 24: "Christ crucified . . . the power of God and the wisdom of God."

The Incarnation was God's way of stating himself to the man in the street. The life of Jesus was the life of God in terms of flesh and blood and under the conditions of time and space. It was the eternal Wisdom translated into the idiom of history; the ultimate moral order focused down to the dimensions of a single life. It was the perfect righteousness rendered "in littleness that suits of our faculty." And just because it was the divine life in the habit of our humanity, the life of Jesus becomes the type and manner of life to which the children of God are called and predestined to be conformed.

Of this life the inevitable issue in a hostile and contumacious world was the Cross. Calvary was the crown and climax of the divine way of life among men who misunderstood and hated it. The tragedy of the Cross shows the essential and eternal contradiction between the way of worldly wisdom and the divine order; between these is a great gulf fixed which is to be bridged by no compromise. And worldly wisdom could devise no way of dealing with the divine manner of life but that of extinguishing it. This contradiction which reaches its highest point in the Cross we may indeed trace throughout the whole life of Jesus. Into a world which worships power, he came in the weakness of a little peasant child. In a world which

worships greatness, he humbled himself and consorted with the lowly; in a world which measures a man's life by the multitude of the things he possesseth, he had not where to lay his head; in a world which judges the worth of men by outward standards of respectability, he sought out the disreputable and befriended the publican and the harlot. His behavior was a bewilderment to his kinsfolk, his teaching a continual perplexity to his critics. At every step he seems to challenge the conventions and orthodoxies of his people and of his age. Yet, if he was a rebel, he was a rebel in spite of himself. For these sharp contrasts sprang from no planned perversity, from no calculated contrariety. They were the consequences of living out the divine life directly and unaffectedly in the world of men. Jesus contradicted the current acceptances of his generation simply by being true to himself through everything. And to all this there could be no end save the Cross.

In history the Cross has been followed by the same quality of misunderstanding and criticism as that which Jesus encountered in his life. When Paul preached it in the open world, he found it to be a stumbling-block to the Jew and a laughing-stock to the Greek. One has only to recall the religious and intellectual ancestry of the mixed population of the Mediterranean seaboard in the Apostolic Age to realize how sharply and completely the Cross cut across all

the accepted traditions of thought and worship. So it has been since. From Celsus to Nietzsche and Bernard Shaw (who has said that "the central superstition of Christianity is salvation by the gibbet") there has been a long succession of men to whom the Cross has served no other than a tragic folly, an outrage upon reason and good sense. On the other hand, from Paul's day to ours, there has been an unbroken continuity of conviction that the Cross is the power and the wisdom of God. To the former, it is the supreme illusion; to the latter, the sovereign and ultimate reality. To the former, it has been less than nothing at all; to the latter, it has been everything—the spring of hope, the ground of joy, the gateway of real and abiding life.

It would take us too far afield to inquire into the sources of this deep divergence of judgment concerning the Cross. Essentially, it is the conflict between the wisdom of this world and the wisdom of God which the world still deems folly. The challenge of the Cross still remains, and as ever it cleaves the world of men deeply into two opposing judgments. A modern mystic, John Cordelier, says that "the Cross is the ground plan of the universe"; and it is required of us that we make up our minds whether it be indeed the revelation of an ultimate moral order which cannot be repealed and from which no appeal is possible. Is it true that by the Cross we must stand or fall, and the world be saved or lost? Shall we stake our lives and our world upon the doctrine of the superman or the gospel of the Son of Man? That is the main, indeed the sole, question which we have to

answer decisively in these dark days; and standing amid the smoking ruins of a civilization which has carried through to its issue the logic of worldly wisdom, can we return any answer but that the wisdom of this world has shown itself to be the tragic folly it really is and that there is no hope of healing for this stricken race but in that foolishness of God which it has denied?

It would be idle in the course of a single session to attempt even a summary of the whole significance of the Cross. For it is the convergence of two movements—of God to man, of man to God. Man in the person of Jesus offered to God the sacrifice of a perfect, willing obedience; God in the person of Jesus offered to man the free gift of a perfect forgiveness. Man at his manliest, God at his divinest, meet in one and the same act. The high watermark of human achievement and the deepest divine condescension, the ultimate truth of the life of man, the last truth of the life of God—they are all here in this one supreme event. Dr. Fairbairn said—years ago—"Calvary is an epitome of the world." It is more, the epitome of two worlds—of God's and of man's. It is the whole of life—human and divine—focused down to a flaming point of light. Everything is in it. And when one bids you believe that this or that is the interpretation of the Cross, believe him; yet when he says that this or that is the only interpretation, then believe him not. Every theory of the Cross, every doctrine of the atonement by which men have been enabled to live and to die, has its own measure of the truth; and the Cross is greater than anything we can say about it. There is room in the Cross

for all the truth in all the theories and all the interpretations that men have formulated concerning it—and still there is room.

When Stewart McAlister was excavating the mound of Gezer, he did not uncover the whole hill. He dug a deep trench across it; and, as the trench sank down through the layers of débris and litter that each successive age had left behind it, he was able to reconstruct in outline the history of the various civilizations that had inhabited the mound. And all that men may ever hope to do is to dig a trench across the hill of Calvary; yet no man so doing shall fail to find enough to live by and to die by. Let us endeavor to dig a trench, then, that mayhap will bring us near to the center of the truth of the gospel.

I

Every religion in the world starts out with the assumption that there is something wrong with the world. In this they all agree; but they do not agree in their diagnosis of the trouble. Christianity says that the trouble is sin; and by sin it means alienation from God. To this root it traces the whole age-long moral tragedy of the world, and it professes to propound God's remedy for the trouble. This remedy it describes in two great words: "redemption" and "reconciliation." These are not words which have been much in fashion in our time. The modern catchword has been "progress"; and as the result of the pressure of the doctrine of evolution upon us we have come to suppose that there is an inherent bias to improvement in the world. There is an inevitable moral progression, a push from behind in

human affairs which is going to bring us back at last to the Golden Age. We are traveling gradually and steadily up an inclined plane to the City of God; and Christianity is regarded as a gentle stimulant to this splendid cosmic climb. But the jolt which the world has had in these last three years is compelling us to reconsider this satisfying philosophy. It simply does not work. One does not deny the truth of evolution by saying that it is only true within limits in history and morals. What the present tragedy in which the whole world is engulfed means is that there is radical dislocation which needs to be readjusted. The formula of progress does not cover the ground, and soon or late the world must come back to the Christian view of the need of that fundamental readjustment which it calls redemption. The way and word of redemption it will find in the Cross. For the Cross is the revelation of the reaction of the moral nature of God to the moral tragedy of the world, of God's way of solving the moral problem of the world.

The uniqueness of God's way—which is the primary offense of the Cross—we may perhaps best see by comparing it with our human way of solving moral problems. Take that moral problem which is nearest in its essence to what is called sin—namely, *crime*. In our accepted penal method there are two processes—judgment and punishment. First of all, we ascertain the fact and determine the measure of guilt; then we affix and impose a commensurate penalty. There is no question that this method secures to society a certain measure of immunity from the exploits of the criminal, and to some small

extent it acts as a deterrent upon evil men. But certainly the one thing we have not succeeded in doing, in spite of all our emphasis upon the remedial quality of our penal methods, is to solve the moral problem involved in crime. For we do one of two things. Either we break the criminal's spirit and turn him into a slouching parasite or we harden him and make him a greater menace to society than he was before. These are the two characteristic results of our modern penal system. So far from solving, we have succeeded only in aggravating, the moral problem. And one sign of the admitted bankruptcy of our traditional penology is the new spirit in the treatment of the criminal which is making some way among us in these days. Virtually it means that we are turning from the obvious way of worldly wisdom to God's way of addressing himself to the solution of the moral problem of mankind.

And that way, what is it? Like the human way, it begins in judgment. God only deals with us on a basis of absolute moral reality, and the first thing he does with us is to tell us the bare moral truth about ourselves. This he does by way of the Cross.

First of all, because the Cross is the achievement of flesh and blood, it is a concrete statement of *our* moral liability as free responsible souls. It embodies the nature of God's moral demand upon us. No man can look understandingly upon the Cross and be confronted with this demand without realizing himself to be wholly and hopelessly bankrupt. Put to that test, he has to acknowledge an irreparable insolvency.

But that is not all. He realizes that sin is something more than moral defeat and failure. It is a perversion and a misdirection of personality, a pragmatic opposition to the ultimate moral order, the "righteousness" which God declared at that time. He knows sin—his sin—to be an affair between persons, to be self-assertion as against God.

If God were to deal with us on our own principles he surely would discard us forever and leave sin to work out its characteristic consequences to the end. But at this point another element enters into the argument—namely, God's own estimate of our worth. That is, of course, written broad and deep over the face of the New Testament. You have it in John 3:16 and a hundred other places. Rightly or wrongly, the New Testament holds that God thought us of so much worth that he gave so that even he could not give more, in order to save us. And God's estimate of our human worth is unaffected by any of those considerations which so profoundly influence our judgments upon men. For, to begin with, it takes no account of any of those surface variations of race, color, social standing, or culture which weigh so much with us.

The rank is but the guinea stamp,
The man's the man for a' that—

to God before it was so to Robert Burns. And further, a man's moral condition does not modify God's evaluation of him. We instinctively relegate the drunkard, the harlot, to a sort of subhuman category. Not so God. While we were yet *sinners*, Christ died for us; while we were yet *enemies*, we were reconciled to God by the death of the Cross.

And so God, being unable to discard us and not willing to coerce us, seeks to *win* us back to himself. Not that sin is not punished. No sin ever escapes punishment. What a man sows, that shall he surely reap. But sin is not punished by a stated divine decree. There is nothing penal about it. There is a law of moral gravitation, of moral continuity, which secures that every transgression and disobedience shall receive its due recompense of reward. But this is a general device for government and not a specific organ of redemption. To bring man back to himself, God's method is forgiveness. The sin goes on to ripen its own peculiar fruit; but God reaches out to the sinner in love. You have it all in that tense moment on the Cross when Jesus looking down upon the multitude, agent and symbol of the great world's sin, says, "Father, forgive them, for they know not what they do." That is the characteristic divine word uttered through human lips above the tumultuous clamor of the moment and persisting down the ages as the supreme utterance of history—the promise of a forgiveness, freely and royally given without money and without price, unmerited and unrequitable. God's punishment is pardon; God's vengeance is forgiveness; God's revenge is redemption. Our way is to break men's wills; God's way is to break men's hearts. Our way is coercion; God's way is conversion. That is the intolerable retribution of love.

II

What then shall we say to these things? I said as I began that the way of life revealed in Jesus Christ repre-

sents the type of life to which every child of God is called to be conformed; and what I especially desire to emphasize is that the Cross is not only the assurance of God's forgiveness, but the ground of the Christian ethic. If we accept the gifts that the Cross brings, we must needs accept it in its demands as well. And the Cross and nothing else is normative of Christian conduct. We speak of the Golden Rule as though that defined the quality of Christian behavior; but it is to be observed that Jesus did not call that the gospel, but "the Law and the Prophets"—the highest point of ethical perception which the world had up to that time reached. Jesus carries the rule much further. With him it was not that we should do to others as we would that others should do unto us, but that we should do to others *as God has done to us*. "Love your enemies; do good to them that despitefully use you—that you may be the children of your Father." Who does these indiscriminating things? "Be kind to one another, tender-hearted, forgiving one another," says St. Paul, "*as God in Christ forgave you*." "Love one another," says St. John, "*as God hath loved you*."

The Cross stands essentially for a social process. Traditional evangelicalism has too frequently insisted upon its character as an escape for the individual, and has failed to grasp its real significance as the symbol of reconciliation. Salvation is being brought into fellowship with God; redemption is an organ of unification, the antithesis of the alienation which is sin. And that same principle is to govern men in their relations with one another. Indeed, Jesus makes

it perfectly clear that fellowship with God is contingent upon fellowship with man. "Except ye forgive men their trespasses, neither will your heavenly Father forgive you your trespasses." "Go, first be reconciled to thy brother, then come and offer thy gift." The essential nature of love as it is described in the New Testament is that of an active energy of social cohesion—working out in forgiveness and restitution, in friendship and fellowship, in mutual service and sacrifice. The Cross is the background of the Christian ethic. The Christian life is a life which must be redemptive and reconciliatory in all its reactions. The Christian is in the world to overcome alienations and divisions and to be the living nucleus of a redeemed society.

Hence he must start with God's evaluation of man. That must be the fixed point for all his social thinking and his social practice. Somehow we must regain the Pauline "passion for souls," that sense of their utter pricelessness which cried out in him:

Only as souls, I see the folk thereunder
Bound who should conquer, slaves who
should be kings,

and constrained him to be and to do all that Frederic Myers put into his mouth:

Then with a thrill the intolerable craving
Shivers through me like a trumpet call.
Oh to save these, to perish for their saving,
Die for their life and be offered for them all—

Indeed only some such vehemence of passion can avail this stricken world today—a passion that will see in every man a priceless soul for which Christ died, to be redeemed to his inheritance of freedom and kingliness. That we should see men with God's eyes as personalities to be bound to him and to ourselves in the irrefragable bonds of a love which shall be true to itself through everything—which shall like God's love not differentiate between kinsman and enemy, but go forth to create fellowship at whatever sacrifice—this is surely this broken, sundered world's need in this dark hour. It cries aloud for the Christian who will make his Master's words his own: "Him that cometh to me—whoever he be, tinker, tailor, soldier, sailor, rich man, poor man, beggar man, thief—him that cometh to me, I will in no wise cast out." And that is for him the practice of the Cross.

THE MISSIONARY ENTERPRISE AS THE MORAL EQUIVALENT OF WAR

SAMUEL McCREA CAVERT
Cambridge, Massachusetts

In days of war we ought to be contemplating the forces that will serve to make a world without war. Mere insistence upon abstract goodness is not likely to be very effective. In the organization of our best and most truly Christian instincts practical effort must be the key to the application of the gospel to the world. Here is where one meaning of missionary work is absolutely evident.

There has probably never been a time when we realized as fully as we do today the significance of William James's famous saying about our need for a "moral equivalent of war." "What we now need to discover in the social realm," he wrote in his *Varieties of Religious Experience*, "is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." In these days when we are engaged in the most stupendous conflict in the history of the world it is daily being brought to our attention that in spite of all the horrors, miseries, and cruelties occasioned by war there is this one redeeming feature, that it is calling out in men capacities for heroic and sacrificial living that we never before realized they possessed. Men who before had seemed very ordinary beings, selfish, satisfied, mediocre in their ideals and enthusiasms, have been transformed by the challenge of a great cause into heroes, ready to give their all—life itself, if need be—for the sake of achieving a noble end. Coningsby Dawson observes, in his letters

written from the trenches in France, "I marvel all the time at the prosaic and even coarse types of men who have risen to the greatness of the occasion." Something of the same transforming effect may be seen also in hosts of our young women. Drop into almost any of our Red Cross headquarters, and you will see there those who six months ago had few more serious occupations than to frequent whist parties in the afternoon and the ballroom in the evening, now giving lavishly of both time and strength for the sake of ministering to human need.

Thus the war is proving to be the training-school of a more vigorous and more heroic type of life. We realize now that we were in danger of a certain moral softness creeping into our character—a subtle tendency to become too easy-going, too self-indulgent, too comfortable. Over against this the high demands of the hour, challenging us to more lofty standards of living, are developing spiritual muscle and brawn in place of the old flabbiness. The great cause to which we are now committed is making the same appeal to the heroic in men that Jesus constantly used:

"Whosoever would come after me, let him deny himself and take up his cross daily and follow me." And we now realize more fully that the call to loyalty to a cause great enough to be worth suffering for is the strongest appeal that can come to the human heart.

The war is consequently serving also as the training-school of the spirit of service and of sacrifice. We are seeing revealed in thousands of our citizens latent capacities for unselfish devotion and vicarious living, the like of which we had almost forgotten existed. Today, as perhaps never before, men all over our land are finding in ministering to the good of mankind, rather than in acquiring selfish gain, their great objective in life. Many a youth is coming to realize that self-sacrifice means, not the effacement, but the fulfilment, of self. Again Coningsby Dawson's letters give a remarkable insight into this fact. "This time three years ago," he writes, "my streak of luck came to me and I was prancing around New York. Today I am much more genuinely happy in mind, for I feel, as I never felt before when I was only writing, that I am doing something difficult which has no element of self in it. If I come back, life will be a much less restless affair." And this discovery is being shared, not only by soldiers, but also by the rank and file of men and women at home; for, in view of what those in the training-camps and on the battle front are doing for us, no thoughtful man now feels that he has any right to lead a selfish life, or that he can find inner satisfaction thereby.

This experience of finding new reserves of power and higher ideals of action called forth by the challenge of the

present crisis is, however, one that in some measure at least has always been familiar to us. We have often felt, in our own lives, that there were days when we were far below our best level of achievement, simply because there was not, on those days, sufficient stimulus to large endeavor. We were conscious of the fact that there were within us latent resources which the greater incitement of some other day had summoned to our use. In his suggestive little book, *The Energies of Men*, William James has tersely summarized this psychological fact when he says: "Men habitually use only a small part of the powers which they actually possess, and which they might use under appropriate conditions."

But although the war does thus serve to foster a much-needed spirit of high loyalty and consecrated service, it has no monopoly of developing such an attitude. If it were so, we should almost be led to the conclusion of those philosophers that hold war to be a necessity in society in order to preserve a vigorous type of life. As a matter of common observation, any cause that is truly great enough may elicit the same lofty response. If, then, the task of the Christian church be conceived and presented in large enough terms, it ought to be within its power to call out and permanently to sustain the same capacities for heroic and unselfish living that the present crisis is now engendering in our land.

A church, like an individual or a nation, may be living upon a higher or a lower level of achievement; and in the church, as in the other two cases, what that level is will be largely determined

by the challenge presented to its powers. If the stimulus of a noble goal, such as that presented to America in the present war, can set free vast new ranges of energy, this is no less true in the life of the church. But no small cause is going to be able to do it—nothing less than the supreme task, definitely assumed, of establishing God's kingdom of righteousness and Christlike love in the whole world. Thus the modern missionary enterprise becomes for us the most remarkable "moral equivalent of war" that could possibly be conceived—"something heroic that should speak to men as universally as war does," calling them to high standards of energetic and sacrificial living, yet without carrying with it any of the awful tragedies of war. It is no new thing for us to see examples of this in the lives of the missionaries themselves. Carey in India, Judson in Burma, Paton in the New Hebrides, and hundreds of the apostles of Christ in other lands have revealed in even more unstinted measure the same spirit of heroism and of devotion that the war is now arousing in so many hearts. But we are not speaking merely of the few men upon the foreign field. We are speaking rather of the great rank and file of Christian men and women here at home, to whom the missionary enterprise could be, and ought to be, the same "moral equivalent of war" that it is to the missionary himself. The work of carrying the gospel of Christ into all the world is not assigned to a few select men—it belongs to the whole church. The missionary abroad is giving himself to a task that is every whit as much ours as his, and to which we are bound, by our loyalty to Christ,

to give just as much devotion as he. In this present war there is no exemption. The whole nation is mobilized. Those at home in various occupations are just as much a part of the force that is to win the war as are the men in the field. It is simply a question as to where and how each particular man can best render his service to the common cause. And it is not otherwise in the great campaign of the church.

In thus proposing the missionary enterprise as the great cause that can permanently keep alive the spirit of heroic and unselfish living we do not set "foreign missions" over against "home missions." There is for us but one kind of missions—Christian missions. We refuse to recognize any geographical divisions within the Kingdom of God, whether such boundaries be drawn in the interest of the special work abroad or the special work at home. We do, however, insist that we can have an adequate "moral equivalent of war" only when the church deliberately assumes responsibility for its whole task. Nothing less will afford a program challenging enough to keep us persistently at our highest level of energy and of unselfishness. The time-worn argument that we need all our resources for our work at home is really not an argument against foreign missions, but in their favor, for the thing that we need most of all, if we are to cope successfully with our tremendous problems at home, is just the spirit of devotion to a cause so great that it can release all the latent energies of the church. The greater the challenge, the more vigorous and more heroic will be the response.

How true this is, we are seeing illustrated in the effect of the present international war upon the life within the limits of the nation itself. The very fact that we have unselfishly entered into a campaign that concerns, not merely our own welfare, but that of the whole world, is stirring up new reserves of patriotism that make the United States far more competent than ever before to solve her own internal problems. Our readiness to serve the cause of all humanity has made us better servants of our own nation. Likewise would the courageous and enthusiastic acceptance by the church of its mission as world-wide stir up irresistible currents of energy such as it has not yet seen. In the words of John R. Mott: "In hitting blows hard enough to impress the Far East or Mid-Africa, we most certainly develop greater energies with which to do the task at our very doors." The great weakness in many of our churches is simply that they have not had a great enough program. They have been content with the tithing of mint, anise, and cummin, and so have lost to considerable extent their vision of the significance of the weightier things of the law of love revealed by Christ for the world. Nothing else would so overcome the spiritual stagnancy resulting therefrom as to step out boldly upon the enlarged program that the modern missionary enterprise has brought.

But we are hearing voices today suggesting that it may be necessary to curtail our missionary activity in order to concentrate our effort upon the war. If we adequately understand the significance of the missionary movement, we shall realize that to abate our efforts

in that direction at this time would be very much like curtailing the fire department when a city is on fire. For the missionary enterprise is devoted all the time to achieving that which we are now, during a few months or a few years, seeking partially to accomplish by entering the war. As Christians we are in the war, not for the sake of a single foot of territory, a single dollar of indemnity, or any other selfish cause; we are in it for the sake of serving humanity, for the sake of bringing about a higher level of civilization, a better world in which to live. That is only to say that in the last analysis the ultimate issues of the war are moral and religious. It is simply to say that we are in the war because we believe that thereby we are somehow serving God—taking a step in the direction of a society that is more in accord with his will and with the spirit and principles of Jesus Christ. For, whatever may have been the origins of the war, it is rapidly becoming clearer every day that it has now developed into a conflict between forces that make for the coming of the Kingdom of God and forces that oppose it. Hence, when as Christians we give our support to the cause now presented by the war, we are simply doing, in a restricted way, a small part of what as "good soldiers of Jesus Christ" we are all the while aiming to do. Surely, then, we are not to lose the vision of the whole task at the very time when we are devoting ourselves eagerly to a particular phase of it.

Least of all in these days of international emphasis ought we to think of curtailing the missionary enterprise. This is a time when we are ashamed not to think in supra-nationalistic terms—

ashamed to take a provincial view. The war has made us patriots, not merely of the United States, or of America, but of the world. We glory in this great world-vision. But this, applied to religion, is the very heart of the missionary spirit. To give ourselves to the missionary task is to be concerned in molding, not only the life of our own nation, but also the life of the world according to the ideals of Jesus Christ. The missionary movement is the one great work that clearly rests upon the conception of the brotherhood of all men of whatever land or clime. It is, in fact, the most far-reaching international agency in the world today—the most potent way of manifesting good will and of giving of our best to all. It is the best expression of world-brotherhood that has yet been seen. To curtail it in any way would be actually to retard that very internationalism for which we are now fighting—would be to give the lie in Asia and Africa to what we are giving our lives for in Europe. Let us not, in these days above all days, relax in the slightest degree any international effort—least of all that task the full achievement of which would make war henceforth forever

impossible. For in the final analysis it is only religion that can permanently abolish war, for only it can create the new heart. The ultimate safeguards of all that we now hold worth fighting and suffering for—democracy, righteousness, the abolition of war, good will and co-operation among nations—are to be found only in the fully accepted sway of the spirit of Jesus. Not lightly has Lord Bryce recently said, “The one sure hope of a permanent foundation for world-peace lies in the expansion throughout the world of the principles of the Christian gospel.” Need is there, then, that instead of thinking of any curtailment of the missionary effort of the church we should rather plan seriously for enlargement, in preparation for the increased opportunities that will almost surely come after the war. Our missionary work is the one phase of expenditure that should know no retrenchment. Here there

. . . . has sounded forth a trumpet that
 shall never call retreat;

 O, be swift, my soul, to answer Him! be
 jubilant, my feet!
 Our God is marching on.

THE RELIGION OF CHILDHOOD. II

HENRY B. ROBINS, PH.D.

Professor in the Rochester Theological Seminary
Rochester, New York

III. Home Religion Indispensable

Just because it is so vastly important, we may introduce at this point some autobiographical fragments showing what home religion brings to pass. The writer has had access to a number of very personal narratives, portions of which he has permission to use here. These narratives were written by young men preparing for the gospel ministry. It is a well-established fact that a large proportion of candidates for the ministry come from Christian homes. These fragments reflect, therefore, only the more fortunate type of experience.

One correspondent, now a successful middle-western pastor, writes:

This will not prove to be an exciting tale. In fact it will be found to be a remarkably quiet and uneventful account of a natural process of unfolding in the religious life. There is in it no crisis, no sudden turning-point, no great upheaval. . . . This I take to be due to nothing unusual in myself, but rather to the wholesome religious atmosphere in which I grew and to the sweet sanity of the training given me by those to whom my early dependent years were entrusted. . . . I do not misstate when I say that, from the first, Christ has been as much a member of that home as any other in it. I mean this without cant or mock piety. Wholesome religion was always a part of the atmosphere in which I grew. It never needed to be dragged in, nor was it confined to formal Sunday observance. My parents lived their religion, and so it was

not strange for them to speak about it. . . . The relationship to God never seemed a remote or unnatural thing, for he was familiar in the home. . . . My baptism was no break in the life I was living and should be mentioned only as an incident. . . . There was no upheaval, for there was no need of one. . . . I did not change my mode of life. I continued to be a plain boy, with all that that means.

From a second narrative I take this brief account of an experience not less fortunate:

It was my privilege to be brought up in a home where the Christian religion was revered and practiced. My father being a minister and my mother deeply interested in religious work, it was quite natural that I, under their guidance, should grow up into the Christian life. In religious matters I was not bound by strict laws so that religion became a burden to me. . . . One of the greatest influences in my early life was our family worship. I can remember how my two brothers and I used to sit around my father and listen to him read Bible stories in his fascinating way. . . . It was so interesting to us that we would beg father to go on. . . . I early learned to pray, and even then it meant something to me. . . . One night, when I was about ten years old, my mother asked me if I would not like to join the church. I told her I would. I did not feel that any great change came into my life, but I had a strong emotional feeling when she spoke to me about being baptized and accepting Jesus as my savior, for I cried for quite a while. . . .

So far as my life was concerned, I cannot see that there was much change. . . .

Another of the same general character furnishes the following:

Since I can remember, I have always been taught of God and religious things. The earliest recollection of religious training is that of my father and mother teaching me to say that prayer so common to many children, "Now I lay me down to sleep." This I used to say every night before going to bed. . . . As soon as I was able to read, I joined the family circle at the daily devotion. This came always after breakfast. So far as I can recall, this form of worship was never omitted for any reason. If we had company, they took part. . . . I think that this family devotion was of great importance in my life, as I gained a more reverent spirit thereby, and then, too, it interested me, which I think was due to the fact that father let us have a share in it. . . . I think that I should say that my religious life has been in the nature of a gradual growth, and this was largely due to the influence of my father. . . . So far as I can remember, he never urged me to join the church. I believe that he thought I would join of my own accord when the time came, so long as he directed me in right lines.

These three men, all of them now in active Christian service, were exceedingly fortunate in their childhood environment. While such an environment does not absolutely guarantee the happy response here evidenced, it goes far to assure the desired outcome. At the other extreme are those who were not so favored. Their childish experience was perforce quite different. To show how different it was a few citations from the same group of personal narratives will be given.

The earliest days of my childhood were not spent in an ideal environment. The religious training and atmosphere were far from what they ought to have been, mainly because of two facts: Father was not a church-going man and cared little about religious influences touching the lives of his children so long as they behaved well and kept out of mischief; and, again, Mother was a Catholic and so was willing to leave the matter of religious training to the church and parochial school. The Bible was not read in the home nor were prayers said at any time, so far as I can remember now. So questions about God and his people, about the Bible and the meaning of prayer, never got any farther than the horizon of my consciousness, if they got that far. In short, the training which I received in my home was non-religious, and that to which I was subjected in Catholicism had little effect upon me, for I can remember that, even in those early years, the whole Catholic system was repulsive to me.

The writer of those lines is now a successful pastor in an eastern city church, but this is due, as also in the case of the author of the following paragraph, to the fact that there are other agencies which are sometimes able to do for the individual in some degree the service in which his home failed. With a somewhat different setting, the following experience is quite as negative as the preceding:

At an early age I was left an orphan. So I grew up without any particular religious training. Practically no systematic religious discipline was received until I had passed beyond adolescence into manhood. Seldom were Sunday-school or church services attended before my twenty-first year. At that time I would not have known the difference between the Old and New Testaments, nor were any of the funda-

mentals of the Bible a part of my mental possession in any other than a vague and general way.

And here is a part of the story of one who might better have been an orphan, perhaps:

My father was a drunkard and nine years ago filled a drunkard's grave. My mother was an habitual drinker, although I have never known her to be intoxicated. But I have repeatedly heard her say that she could never have nursed her children without her pint of ale or porter every day. The first eight years of my life were spent in this slum district, known as "The Hol-low."

There is a pathetic contrast between the stories of these three and those of the first three. The ideas of religion which came to the second group were either fugitive or for the most part false, and there was no loving constraint of religion about them in their most intimate relationships.

It is quite impossible to say what proportion of those who become active Christians are the product of Christian homes, but there is evidence enough that the proportion is very large. In a recent study of the early experience of one hundred theological students it was found that eighty-one had both a Christian father and a Christian mother, sixteen had a Christian mother only, while only three had neither.

But home religion does more than assure the outcome, it makes possible a normal and happy adjustment of the life of childhood to the ideals of religion. There is a different temper, an atmospheric quality, about the life of the truly religious home, that pervades the

experience of the child, predetermining life's great issues for it, often before they have become conscious problems at all. It makes possible what increasingly occurs with children so reared—a religious adjustment which is as gradual as it is conclusive, but which is in no sense cataclysmic. A considerable number of those so reared unite in saying that they do not know when they became Christians, for Christianity has never been alien to them.

When we inquire what this home religion was which wrought so enviable a result, we discover, first of all, that it was a quality of living. We find that such homes as exhibit this potent sort of living are controlled by ideals. This is not to say that they are perfect homes; some of them are far from it. But they are pervaded by conviction, indwelt by a spirit of gracious devotion to the kind of life that Jesus exalted. Let there be but the smallest suspicion upon the part of the child that in the practices of religion his parents are playing a part, and the influence of their example is shattered. But there are not many actual hypocrites; most people who are religious at all are, so far as their knowledge goes, in downright earnest. Indifference is perhaps a more insidious menace than hypocrisy. Parents assent to ideals without giving their whole hearts to them, and this sort of double-mindedness plays havoc with the religion of childhood.

But where home religion is effective it is more than a spirit, an atmosphere, an influence. It becomes, so to speak, institutionalized in certain religious practices. There is a great deal of variation in practice at this point, but some stated

practices are quite essential to the effective influence of religion upon childhood. The value of grace at meals, of family Bible-reading and prayer, is unquestioned. They show, in whatever form they are observed, that the whole family is under the claim of religion and gratefully and constantly recognizes the fact. But they do not exist for the children's sake; they are usually standardized by the needs or notions of the adult members of the household.

Just because children learn so largely and so much more readily through example and illustration, through symbol and object, religion ought to be put concretely and simply into their terms. This may be a part of the business of the bedtime story with the little child, a part of the business of the "children's hour" in the case of those a little older. Only so can it become quite evident that religion is their concern. It should go without saying, however, that the end is to make them conscious of religion rather than religiously self-conscious. And for that reason what is done must relate religion to life—to the day's life as the child lives it, with all his childish activities and interests. What have God and religion to do with these? If "religion is life," everything!

Apart from home religion no child can have the experience which Professor Rufus M. Jones relates in *A Boy's Religion from Memory*, when, writing of his mother's death in his fifteenth year, he says:

God had given me my mother, and through her I had learned of Him. There were hundreds of bright points in our lives together when her love and patience helped me to rise to my consciousness of God. I

could not forget how I had heard her in her prayers talk quietly with Him about me, as though she knew Him perfectly, and wanted me to get acquainted with Him. I knew, too, that she fully expected to go on living with Him after death came to her. . . . As her faith in a new and larger life came over me and quickened my own, I began to realize that I had not lost my mother, that she was nearer God than ever, and that I was more than ever bound to her kind of life.

But if parental love and patience do not set out to help childhood rise to its consciousness of God, how shall childhood come to know Him?

IV. The Religious Ideas of Childhood

While the religion of childhood should not be mainly a religion of ideas, it cannot take form without them. What these ideas shall be depends very largely upon the environment. Even with the most ideal surroundings, they will be fragmentary and often refreshingly naïve. Under neglect or by perversion they are certain to become grotesque and sometimes unspeakably oppressive. The ideal is, of course, that the needful notions shall be made so clear that they shall become the basis of helpful and normal attitudes of emotion and will.

It is a very great mistake to suppose that parental orthodoxy alone can guarantee to childhood a helpful view of God. If, in addition to straight thinking, the home breathes an atmosphere of reverence, trust, and love toward God, the chances of childhood are much better. But they are best where the vague outreachings of the childish spirit toward an appreciation of the Divine are understood and sympatheti-

cally interpreted and supplemented. If the notion that God is a loving Father is actually a working religious concept in one's home, it may be assumed that the children who grow up there will build their own religious thinking upon it. But if God is never mentioned, or, if occasionally mentioned, is not actually loved and revered, trusted and obeyed, sporadic notions of his person may take tyrannous control of the little child's earliest consideration of him.

Laying hold upon such sporadic notions of religious objects, the childish imagination often weaves a highly fanciful pattern. These notions do not remain unelaborated, but are combined with childish experiences and observations to form a whole new structure of religion. Left to itself, this may become almost, if not quite, what we should characterize among primitive peoples as nature-worship, demonolatry, etc.

We are not here endeavoring to make an exhaustive analysis of such childish notions. They depend upon the run of attention and upon the subtle tempering of personality which makes some children far more imaginative, others supremely matter-of-fact; but they depend also upon the imagery at hand for the elaboration of religious ideas. The attempt here is rather one of showing the control of such notions as are formed, and the source of the notions themselves. In order to make the discussion concrete, citations are made from the personal narratives to which reference has already been made. The citations are all from experiences which fall between the ages of four and nine.

The first group of citations illustrates the notion of the appearance and char-

acter of God gathered by little children from a type of illustration which, it is to be hoped, is less in vogue today than it was a few years ago. One says:

I got my first conception of God from an illustrated Bible. . . . There God was represented as an old man with a long, curly beard and hair, looking through an opening in the clouds. He had bright, piercing eyes. This image of the All-seeing One never left me. Even to this day it is difficult to get rid of the picture.

Another writes in very similar terms:

An idea which certainly had much to do with my earlier thought of God had its probable source in a picture that I saw . . . God, a man with flowing robes, sitting upon a throne in the skies . . . is old, partially bald, with long white whiskers. . . . Throughout childhood and into manhood he was the being to whom I prayed when I offered prayer.

A third gained an unfortunate impression of the character of God from pictures supposed to illustrate the Bible, chiefly the Old Testament. He says:

I became impressed with the awfulness of God by a little book entitled *Hours with Mamma*, in which there were such illustrated stories as the destruction of the wicked by the flood, the destruction of the wicked children by the bears at the command of Elisha, etc. I can see these pictures as vividly as though I had looked at them yesterday. I had no realization of the love of God or of love for God in those early years. . . . Nor did Jesus enter into my religious thinking.

A final citation of this class involves the Sunday school:

The earliest Sunday-school lesson I remember was one which the teacher illustrated by a charcoal or crayon drawing. The wrath of God was painted as a big,

black cloud, hanging ominously over the scene and apparently about to engulf the world. On his knees under the cloud was a prophet, trying by his prayer to avert the cloud. . . .

Pictures have been a frequent source of childish notions of God, heaven, angels, Satan, hell, etc. Altogether apart from the question of the validity of any of these notions is that of the wisdom of attempting their pictorial portrayal. Even with the best endeavor to explain them as ideal creations, such pictures are the means of fixing in memory a great amount of misinformation. Where they deal with the horrors of destiny, they become unspeakably pernicious. The influence of such pictures is shown by the following statements:

As far back as I can remember, our family possessed a certain large, red-backed book, entitled *Character Sketches*. . . . It was illustrated, and no other illustrations have ever impressed me as those did. They were very sensational, picturing the devil, horned and hooved and with pointed tail and trident. . . . To counterbalance the dark side of this illustration-scheme there was an equally bright side, representing heaven in all its glory, with white-robed and winged angels. . . . Those pictures became the foundation upon which my imagination built. I would often dream about them. . . . Naturally I became very much interested in my soul's welfare.

From another of these narratives comes the following:

At the age of seven or eight there came into my hands a book at which the older members of the family had been looking. In this book I saw various pictures of the devil and the horrors of hell, with its flames enveloping and devouring the unfortunate

inhabitants of that dark abode. . . . This made a profound impression upon my childish mind, and the fear of punishment was undoubtedly a factor in shaping my thoughts of God. . . .

Another says:

When I was about seven years of age I attended a children's meeting where an evangelist gave a lurid chalk-talk on the fate of Dives. I still have a vivid impression of the red, yellow, and green pictures he drew when he described the torments of the underworld. . . .

Not all experiences of vivid impressions made by pictures are so somber. The following, which refers to the death of Jesus, bears a somewhat different aspect. It is an interesting question what effect such a picture, apart from some sufficient explanation of its inner meaning, would have upon the mind of a child. The writer says:

When I was eight, my uncle's copy of a book, *The Beautiful Story*, with very highly colored pictures, made a very great impression on me, especially the one representing the Savior's suffering in Gethsemane. . . . I never forgot it. . . . But we were not taught to fear Satan, or to believe in hobgoblins and similar creations.

While such pictures, in the instances cited found chiefly in subscription books of the class by which uneducated people are so often victimized, are a particularly concrete source of the religious ideas of children, they are probably not at all the chief source. Bible stories form an important basis of childhood's religious conceptions, and not seldom it is the same element which we have found embodied in the lurid picture that seizes the imagination of the hearer and

becomes a permanent influence. Here is a statement illustrating this fact:

When I was about five, the story of Elisha and the mocking children was told me. One day when I was aping a cripple, the story flashed into my mind, for I stopped suddenly and asked, "Mama, are there any she-bears around here?"

Another refers to the same story:

The Scripture which seemed to leave a lasting impression upon me was of that sort which showed the power of God in some special way. For example, the punishment of those who mocked Elisha, where the she-bears came out and killed forty-two of the children for saying "Go up, thou baldhead" made a profound impression upon me with regard to the power of God and his punishment of sin. . . .

In beautiful contrast to such experiences is the following:

The first thing that I can remember in regard to religion is the story that once Jesus held children in his arms. If I mistake not, I came to believe in some vague sense that he had so held me. Thus, from the very beginning, I had only the most friendly feeling for Jesus.

Very frequently the minister's sermons, especially at revival meetings to which small children are taken, make a lasting impression. Though such sermons are rarely addressed to the children themselves, under the pressure of suggestion very small children may do in an imitative way the things they see their elders doing. Under Free Methodist influence, for example, as in the following instance, the very young are sometimes strongly moved:

At a revival meeting, when I was about five years old, sin and salvation were held up very earnestly. . . . My Sunday-

school teacher came over to where my brother, two years my elder, was and spoke to him. In a moment he went forward and knelt at the "altar." Then our teacher came and said, "If God can save H—, he can save F—, too." Immediately I started to the "altar." After a time of prayer, personal and general, one of the ministers shouted, "Look up!", and we all looked up. Some may have understood the spiritual significance of it. . . .

Or, though impressed, the child may fail to follow the suggestion of the minister in the revival meeting, as in the following case:

The first crisis in my religious life came when I was about eight years of age. Father was conducting a revival campaign, and—as we once irreverently expressed it—preaching "hell-fire and damnation." This made a profound impression on my young heart, but I could never persuade myself to go to the altar publicly as others of my own age were doing. . . . I was taken ill during this period of revival, and the thought came to me, "What if you should die? You would surely go to hell." I didn't want to go there, so, while the rest were attending the revival services, I read my Bible and prayed to God. . . .

What an experience for a child of five or six was this:

When I was about five or six, there occurred a revival in our church and my brother and sister were baptized. . . . I wanted to be converted also. I was told that I must pray to God for the forgiveness of my sins, and . . . I prayed with tears. . . . For lack of a better prayer, I spoke the prayer that I used at table, just a simple thanking God for food. But there was nothing came of my prayers. . . . O how my heart did thump against my little breast! Surely something was going on within. But all was calm again after a

while; I felt no change, and I became discouraged. . . .

Such an experience in a revival meeting may reverse what years have been effecting in the childish mind and establish a wholly new notion of God and duty, as in the instance which follows:

I was a perfectly healthy-minded Christian through my childhood until I reached the age of eleven. Then I attended a series of meetings. . . . The minister preached a sermon in which he described hell. . . . It was the first time that I had heard about hell to any extent. . . . I realized that the preacher and I had entirely divergent views about God. I had always thought of God as a kind, loving being who loved children and would do nothing to harm them, but he described God as a Being who stood beside little children when they played and put their bad deeds down on a large sheet of paper, so that he should not forget to punish them afterwards. . . . Of course, I thought, "the minister must be right."

Not seldom the child builds his notion of God upon the foundation of some chance remark or inference. One of my friends writes:

Father told us that he had found my baby brother in a bunch of cornstalks, where God had placed him. It made a tremendous impression on my mind. . . . It was so cold that I wasn't permitted to go outside, and I couldn't understand how God should leave a tiny baby in a field, or how the baby kept from freezing. . . . This experience gave me my first serious and lasting impression of God. I saw Him in the storms of every season. . . .

Another chance remark, probably often repeated, affected the same child. He says:

At the age of nine, God was a terror to me. . . . This was because I was told that he hated naughty boys, that he loved only good children, that the Bad Man would get bad boys, and that I could not go to heaven unless I was good. At that time I was afraid to go to bed at night, and when sick was afraid of dying and being lost.

In a similar fashion the belief that the end of the world is imminent may become a part of the working basis of childish thought. The same correspondent writes:

One day, when I was seven, mother called us early, as there was a glorious sunrise. It was, as I remember, a very gorgeous and spectacular display of light. We began questioning what it meant, and were told that it looked as if the world were coming to an end. It so terrified me that I had to be taken into the house.

Another instance, in this case a happy one, of the influence of what was probably an incidental bit of instruction:

During the years from eight to ten I thought about God a good deal of the time. On one occasion, when I went after the cattle, I became very thirsty. I recalled the statement in the Bible that if we would come to Jesus we should never thirst. I came to him on the spot, the only way I knew how, and my thirst soon left me.

But the same lad shared with the preceding correspondent a fear of the end of the world:

I remember being very much impressed by stories that the world was soon to come to an end. I was so impressed that I dreamed a great deal of the second coming. . . . I remember some of these dreams to this day.

Numbers of these incidental influences were wholesome, or at any rate not

depressing, as, for instance, the following:

From about six, I remember singing in Sunday school "What a Friend We Have in Jesus." I often wondered in what way he would show his friendliness, for, although according to the hymn he was supposed to bear all our sorrows and griefs, it seemed that I had to bear most of the consequences of my badness myself.

When left largely to themselves, the inferences formed may be anything but happy, as this testimony shows:

As I was left to form my conception of God from what my own undeveloped mind discerned in nature and in the greater manifestations of power, in storms and the like, the God of our Lord Jesus Christ, a loving Father who desires men to be saved, was practically unknown to me. My life was indeed miserable most of the time for a period of eight or nine years. . . .

Careful instruction and happy surroundings go far to insure a cheerful and childlike trust in God, as these lines indicate:

From the moment when my mother told me of God and that he made the world, I had reverence for him. My idea of things changed: I was in God's world. . . . From six to eleven, I made many trips in God's outdoors. . . . I was much in the woods, along the streams, in the fields. . . . I thought God was there. . . . I would listen for his audible voice.

And another says:

It was always with joy that I found the first wild flower in the spring and took it to mother. . . . Back of the wildness and beauty of the woods there dwelt a Spirit with which I felt a oneness. . . . In these early days I learned to worship God in nature.

And God is not always a terror to childhood, nor the thought that he is all-seeing. One testifies:

One of the most distinct of my impressions at four or five was that God can see us all, though we cannot see him. On one occasion I stood in the back yard of our home and looked up into the sky, hoping that God would let me see him. . . . How I wished that he might let me have a glimpse of him!

Yet well-meant efforts may well fail of their end, especially if they fail to discriminate between a structure of theology and the religious ideas which answer childish needs. What apparent relation has the doctrine of the Trinity to children's lies? The following may show how one mother introduced it in such connection:

When I was five, or perhaps less, I told a lie, and my mother was teaching me how wrong it was. . . . In her earnestness she was explaining to me how God could forgive sin for his Son's sake. She then entered into the mystery of the Trinity, showing that God and his Son were one. My attention was caught by her earnestness and my mind deeply affected by the wonder of the idea expressed, and in later years I have often recalled the sense of childish awe I then experienced.

The instances cited do not cover the whole area of childhood sufficiently to reveal all the forces at work to determine childhood's ideas of religion, but they do at least reveal certain of the chief factors: pictures, Bible stories, Sunday-school teaching, sermons, chance suggestion and inference, parental instruction, etc. So far from suggesting that there is an innate idea of God which comes universally to definition and

expression, they very clearly show that the form and effect of children's religious ideas is largely determined for them by environment.

Since this is true, and it is to a great degree possible to control the environment, it is one of the first duties of the elder generation to see to it that only those ideas which function helpfully in the life of childhood are presented to it. Studies of childhood's religious experiences made in any average community in western Christendom will substantiate the view that much of the structure of ideas which comes to childhood in the guise of religion is not only of no help but positively harmful. This is chiefly because the prevailing adult view of religion is itself defective, vitiated both

by a wholly inadequate view of the relation of childhood to religion and by false theological notions. That predestination and hell, the devil, the judgment, and the second coming should be formative concepts in the religion of childhood is absurd.

Negatively, childhood has the right to be safeguarded from vague and haunting fears. It has a right to live happily in a world of beauty and moral order, with its early morning unclouded. And this is possible only when the little world of childhood is clean and pure, and the vile, the capricious, the grotesque, and the violent are kept far away. But, positively, childhood has a right to be nurtured in religion, for only so can it think truly.

CURRENT OPINION

Science and an Organized Civilization

The task of science in the great undertaking of building a new world is treated by Professor W. E. Ritter in the *Scientific Monthly* for August. Taking the position that science is not merely an instrument of civilization, but an interpreter and participant in the deepest life of civilization, he maintains: (1) that no federation or compact of nations can possess the elements of permanency and usefulness, the main roots of which do not reach clear through the layers of social custom, formulated law, and ordinary political organization and convention, and penetrate deep into the nature of man himself; and (2) that such an understanding of man as this implies is primarily the province of science. "Biological anthropology, with special regard to its psychological aspect, is the only source of material for a proper foundation on which to build a truly useful and durable international structure."

Professor Ritter feels that the jurists, publicists, teachers, ministers of religion, and philosophers frequently take the attitude that they are the sole custodians of the higher welfare of man, but he is certain that humanistic learning cannot be maintained in detachment from scientific learning. "The statesman who would exclude the biologist and anthropologist from any voice in problems of government and social and industrial justice would be like an orange producer who would exclude the botanist and horticulturist from a voice in the problems of good and abundant oranges." An appeal to history shows that the men who have influenced the centuries and have been factors potent in the struggle for human welfare have also been men who took nature and the nature of man as their starting-point and constant base of reference. Aristotle and Cicero were nature-students.

So also Rousseau and Hugo Grotius sought to find the laws of nations in the laws of nature. God even cannot set aside the law of nature. On this basis, in the midst of the Thirty Years' War, Grotius sought to build the future law of nations. Today, with the world-cataclysm filling our eyes, our ears, our intellects, and our hearts, human nature stands before us in its nakedness. Such a time of shattered custom and law as this is exactly one which reveals the need of and gives the opportunity to science. But science must build on the actual and complete human nature. Linnaeus and Darwin placed man definitely and completely within nature. As an animal like all others, man may be described as the eating, propagating, mating, fearing, and fighting animal. But man, as man, is a "speaking, aesthetic, religious, thinking, political, economic, moral, and idealizing animal." Only by the consideration of all the attributes of man can we make a safe basis for scientific building of future civilization.

Taking up the single attribute which describes man as an economic animal, Professor Ritter shows that this is very important in the consideration of any future world-organization—that it is futile to hope to escape future military wars if commerce and industry are still considered as a sort of war, that economic needs are just as strong under democratic as under aristocratic rule, and men's fighting instincts do not depend alone or chiefly upon the form of government under which they live.

The world-war is a time of metamorphosis of world-civilization. If the titanic transformation taking place before our eyes shall be progressive rather than retrogressive, the economic system of civilization will emerge no less profoundly modified than the governmental systems. This commercial age of ours must be approaching its end if civilization is passing to a higher plane. Economism, as

several generations have understood the word, does insufferable violence to some of the profoundest instincts, the most precious interests of human life, and cannot survive in that higher civilization toward which the imagination and the ideals of all thoughtfully good men are turned.

Science will help in the transformation. Biology will show that the doctrine of the survival of the fittest, used to palliate and to justify unhuman methods in business and politics and war, rests upon a deep misunderstanding of the evolutionary process. Anthropology will convince those who take an extreme materialistic conception of human history and an extreme economic theory of human society that these doctrines imply a definition of the human species which is found to be very inadequate and fallacious in view of natural history. Chemists, physicists, geologists, agriculturists, and breeders of plants and animals will show the world that the latent resources of the lands and waters of the earth are sufficient to continue the progress of our species in civilization provided that civilization means a harmonious growth and interplay of the great groups of essentially human attributes named above, and also provided that the resources of the whole earth are utilized in accordance with the dictates of common wisdom and common justice.

The Vatican and the War

What is the diplomacy of the Vatican striving to accomplish? What will be the religious and political status of the Roman See after the war? These two questions are eagerly discussed in the current literature. Mr. George Herron in his book just published, *The Menace of Peace*, devoted a section to this theme in which he vehemently maintains that the silence of the Vatican in regard to the violation of Belgium, and the inhuman conduct of the war on the part of the Central Powers, was due to the tacit agreement that, if Italy were beaten in the

general success of the Hohenzollerns and Hapsburgs, the political aspirations never given up by the Roman pontiff would have a chance of realization. Now that there is no hope of the victory of the Germanic alliance, the Church of Rome is everywhere plotting for peace, which will mean now the saving of the last strongholds of Roman influence. Moreover, there is no doubt that the Vatican is able to see that the overthrow of autocracy in Germany and in the Dual Monarchy would make it difficult to maintain the autocratic and authoritative religious system of Rome in a democratic world. On this account he thinks Rome is striving frantically now to bring about a peace which will leave things *in statu quo*.

The remarkable attitude of the Roman church in taking an official stand in opposition to the selective draft in Canada is interpreted by some to mean that the main interest of the Vatican is to help in every possible way the Central Powers, always, of course, in the hope of benefit to the Holy See.

The *Review and Expositor* for July carries an article by an Italian, Romolo Nurr, on the topic, "Neutrality and the Vatican." He recalls the fact that at the outbreak of the war some people expected a vigorous protest from the pontiff against the provokers of the conflict, all the more so because the first of them was the sovereign of the most Catholic state, who had often ostentatiously shown his devout attachment to the Holy See. But Pope Pius X did not say a word publicly. When the new pope was chosen, Benedict received the vote because of his political rather than his religious abilities. The new pope condemned war in general terms, proclaimed the neutrality of Rome, but remained absolutely silent in regard to Germany's first acts against innocent, neutral nations and against the rights of nations. It was at once clear to the world that the neutrality of the Vatican was not an impartiality, considering

things from the standpoint of the eternal principles of God. "Does not this abstract invocation of ideal principles appear as a sign of impotence?" Mr. Nurr says in conclusion:

Never since the existence of the Papacy has it suffered so intimately from the mixture of religion and politics, the spiritual and the earthly, in which it has become constantly more involved. Its political interests attach it to the Central Powers; the religious interests, which it also desires to represent, would impel it to take a position for Belgium, for the cause of justice, for liberty of the nations, for international guarantees for peace—which is the cause of the Entente. It wished to avoid a choice. But is not silence a choice in itself? In the final analysis, if the Vatican *can* hold its peace, is it not because it holds, as Germany wishes, that it is confronted by a contest of forces for power and not by a struggle for and against the supreme moral rights of civilization?

The vigorous, political activity of the Vatican in Central Europe during the last few weeks gives rise to an editorial in the *New Republic* for July 21. The editor thinks the Vatican must find Cardinal Mercier an inconvenient figure, although it is plain that the moral implications of the war have not crowded in on the Holy Council any more than before. Rome is most of all and intensely interested in the political disposition of Europe. She must attempt to influence the march of events, and we ought to understand the exact purpose of her effort.

In the early days of the war the German Catholics were the most extreme supporters of advanced annexationism. There was no sign that Rome felt any difficulty in that stand. Today the tone has changed. The spokesman of the church at Berlin is praising the virtues of a peace which shall bring reconciliation and friendship to the whole of Europe. The Catholic Centre party has changed from being an efficient weapon in the hands of the Junker to becoming an integral part of the left wing of the Reichstag. Equally remarkable is the volteface

of Austria. The new emperor has been known for long to be an enthusiastic devotee of Rome. He shows unwillingness to bow to Hohenzollern control. He talks reform and amnesty. He speaks of his anxiety for a peace which will satisfy all the combatants.

What is the implication? Germany after the war is to be a Germany in which parliamentary control has at last become a reality. The Catholic party is, therefore, already making a striking bid for power in the new Germany. A powerful Centre party means a powerful Rome. Whatever German Catholics achieve is, in fact, a triumph for papal diplomacy, and the policy of the German Catholic leaders is in every step directed by the subtle strategists of the Vatican. So also in Austria. "In the Dual Monarchy there is the last modern state where the Roman alliance has at every historical stage been held to be of highest importance. Rome and Austria have the greatest bond of sympathy in their common hostility to the Italian advance. Austria is the last great stronghold of the counter-reformation of which modern Vaticanism is no more than the implicit development. On every phase of Austrian life, educational, political, economic, Roman clericalism has been able to set its mark." Hence, for her own sake Rome must keep Austria-Hungary intact. If the Hapsburgs go, the basis of Roman power is removed. The federalization of Austria would mean that Roman Catholicism would have to compete with other religions on equal terms. Rome is, therefore, advising the new emperor to seek peace, to preserve his possessions to as large a degree as is possible. Rome will thereby profit.

Is this interference of the papal power in politics dangerous at the present time? The *New Republic* thinks not: (1) because the general tenor of the advice given by Rome is in the line of the result for which the Allies have been working; (2) because fear

of Roman diplomacy is an anachronism. Roman influence, intellectually and politically, has been rapidly declining for thirty years. Pope Pius' repudiation of modernism did irreparable damage to Rome. "The factors which influence the balance of power in the modern world have been more and more concentrated toward a direction where Roman influence can be of less and less account. Her present effort is a swan-song, the more pathetic in that it is the dying expression of the last universal power."

War and Religion

A bewildering array of opinions as to the relation of religion to war in general and to the present war in particular is appearing in the current journalism. The October, special war number of the *International Journal of Ethics* carries an article by Dr. D. W. Fisher of Princeton. His subject is "War and the Christian Religion." He points out that the ideal meaning of the Christian religion, while it does not condemn war specifically, does condemn war in principle by its insistence upon love of God and of fellow-men. In its historical aspect, however, the Christian religion shows a different attitude to war. The church has never condemned war in its doctrine. For the first three centuries the Christian writers maintained a fairly consistent opposition to war, but opinion was divided. After the association of the church with the Roman state at the time of Constantine there was no thought of holding that war in general was inconsistent with the Christian religion. Ambrose and Augustine were followed by Thomas Aquinas and Grotius in holding that war might be just and lawful under certain circumstances. This has been the general Christian teaching. War and the Christian religion are fundamentally connected by virtue of the world-conditions in which the Christian ideal was under the necessity of being realized.

Both the Christian religion and war have been the enemies of materialism or sensualism. Sensualism means idleness and lack of striving for ideal motives. It emphasizes the satisfactions of the body rather than those of the spirit. To this the Christian religion has been resolutely opposed. So also has war. War has forced upon men the supersensible things called right, justice, duty, truth, and principle. It has filled men with a new conception of life and its purpose. In this task there is unity of action between war and Christianity.

It is a notable thing also that the pacifist has almost always been a rationalist and an enemy of the Christian religion, while the non-pacifist has been favorable to the Christian religion. Both war and religion are opposed to rationalism.

While there is evidently a connection between war and the Christian religion of history there is no connection between war and the ideal and absolute essence of the Christian religion. For historical Christianity it seems plain that other things may be more displeasing to God than war. Yet in a perfect world there will be no war. The Christian ideal portrays a world characterized by peace, not war. It would not be the peace of the pacifist-rationalist, however. A Christian kind of peace would be the peace of men who love God and their neighbors as themselves. It has never been realized, yet it is the only kind of peace enduring, spiritually vital, and lastingly possible.

In the *Unpopular Review* for October is a treatment of the general topic, "War and Religion," but the writer is quite evidently thinking of the Christian religion rather than religion in general. He takes a great deal of space to point out the endless opinions as to the cause of the war and the fact that each opinion reflects the well-defined interest of the man who expresses it. Ecclesiastics have traced it to the ebbing

of religious enthusiasm. But as a matter of fact the thing to be feared is the thing common to both ecclesiasticism and nationalism, namely, dogmatism. Faith in the creed, faith in the government, in both cases faith set over against reason—this is dogmatism. Dogmatism is a source of tremendous strength; it is also profoundly dangerous. "My country, right or wrong." "My doctrine, right or wrong: *credo quia absurdum*." That is dogmatism, and exactly the opposite of the open-mindedness of the scientific spirit.

Of course there is much religion that is not dogmatic; but when the religious spirit puts on the hard outer shell of orthodoxy it becomes a dogmatism akin to patriotism, which is only the arbitrary sacrament of the flag. Patriotism and orthodoxy are very much alike—the same outer trappings, in the one case the flag-draped rostrum, in the other the cross-emblazoned altar, the same pomp and ceremony, music, emblems, and group action. The church has caught the imperial spirit. Rationalism, seeking truth without partiality, is the enemy of authority. Authority binds us in advance to one point of view. That is dogmatism. It demands the destruction of the enemy. That is the spirit of war. Moreover, the church is essentially militant and war has been essentially religious. The whole European conflict as seen from the heart of any actual participant is a Holy War. It may be fairly doubted whether any great war could be carried on without that solemn religious conviction.

Not only are ecclesiasticism and militaristic nationalism alike in their respect for and dogmatic assertion of arbitrary authority, but they both find their logical opposite in the spirit of science. Science knows no authority whose utterances are immune from further testing and correction. It knows how to venerate the great man without canonizing his books. Science is non-dogmatic and, also, it has no national

boundaries. Thus it is not ecclesiasticism but its logical opposite that really stands for the elimination of prejudice and the harmony of spirit that make war on war. Dogmatic religion feeds the spirit of war. When religion, like science, becomes a sincere love for truth, a respect for duty, a full joy in all the beauty of the world and a profound desire to know God—then the more religion the less war.

There is a beautifully written article with a Nietzschean flavor from the pen of Horace Milborne in the October number of the *International Journal of Ethics*. The argument deals chiefly with the relation of the war to moral and political ideals; still the writer feels that under "The Hammer of Thor" not only moral and political convictions are going to pieces but that the hammer is falling also on current religion. The creeds and mythologies have been hammered sufficiently, long ago; now the ideals are being shaken. It is the fate of every religion to have its tomb built in a church. The church has forgotten its Bible and its intimation that power is the prius of good—Sinai before the Sermon on the Mount. There is no gospel of mere power, neither is there a gospel of mere peace and happiness: the true gospel is that of peace and happiness transmuted into something higher in the tragic calm of strife. Happiness is an illusion. The upward progress of man is achieved by the acceptance of tragedy—by clear-eyed facing of unequal conflict and predestined defeat, in the tragic peace of happiness overcome, and the tragic welcome of a fate he would challenge again and again. The meaning of tragedy is the meaning of life. It is the endless ache of the eternal will, the blind yearning of Nature's abortive travail. Tragedy was born of hero-worship, the oldest and still the living root of religion. Tragedy is the essence of religion. It is the purification of the soul from pity and fear, from sentiment and cowardice, from

happiness and peace, the Dionysiac draught of the cup of sorrow, the stern optimism of the conquest of happiness.

Another message born from the agony of the world-tragedy comes from Rev. Dr. Samuel McComb, who writes in the *Contemporary Review* for October under the title "The Great Companion." Today we are facing an immensely significant spiritual situation. Men realize that without a God of some kind life is intolerable. At the same time men realize that they are greater than their mere thinking, that the driving forces of life lie in the unconscious depths of the self—in needs, impulses, cravings, and instincts. We are no longer interested in the proofs of the existence of God. Our deep desire is for companionship, warmth, and blessedness, a sense of harmony with ourselves and the universe. Agnosticism has shown how great the word "God" is. Either he is the supreme basic reality into which all other realities run down or he is the empty figment of our imagination. We must treat tenderly those who have not the courage to say that they believe in God. All dogmatism, whether of science or religion, is henceforth impossible.

Man is essentially lonely, in sin, sorrow, suffering, temptation, and in spiritual growth. Others can never fully enter into the holy of holies. With the realization of

the failure of human association man turns instinctively to the great superhuman companionship. When we fail morally we can bear the vision of ourselves because of free and open speech with Him who is justice and sympathy and love; so we may escape both despair and self-complacency. So the Silent Presence lifts us victorious over our spiritual enemies. In grief, the prayer to the Father God eases our burden. In the realization that God is our ally, the support of our ideals, is no small guarantee of victory, for it strengthens us to meet the frowns of the world and the negative feeling of our own weakness. If the Great Companion should be proven to be dead, an intolerable loneliness and despair would settle upon the heart of mankind. But the companionship of God is real, experienced by myriads in all ages, and even though God has not broken silence for us we must believe on so great evidence. To feel that I am in God's world, bound up in a bundle of life with one infinitely greater and stronger than I and therefore master of every evil that can befall, robs pain of half its sting. But many cannot be conscious of this spiritual presence of God. To them Christ may be the mediator of the divine companionship. By brooding on his personality they may come to a realization of a living and dynamic Love at the center of the universe.

THE CHURCH AND THE WORLD

MISSIONS

The Food Administration as a Moral Force

In November *Missions*, Rev. Howard B. Grose, representative of the religious press at food administration headquarters, says some interesting things on the present food administration from the point of view of morals and religion. This is a new departure in our government. It makes a direct appeal to patriotic service. In this way it is doing two important things: arousing the sacrificial spirit in the churches and stimulating the highest moral qualities in business men. In the latter is an encouraging promise for the future conduct of commerce. For instance, the Eastern Canned Goods Commission representatives, after conference with the food administrator and his associates, "pledged themselves specifically not to engage in speculation in food products of any kind; to decline to buy or sell for any customer purchasing beyond his normal needs; not to hoard food products; and to load cars to their fullest capacity and urge their customers to do the same." To protect the public and those who are observing the regulations they asked that a license be given to all commission merchants and others dealing in staple foods, including the more important canned goods. They further "agreed to work together for the protection of legitimate business and of the government in its purchase of supplies, to report anyone who in their judgment is evading the food law, and not to offer any futures of the packing of 1918 without further conference before January first."

Other commercial organizations of similar influence and outreach have taken the same action. Among these is the Packers' Committee, representing all classes of

packers. It approved of the government's placing the entire industry under license and assured the food administration of its desire to co-operate in working out war problems. Great power goes along with a compact in which are the great packers, such as Armour and Company, Swift and Company, Morris and Company, and the Cudahy's of Chicago and St. Louis. In the industry which they represent they are able "to prevent speculation, war profiteering, and greed." They have taken such action, not because they were forced to do so, but because they desire to aid the government in every possible way. There are many other similar instances. What is its meaning? It is co-operation issuing from the highest motives, and certainly it will make itself felt in the entire national business life. Since the wholesaler and manufacturer each pledges himself to hold in check the high cost of living and stop profiteering, the retailer will be compelled to fall into line. In this is there not a new standard being established? In the whole movement there is a tremendous moral impact upon the business world. Is there not ground for hope that when the war is over the new standard will have won its way sufficiently to prevent a return to the former and less-satisfactory standards?

It is to be observed also that the impact of the food administration upon the religious life of the nation is very strong.

It has placed a high estimate upon the religious organizations, has freely and fully recognized their indispensableness in enlisting the homes in this food conservation campaign, and has called upon them for a large and definite service. The results cannot fail to be as beneficial to the churches as to the commercial interests. When our people come to see that

food conservation and national preservation are inseparably linked, the response of the religious and commercial forces will not be doubtful, no matter what sacrifice may be involved.

Some of the War's Effects on Missions

The world of today is not the same world that we had before the war. While more significant effects are yet to come, some very important ones may be observed already. These effects are noticeable more or less in all the realms of human activity. From the *Missionary Review of the World*, October, we gather a number of instances of the effects on missions.

Armenia and Syria.—There is an American Committee for Armenian and Syrian Relief. A cablegram to this committee from the American consul at Tiflis reflects the conditions in these two countries. The number of Armenian and Syrian refugees in the Caucasus is estimated at 250,000; in Eastern Turkey, 100,000. This number is being increased gradually. There are 250,000 without employment. A large proportion of the refugees are women and children. The estimated minimum cost of meeting the needs there is \$500,000 per month. On the list now there are 5,000 fatherless children who need support. Others who require immediate assistance are more than 15,000. Many of these are widows and children. These families though broken should be kept intact as far as possible, but for such work no funds are available at present. An orphanage for boys is being started, and one for girls will be opened if women supervisors can be sent out. To make possible the development of such work as this the consul appeals for several workers and for \$3,000,000. A well-known relief worker in Turkey says in this same connection that the present government is favorable to the relief work that is being done and that the people are extremely grateful. In nineteen villages

he had given help to over 1,700 people. Many of them, he says, "were so grateful that they wanted to kiss our hands and feet."

Persia.—A returned missionary of the Presbyterian mission in Teheran, Persia, Rev. S. M. Jordan, makes a statement of how recent developments in the war have affected missionary work. Three of their mission stations in southwestern Persia have been in the hands of the Turks since last July. While there has been no active interference with the work, yet as the Turks came into the cities the Armenians fled before them, leaving their houses and property to be looted.

With the English capture of Bagdad and the defeat of the Turks in Persia by the Russians, the Turks have been expelled from many of these places, and conditions throughout Persia promise to become more settled than for several years past. The revolution in Russia with the triumph of free institutions and its proclamation of religious liberty is another sign of the times that augurs well for mission work throughout the near East.

India.—There is an interesting psychological aspect of the effect of the war on missions in India. Attention is called to this by Rev. Herman J. Schutz, an American Methodist missionary on that field. Progress there in missions is now very slow. The attitude of the people is more suspicious and their motives not so genuine as before the war. This is illustrated by the following:

A young man and his family, new converts, came into our training school here in Ballia, a distance of fifty miles from his village. He is perfectly happy here and sends good reports back to his relatives and friends, but they are convinced that these reports are inspired by us and that we have sent him to Europe. This militates against others following his example. Even the ladies visiting in the zenanas are not having the welcome generally accorded them. "You have come," the shut-ins tell them, "to see our jewels in order to report to the govern-

ment, so that we will have to pay taxes for them. We like you and your teachings but we prefer not to have you come until this war is over."

Bohemia.—The war situation places the Protestants in this country in a very difficult position. The Austrian government realizes that the Reformation and the most glorious period of Bohemian history are vitally related in the Bohemian mind and emotions. The traditions of Bohemian greatness are maintained by the Reformed church. For that reason this church is now held in restraint. Evidence of this is seen in the confiscation of Protestant religious literature and the suppression of the church papers. When quoted in the newspapers, verses from the Bible are stricken out by

the censor. The booklet containing the rules of the church government of the Reformed church has been declared to be dangerous to the state. Prosecution follows even the slightest critical reference to the Roman Catholic church. The Protestant churches of Bohemia and Moravia are thus brought into a very exacting situation. "Nearly all the men are gone, and services are attended by women and children with a few old men." The war has cut off the meager financial assistance which these struggling churches were accustomed to receive from the outside, and the pastors find it very difficult to provide even scanty support for themselves and their families.

RELIGIOUS EDUCATION

The Fellowship of Religious Education

The editor of the *Churchman*, October 27, expresses himself as to the pernicious false standards that relegate religion to an air-tight compartment. A religion of vitality must "permeate a man's existence, and color and animate everything he thinks or does." Attention is directed to the prevailing inclination to limit religious education to the Sunday-school hour once a week. Under the régime of the past the instruction in the Sunday school was supplemented by daily Bible-reading and family prayers in many homes. This is done much less extensively now. A new order of things is upon us. Once cooking and the use of tools were learned at home. Now the girl who would become skilful in cooking and sewing must study domestic science and arts in the schools. The boy who would master the use of tools must study manual training. So also religious education must be carried out of the Sunday-school hour just as these things have been taken away from the home. It must be carried into all

of the activities of life. To this end the "Christian Nurture Series" gives special emphasis. A stimulating illustration of co-operation in this program may be seen in New York in the work of the Fellowship of Religious Education, which operates under the auspices of the Provincial Commission. In its membership are many of the principals and teachers of the public and the private schools of the city, reputable social workers, and aggressive clergymen and laymen. The present task of this organization is a survey of the church schools in and near New York. Under the survey committee are many subcommittees of six to ten experts in charge of such studies as: curriculum, the spiritual life of the child, social activities, administration, finance, teacher-training, and parent co-operation. This work is in its incipency. What the outcome may be no one knows. The facts obtained and conclusions deduced will surely be profitable to the Provincial Commission. But the really prophetic thing is that many of the greatest leaders among the school people of New York City are united in a fellowship

which betokens "their desire to give due place to the most important element in the education of a child."

The Inter-Allied Conference

One of the gravest and most perplexing of all the war problems is the professional re-education in all of its aspects affecting men who are disabled in the war. An inter-allied conference for the study of this, the most serious of all present social problems, was held in Paris not long ago. An interesting study of this conference and its proceedings by Edward T. Devine appears in the *Survey*, September 29. At this conference most of the studies and discussions were presented by French and Belgian men and women actually engaged in the work of re-educating disabled soldiers. This most authoritative opinion and experience are available already in a volume of 462 pages.

First of all, there were very practical demonstrations in the way of exhibits, such as prosthetic appliances, special tools and machines, and recent inventions of use to cripples. There were also photographic and statistical displays from the various institutions. Motion-picture programs were given also. The placement records of 7,200 cripples and other invalids were analyzed and reported. By this means important facts were collected relating to the kind of occupation the disabled soldiers secured after recovery; what the relation was between the occupation followed before and after the injury, and to what extent the men resumed their former occupation.

The conference was planned in a program of six sections.

1. *Physical re-education.*—In this the emphasis was on physiotherapy and medical gymnastics. Other important aspects were not without attention, viz., artificial appliances for replacing lost limbs and the utility of an artificial limb.

2. *Vocational re-education.*—In this the choice of an occupation was considered. Very practical questions were weighed. The extreme necessity for individual treatment was emphasized throughout. When should re-education begin? What should it include? It was decided that pre-education is necessary. It should begin in the hospital before the wounded man can leave his bed. In this should be a "moral preparation" by means of light work executed for a pastime, without reference to being used to earn a living, and a series of tasks assigned for therapeutic reasons with no regard to probable choice of an occupation. The genuine re-education should begin as soon as the wounds are "consolidated" and should include moral, intellectual, and manual training.

3. *Placement.*—Here vital questions were raised, discussed, and an answer attempted. Is it desirable to keep the disabled soldiers, as far as possible, in their former occupation? Should they be kept in the locality where they resided before the war? Should special workrooms be organized for cripples in factories? Should a disabled soldier receive for an equal output the same wage as the able-bodied workman? Should ordinary and existing agencies and methods be used for the placement of disabled soldiers, or should special agencies and methods be created? Are there any special rules that should be used in placing disabled soldiers? Is it desirable to compel employers to employ disabled soldiers?

4. *Economic and social interests of the disabled.*—Here was introduced a discussion both for and against compulsory re-education. The Belgian idea seems to have been that vocational or functional re-education should be obligatory for all disabled soldiers "whose interest requires it." The French position was less favorable to compulsion, preferring persuasion and pecuniary inducements. A study was made also of the

necessity of providing for re-education after the war for the men who cannot profit by the facilities offered during its progress; provision for the "absolute" invalid, the man so seriously injured as not to be able to do regular work; and measures providing for the later rather than for the immediate benefit of the disabled.

5. *The blind, the deaf, and those affected by troubles of the nerve centers.*—The needs and possibilities of the blind and the deaf have been less neglected in the past than those of other disabled classes. Fortunately, too, they are comparatively few in number. The most difficult task here is ample care for those who have suffered some injury to the nerve centers. Special institutions, and many of them, must be provided for these. Vocational re-education is desirable for many of these after their cure has advanced sufficiently, but now the great need is "for patient, long-continued, expert attention from medical specialists and specially trained nurses."

6. *"Documentation" and propaganda.*—This section had the heavy task of reviewing

the legislation of all countries relating to vocational re-education and protection of invalids of war, the administrative methods and present status of the work in all countries, and of presenting plans for propaganda. From this, valuable deductions were drawn. One of these is that the Germans and Austrians are better able to cope with this problem because they have long possessed organizations for those disabled in industry. The agencies and methods used herein are expanded and taken over into the field of caring for those disabled in war. In the propaganda formulated, a plan is outlined for the education of the public, especially the disabled, themselves. This includes "conferences with the personnel of the hospitals; special consultations of experts, medical and vocational, with the wounded men; lectures and classes for groups of men in the hospitals, convalescent homes, and centers of physiotherapy; distribution of leaflets; permanent exhibits in the larger towns; co-operation with associations of employers and of workmen."

CHURCH EFFICIENCY

A Movement for Larger Democracy in the Methodist Episcopal Church, South

An unofficial but important address has been issued to the ministers and laymen of the Methodist Episcopal Church, South. It is signed by 186 laymen of more or less prominence. The address deals with issues that will probably be under consideration as proposed legislation when this religious body assembles in general conference next May. The movement in the main seems to be a response to the present-day emphasis of the spirit of democracy. The promoters insist that they are absolutely loyal to the fundamental principles of Methodism. Their fight is on certain aspects of church polity. They recognize that for some time

the world has been going forward at an unusual rate, and they seek to assist in adjusting the machinery of their church to meet the needs of the times. The address was given to all of their denominational papers. A number of the editors and some of the bishops are opposing the movement very vigorously. Some of them assert that the address is the outgrowth of hidden animus, that it is without support outside of those who signed it, that many of the signers were misled as to the real purpose, and that altogether they represent a really insignificant element. It is interesting to note, along with this, that, of the signers, fifty-four have been members of recent general conferences; twenty-three are or have been lay leaders in annual conferences;

ninety are now serving as district lay leaders. They represent twenty states and forty annual conferences.

The following are set forth as the chief aims, which are to be accomplished by investigation, publicity, and legislation.

1. The enlargement of the powers of the laity of our church by increasing their number in the annual conference and by giving them representation in the cabinet. These changes will insure greater democracy throughout the church and will bring about a far greater degree of lay interest and activity in all departments of its work.

2. The limitation of the powers of the episcopacy by restricting its functions to the executive phase of government alone, the General Conference taking over the legislative and judicial functions.

3. The limitation of the areas over which the bishops operate, by assigning them, through a committee consisting of preachers and laymen, to certain districts which shall be large enough to have them touch the real life of the church as general superintendents, and at the same time small enough to render effective service possible. As it is, the bishops assign themselves, having the whole connection as their area of operation, making inevitably for less efficient service than the church has a right to expect.

4. The limitation of the tenure of office of bishops hereafter elected to a term of years, subject to re-election or not as may be determined. As our church holds the episcopacy to be an office, and not an order, life-tenure is an anomaly. It runs counter to all sense of democratic justice and tends to make the office autocratic to a degree that is out of harmony with modern ideas.

5. The effecting of such legislation as shall do away with the unit rule and secret session of the episcopacy. These we feel belong to a bygone order and can have no proper place in the program of the modern church. The bishops are the servants of the church, and the church has a right to know what they do, and why they do it.

Report of the National Conference of Catholic Charities

The Catholic University of America, Washington, D.C., has issued the report of the *Fourth Biennial Conference of Catholic Charities*. It is a well-bound volume of 420 pages. This is the fourth report issued by the national conference. It is not intended here to review this publication, but to direct attention to it as a probable source of information such as many may desire to examine. The authorities of this religious body hold that this series of reports contains the most representative expression of Catholic thought on relief problems that has yet appeared in the United States. The papers published cover a wide field and are the work of men and women experienced in Catholic charity. Undoubtedly here is the best source of information for those who are interested in Catholic relief work.

Relief for War-Stricken Jews

In the *American Hebrew*, October 5, Jacob Billikopf, executive director of the American Jewish Relief Committee, announces that the Yom Kippur appeal at synagogues throughout the country added a half-million dollars to the \$10,000,000 fund that is being raised in America for the amelioration of destitute Jews in war-stricken countries. Yom Kippur is always characterized by very solemn religious services. It is to the Jews the holiest of all holy days. This year it was used as a suitable occasion to visualize the hungry and suffering Jews of Europe and make an appeal in their behalf. The objective in raising this fund is purely life-saving. There are three million Jews in the warring regions. The amount being raised while apparently generous will provide only the barest necessities for those of them who are in great need.

BOOK NOTICES

Souls in Khaki. (A Personal Investigation into Spiritual Experiences.) By Arthur Copping. New York: Doran, 1917. Pp. xxii+212. \$1.00.

In a prefatory note to this book General Booth of the Salvation Army advances the opinion that war is not wholly a descent to the levels of rapine and bestiality. He has been told by combatants that in the midst of the conflict with its storm of shot and shell they have been "more intimately conscious of the reality and presence of the Divine than in the quietude of normal life." Mr. Copping has made a tour of the Salvation Army huts where the men at the front are cared for in both body and soul, and the book is a brief yet telling record of his experiences. The author in his introduction confesses to a feeling of curiosity concerning the effect of war upon "gentle unassuming lads who had been brought up in a Sunday-school atmosphere." This feeling was amply satisfied in a visit to the trenches made possible by General Booth of the Salvation Army and with the permission of the War Office. In spite of the incessant and aggravating recurrence of adjectives—"piteous" seems to appear upon every other page—the writer has achieved a very readable war book and one that ought to find a place in the libraries of our Sunday schools. There is enough description and adventure to hold the interest of the youthful reader without the stark horror that so often renders war literature unsuitable for the adolescent. The main message of the author may be expressed in his own statement on page 157: "For this is the fact I want to report: those men and lads, like others I had met at the Front, were obviously sustained by a grace that issued from the unerring working of Divine Justice. They had surrendered all the joys of life, and stood prepared to surrender life itself, on the altar of liberty; and could it be otherwise than that they should reach a sure consolation? Moreover, our human perception gropes its way to a recognition of this guiding law of the universe: that joy has its roots in sacrifice, and that gain is ever in proportion to the giving."

The Appeal of the Nation. By George A. Gordon. Boston: Pilgrim Press, 1917. Pp. 87. \$0.75.

Dr. Gordon is foreign born, but he is a thoroughly identified, loyal American. In these five patriotic addresses he defines American freedom; appreciates the position of the foreign-born citizen; elucidates the relations of Christian and citizen; makes a strong plea for American loyalty; and closes climactically

with a moving appeal to our nation to appreciate its obligation to humanity. The author has his own way of putting clearly and forcibly the central things that are well understood by the informed, but which are apparently not at all understood by millions of well-meaning but misinformed citizens. The book ought to be widely distributed.

Religion in a World at War. By George Hodges. New York: Macmillan, 1917. Pp. 103. \$1.00.

In eight short addresses Dean Hodges brings as many messages of comfort to those whose hearts are sorely troubled. They answer convincingly the persistent question: "What is the position of the church in the present war?" The book is entirely popular and has been written out of a large experience. The last three addresses, "God and the World's Pain," "Pain and the World's Progress," and "The Everlasting Vitality of the Christian Religion," deserve especial mention.

Virgil C. Hart: Missionary Statesman. By E. I. Hart. New York: Doran, 1917. Pp. 344. \$1.50.

Dr. Hart was the founder of American and Canadian missions in Central and West China. "Of the six large cities in Central China—Chiukiang, Nanking, Wuhu, Kiu Kiang, Nan Chang Foo, and Hankow—all but one were opened under his direction." The volume begins with his early childhood, and his conversion under peculiar circumstances, and traces his career to its highly successful termination. This career was not only rich in achievement, but highly picturesque. The biographer, his son, has been able to portray it vividly. There are fourteen illustrations.

Revelation and the Life to Come. New York: Putnam, 1916. Pp. vi+216. \$1.00.

This anonymous volume is not a treatise on the subject indicated by the title, but the publication of a series of "messages" received by automatic or mediumistic writing from 1881 to 1886. To these are prefixed two essays, one on the significance of the resurrection of Jesus and the other on the Holy Spirit. An appendix contains other items from the communications. The editor believes that these show that "every spirit who has ever inhabited a human body is living and conscious today." Certainly the communications are on a much higher level of intelligence than those that are ordinarily available in the printed papers of the spiritists.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

STUDY II

Required Books

Allen, *Civics and Health*.

Penman, *Poverty the Challenge of the Church*.

Preliminary to the study of Allen's book on public health it will be profitable to get a new appreciation of the large place given to physical welfare in both Judaism and New Testament Christianity. Israel's attempt to conserve bodily health is manifest in a considerable body of legislation governing such matters as consanguinity in marriage (Deut. 27:20 f.), chastity (Deut. 22:13 f.), the protection of slaves against bodily injury (Deut. 21:20 f.), camp hygiene (Deut. 23:9-14), child protection (Deut. 12:29), sex hygiene (Gen. 17:9 f.; Num. 5:12, Lev., chaps. 18 and 19; Deut. 22:9 and 25:11), ceremonial cleanliness (Lev., chap. 21), pure food (Deut., chap. 14), virulent disease (Deut. 24:8), etc. The Sabbath laws may be regarded as providing in no small measure against fatigue and overstrain.

In the New Testament the health idea is brought over into Christianity in our Lord's conception of salvation. The significance of this conception as used by Jesus is consistently that of wholeness, soundness, normality, health. It is well to bear this in mind as an offset to the dangers of a later theology in which salvation is considered as hyper or contra normal and also as encouragement to any faithful effort to carry out Christ's ideal for society.

This "saving health," indicating a sound condition of the whole person, a normal relation to God, a full vigorous life, became narrowed through inferior translations and under evangelistic religion and exclusively eschatological hope, into a conception of spiritual safety alone and is now frequently in use as "saving one's soul."

The contemporary revival of the more adequate idea of salvation has been conspicuously fostered by such religious organizations as the Young Men's Christian Association, in which fulness of life, physical as well as spiritual, has brought into use a program quite contrary to the limited "escape" philosophy found in early Christianity and followed almost uniformly by the church. While it can be shown, I think, that Christ's fundamental position not only permits but favors

this larger view, it is only fair to admit that the growing emphasis on the physical is more closely related to the Greek than to the early Christian culture.

However, none of the great preachers and pastors of the Christian church has performed his ministry unmindful of the sick and suffering and, quite apart from this or that formal theology, has in this respect patterned his work after that of Jesus, whose fragmentary biography gives an imposing view of his ministry to bodily ills. The hospitals and asylums of the church bear rich testimony to what may be called her ambulance service through many ages. It remains to be seen whether she will be as efficient in a greater work of mercy in these times when by community-wide dimensions we undertake to prevent the misery which need not and should not be permitted.

It is because society's defense against disease has so largely passed into the hands of local government and because the entire practice of medicine is passing from an individualistic to a social stage that Allen's book is included in this course. For, if only an intelligent partnership between church and state can be established for promoting the health interests of society, the resultant benefits will surpass imagination. The almost hysterical pressure of this human interest as registered by the enormous sales of patent nostrums, the patronage of quack doctors, and the amazing growth of non-social and flimsy religious cults which offer a health inducement to the individual proselytes, should stir religious leaders to a more earnest participation in the legitimate health propaganda of civic bodies.

If morals are the foundation of private and public health, it is also true that health conditions morality in many ways. In the former respect the church's teaching of Christian ethics is a health service, but in the latter respect we have been slow to recognize the significance of physical health for good behavior. The records of delinquency bristle with proof of the causal relation existing between uncorrected minor physical defects and misdemeanors. In *The Individual Delinquent* by Healy, in *Laggards in Our Public Schools* by Ayres, and in *Medical Inspection of Schools* by Gulick and Ayres, there is sufficient evidence to convert any moralist to a live interest in the health side of character building.

For example, by virtue of defective sight or hearing undetected and uncorrected, a child in school may be rated as stupid, may lose grade and therefore interest, may become truant and therefore estranged from both home and school and driven to street experiences and idleness, which result in delinquency. Or, depleted by adenoids or by the many diseases that germinate in carious teeth, he may become retarded and discouraged and turn out to be of little worth to himself or to society.

The reader will probably not be pleased with the rather negative and censorious manner in which Allen's book starts out. The subject of hygiene is by no means regarded as the least interesting of those with which teachers and pupils have to deal. Nevertheless the chronic American weakness of trusting to laws and more laws without adequate provision for their enforcement is an embarrassing fact that must be kept in mind. The public is so often deceived and so superficially satisfied in this way that nothing short of an actual investigation of the health work really performed in the school system and by the city board can form a just basis for a sound conclusion. His mention of civic responsibility for health and of our social interdependence in this regard is worthy of note and the table on

page 29 might well be used in making a health rating for your own church and for some one school in your neighborhood.

It would also be well to ascertain the frequency and thoroughness of physical examinations in your schools and also what use is made of the facts thus discovered. The bulletins of your health department should come to you regularly in order that in situations requiring publicity and necessitating conscientious compliance with the law the church may do her full part. The easy way in which otherwise good people will endanger others by disobeying quarantine or by neglecting the necessary precautions in tubercular cases leaves room for the church to improve public morals by pointing out the antisocial nature of such offenses.

The author's treatment of institutionalized health work should be supplemented by further consideration of the work of the visiting nurse. It has been demonstrated that hospitals, clinics, and dispensaries cannot of themselves meet the need. Convalescents need a great deal of care, friendly visitation, and encouragement in order to resume healthy mental and physical living. The benefits of medical and surgical skill are often forfeited because patients are not eased back into their normal duties gradually and with sympathetic assistance. This has been pointed out by Dr. Richard C. Cabot in *Social Service and the Art of Healing*. Church people could do much good in this field.

With respect to infant welfare the common experience is that in order to save the babies the necessary information and the scientific methods must be taken to the home itself and adopted by the mother. In many instances she must be taught how to care for the child, and supervised in carrying out instructions. The visiting nurse, whether attached to the school system, the board of health, or the church, is the most potent life-saving agent in the field of infant welfare. In districts demanding such service and for churches able to provide it, there is perhaps no other ministry that can better interpret Christianity to the needy. The infant morality rate is the best single index of a community's social efficiency, or, stated in religious terms, of its Christianity.

The difficult subject of sex morality and hygiene merits a more extensive treatment than the author gives it. He is probably right as far as he goes, but in view of the unsatisfactory effect of lectures and literature designed for the child, it becomes necessary to educate parents and to reinforce their sense of obligation in this matter. Moreover, there is perhaps no other social scourge more definitely depending upon religious motives for its removal than that which is summed up under the social evil. See Jane Addams, *A New Conscience and an Ancient Evil*. The major effort in the personal field (not to discuss the economic aspects of the problem) must be in persuading parents to tell their children the truth in answer to their honest questions and prior to sex consciousness and the inevitable vulgarity of promiscuous school acquaintance or chance companion. The effectiveness of such instruction depends quite as much upon the kind of person offering it and upon the mode and manner in which this is done as upon the facts themselves.

Taken as a whole, Allen's book should serve as an introduction to public health, as it pertains to juveniles, and should stimulate the reader to actual co-operation with the agencies at hand. For an understanding of industrialism in relation to the health of adult workers the book by Josephine Goldmark, *Fatigue and Efficiency* (Russell Sage Foundation) is the American classic.

The second reading assignment calls for some review of the wealth-making processes of society and the formulation of plans whereby the vast amount of poverty entailed in such processes may be banished. Penman's first chapter should help the reader to some discriminating idea of what poverty really is, so that it may not be confused with destitution or pauperism or gauged by the minimum standard of bare physical subsistence. The nature and extent of this social malady, substantially well presented by Penman, is very graphically set forth in Nearing's book, *Poverty and Riches*.

Under causes of poverty more, perhaps, should be made of the workman's loss of his tools in the factory system, together with the fact that the enormous increase of his productive power by this system has gone to enrich the capitalist rather than the worker. On the face of it and with the application of Christian principles to the process, one would have supposed that a system by which wealth increased twenty-five fold while population increased fourfold would have left no place for poverty. For example, in the manufacture of sewing cotton, labor applied through the factory machine is seventy-four times as productive as it was under the old method of individual manufacture, but the vast extra wealth thus produced did not in any degree reach the laborer or better his condition. On the contrary, the effect was to impoverish him and to enlist his whole family in factory work. The contest of Christian conscience with this industrial system in the day of its early and terrific exploitation is best described in Hodder's *Life of the Seventh Earl of Shaftesbury*. This work, in three volumes or abridged in one, is, perhaps, the best commentary on the industrial system which we inherited from Great Britain. Pastors and young people will be richly rewarded by its study.

Penman's remedies for poverty are not drastic, and so far as America is concerned co-operative undertakings and profit sharing have had almost no effect on poverty. Various forms of social insurance may prove more effective. Philanthropy is out of the question. Penman's hope rests with the convertability of the capables and their voluntary reform at the cost of economic loss to themselves; and one very important difficulty in that expectation is the fact that by virtue of the system the man of good will is practically held up by the "business first" practices of ruthless competitors.

According to *Public Health Bulletin No. 76*, p. 34 (Washington, D.C., 1916), one-quarter of our adult male workers in industries, being heads of families, earned less than \$400 per year, one-half less than \$600, four-fifths less than \$800, and only one-tenth as much as \$1,000 per year. The will to arrive at an equitable distribution of wealth depends in large part upon the minister's success in implanting the ideals of Jesus in the hearts of men and in the laws of society. There are two or three important factors in the method by which one may attempt to do this. The first is an absolutely reliable knowledge of the facts based upon such sources as government reports, and the second is a sober and conservative presentation of the facts in public address. The third element is an exposition of the teachings of Jesus with such clearness and in such a spirit of love that people will feel bound to revise their practices so as to conform with their professed faith.

The world is sick of unmitigated self-interest as a rule of life. Society is beginning to learn that it will take the service ideal of Jesus or perish. Captains of industry may yet accept the code of captains of ships. A demonstration of

Christianity in industry will do more toward Christianizing the world than thousands of sermons preached or tracts distributed. The Christian layman and the Christian minister are under exactly the same obligation to serve their fellow-men. This may mean more than the mere improvement of the present industrial system. In the meantime Penman's suggestion that we apply Consumers' League methods to the purchase of bonds and stocks (pp. 126 f.) may look toward some slight betterment but fails to indicate any method for determining a "fair return to capital." A "Good Investments" circular just now in hand quotes from the *Minneapolis Tribune* of January 30, 1914, as follows: "Just about the time the Battle Creek man started to manufacture a substitute for coffee, a woman living in Denver invested \$1,000 with him. From 1897 to 1914 inclusive, she received \$33,000 in dividends, 3,300 per cent in seventeen years. In 1899 she received a stock dividend of 300 per cent and her holdings today have a market value of \$64,000. The result of \$1,000 invested seventeen years ago is \$97,000."

Other instances, as of \$100 in a motor company becoming worth \$15,000 in three years, or in a smelter company reaching a value of \$100,000 in a few years, or in a telephone company where the \$100 investment became worth \$400,000, indicate that such wealth-making processes of successful capital bear no moral relation either to merit, to the human needs and rights of the labor employed, or to the welfare of society at large. It is a far cry from creating a maximum inequality for one's own benefit to rendering a maximum service for the good of others. Mammon, which is the placing of material gains above human welfare, dictates the former and the moral nature of God dictates the latter. *Ye cannot serve God and Mammon.*

Penman's program (pp. 129-38), while recognizing the complexity of the poverty problem and the interrelation of all elements in the social milieu, does not of course amount to a solution. No one pretends to have a solution, excepting perhaps the advocate of state socialism; and since the great war set in and the state has become in so large a measure employer and dictator, even he is less certain than formerly. Probably relief lies in the direction of socialism, in which direction society is traveling; but democracy and public honor are as yet not strong enough to guarantee that the state as owner of the means of production may not in turn be owned and manipulated by selfish groups. Under whatever political form improvement may come, it will always depend upon the moral character and spiritual ideals of the citizenship for actual worth in application.

In some clear way the church is beginning to sense this and to incorporate within her message the next steps of social progress which are imperative for the Christian conscience because palpably just. *The Social Creed of the Churches*, enunciated by the Federal Council of the Churches of Christ in America, 1908, and expounded by H. F. Ward in his book of the same title, shows a weight and consensus of opinion rather beyond what most people accredit to the church.

The Federal Council of the Churches of Christ in America stands:

For equal rights and complete justice for all men in all stations of life.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the sweating system.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial dissensions.

For the abatement of poverty.

For the most equitable division of the products of industry that can ultimately be devised.

Questions for Discussion

1. How is your community organized for the promotion of public health?
2. What health service is performed in the work and ministry of your church?
3. What section of your community has the most sickness? Why?
4. How do sickness and poverty interact on each other?
5. Outline your duties as a Christian minister confronted with the contending claims of capital and labor.
6. How have these studies in health and poverty influenced your plans for church work and for preaching?

THE BOOK OF REVELATION

BY SHIRLEY JACKSON CASE

Professor of Early Church History and New Testament Interpretation
in the University of Chicago

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY IV

IX. VISIONS OF THE END

First day.—§31. *Assurances of triumph.* Read 19:1-5. In the immediately preceding chapter John has depicted the utter downfall of Rome. But the triumph of the Christians will not be complete until other foes of Christianity have been destroyed and Satan has been bound. John's visions of successive events in this last act of the drama are yet to be described. The first incident is an assuring picture of the heavenly choir praising God for his glory as demonstrated in the destruction of Rome. To men upon earth her power over the Christians may seem irresistible, but the inhabitants of heaven know that God will fully avenge his suffering saints. By a description of this heavenly scene John once more conveys to his readers the assurance of triumph.

Second day.—Read 19:6-8. The heavenly singers turn their eyes from fallen Rome to the further triumph in store for Christ and his saints. Since God Almighty reigns in heaven the ultimate and complete vindication of the righteous is assured. The consummation is here figuratively described as a marriage between Christ and the Christian group, the latter having become properly adorned for the ceremony by the righteous deeds of the faithful who have endured persecution.

Third day.—Read 19:9 f. By a slight change in the figure just used, the angel who is acting as guide and interpreter for John in his vision speaks of the Christians individually as guests at the marriage feast. His assuring words so impress John that the latter would have worshiped his heavenly guide. The objection raised by the angel becomes a further ground of assurance. Faithful Christians are to think of themselves as standing upon an equal footing with the angels before God. Just as God employs angels to disclose his will, so Christians who bear faithful witness to Jesus in days of persecution have the prophetic spirit within themselves and thus performing upon earth a function quite as honorable as that discharged by the angels in heaven.

Fourth day.—§ 32. *Victory of the heavenly powers.* Read 19:11-13. John is now prepared—and he has prepared his readers—to witness in a vision the final

act by which the complete suppression of all Christianity's enemies is to be accomplished. The conquering hero of the occasion is the heavenly Christ, who comes to judge and slay all his foes. He is a terrifying figure. Royally accoutered and riding upon a white charger, his very glance is like a devouring fire. The ancients firmly believed in the magical power of an unknown name, hence the secret name possessed by Christ added to his unconquerable power. The carnage to follow in his train is foreshadowed by his blood-sprinkled garment, and the designation "Word of God" which he bears identifies him with the highest of heavenly authorities.

Fifth day.—Read 19:14-16. Following this warrior are seen the armies of heaven, also riding upon white horses. But instead of describing these armies John's gaze reverts to the leader, and further details of his portrait are described. The very breath of his mouth is a sword of destruction with which he slays his enemies. As the exponent of God's wrath, he will crush the forces of evil even as grapes are crushed in the winepress. In contrast with heathen princes and potentates, he is king of kings and lord of lords.

Sixth day.—Read 19:17 f. So overwhelming will be the victory that an angel is seen summoning the birds of prey to assemble for a feast upon the bodies of the slain. No honors of burial will be permitted to the dead even though they are kings and high officials. Carrion birds will prey without discrimination upon men of high and low degree, as well as upon the flesh of the horses.

Seventh day.—Read 19:19-21. Next John sees a picture of the conflict and its outcome. The enemies arrayed against Christ and his heavenly hosts are the "beast" who had survived the destruction of Rome and earthly kings with their respective armies. The victory is overwhelming. First, punishment is meted out to the beast and his priest, whose great crime has been that of persecuting Christians for refusing to worship the emperor. These two demonic powers are consigned to a place of torture in the fiery lake of burning brimstone. A second item is sudden slaughter of all other foes by Christ himself, apparently without the assistance of the heavenly hosts who followed in his train.

Eighth day.—Read 20:1-3. The last act in this final victory of the powers of heaven is the binding of Satan. Ever since his ejection from heaven he has been afflicting mortals, but now even his terrestrial activities are at an end. John sees a picture showing the descent of an angel especially commissioned to bind Satan and cast him into the lowest regions, called the abyss. This place in the lower regions is to be distinguished from the burning pit where the beast and his priest are confined. With Satan cast into the abyss and the entrance firmly sealed, the source of all evils in the world has been finally eliminated. Apparently John believes that there are distant heathen nations still upon the earth, but they dwell in parts so remote that they have not participated in the recent conflict. And since Satan is bound, there is no evil power left to incite them against Christ and his companions. This evil work will be undertaken by Satan a thousand years hence, but for the present the Christians' troubles are at an end.

Ninth day.—§ 33. *The millennium.* Read 20:4-6. John now describes his vision of the coming reign of Christ upon earth for one thousand years. This new régime is introduced by the first judgment when the faithful appear to receive their reward. First, all martyrs who have fallen in the persecutions are raised

to participate in the blessings of the millennium. A similar privilege awaits all living Christians who have refused to worship the emperor. But the rest of the dead, whether righteous or wicked, are not raised at this time. Only the Christian martyrs participate in the "first resurrection" as pictured by John. During the millennium Christ and his saints dwell in Jerusalem, all possessing the dignity of princely rulers and assured that they have nothing to fear from the final judgment to follow after the one thousand years have passed.

Tenth day.—§ 34. *The last conflict.* Read 20:7 f. A brief period of distress is depicted following the millennium. Satan has been released from his abyssmal prison and undertakes again his characteristic work of inciting the heathen to hostility against Christians. This time he seeks out distant nations, persuading them to assemble their numberless hosts to make war upon Christ and the saints dwelling in Jerusalem.

Eleventh day.—Read 20:9 f. The outcome of this last conflict is decisive and comprehensive. Fire from heaven utterly destroys all the hostile heathen. Now no one is left upon earth except Christ and his companions. Satan's career is brought to a close when he is cast into the burning pit to suffer eternal punishment along with the beast and his prophet, who have already spent a thousand years in torture.

Twelfth day.—§ 35. *Final judgment.* Read 20:11 f. The last item in the triumph of the heavenly powers is shown in a picture of the final judgment. God is seen seated upon a white throne, a terror to all who dwell in heaven or upon earth. But no one is able to escape. All the dead are revived in order to receive judgment according to their deserts as recorded in the heavenly books. The names of the righteous are recorded in the "book of life," and the wicked are listed in separate books.

Thirteenth day.—Read 20:13-15. The resurrection is comprehensive. It includes all heathen, all Jews, and all Christians except those who have been associated with Christ during the millennium. Those who have perished in the sea are restored to life, and those who have been dwelling in the lower regions held in the grip of the monsters called "death and hades" are liberated. Then judgment is passed upon all creatures, Christ and the millennial saints alone excepted (20:5 f.). The monsters "death and hades" are disposed of first, receiving their portion in the lake of fire. In ancient times it was believed that the death of men was the result of action by demonic powers who carried their victims off to the lower world. With these malevolent agents eternally condemned to the burning pit, the power of death would be completely broken (see also I Cor. 15:24 f.). Judgment upon risen mortals then proceeds to its conclusion, the wicked being cast into the fiery pit while the righteous are saved for participation in the blessings of the new world exhibited to John in his next vision.

X. VISIONS OF THE NEW HEAVEN AND THE NEW EARTH

Fourteenth day.—§ 36. *Announcement of the new age.* Read 21:1-4. John is permitted to gaze upon a magnificent picture of the new world where the righteous are to reside throughout eternity. A new city made in heaven is to be let down upon the earth, now completely renovated. The seer hears an angelic voice announce that God himself is to abandon his dwelling place in heaven and

take up his residence upon earth among the saints in their new Jerusalem. The new city is to be a perfectly ideal abode, entirely free from all forms of distress experienced by the inhabitants of the former Jerusalem. No one will die, no one will mourn, nor will any pain afflict the saints.

Fifteenth day.—Read 21:5-8. The announcement of the coming age of blessing is repeated in John's hearing by God himself. He assures the seer that all things are to be renewed, and this word of assurance is to be communicated to the Christians who are now suffering the agonies of persecution. When announced by the Almighty the outcome is so certain that it may be regarded as virtually a present reality. Those who remain faithful in the present hour of trial will ultimately be admitted into the very presence of God where they shall quench their thirst at the fountain of living water and enjoy the full privileges of sons of God. On the other hand, those who draw back with fear in the hour of trial, those who refuse to believe in Christ, and all sinners are destined for the lake of fire.

Sixteenth day.—§ 37. *Description of the new Jerusalem.* Read 21:9 f. A special messenger comes to John in his vision and leads him into another picture gallery where he sees the new Jerusalem that is to be let down from heaven upon earth when the time for the end of all things arrives. While "in the Spirit" John is permitted to see from a mountain in heaven this magnificent picture of the new Jerusalem in order that he may reproduce it for the encouragement of his suffering brethren.

Seventeenth day.—Read 21:11-14. As described by the seer, the new city is brilliantly lighted, emitting a radiance which is nothing less than the dazzling splendor of God. Its brilliance resembles that of the most precious gem imaginable. It is surrounded by a high wall with twelve gates guarded by angels—one entrance for each of the twelve tribes of Israel. These gates are distributed equally on the four sides of the city. The fundamental position of the Christians is indicated by the twelve conspicuous foundation stones upon which the names of the twelve apostles are inscribed.

Eighteenth day.—Read 21:15-17. The perfection of the new city is revealed in its measurements, all of which are multiples of the sacred number twelve. Being equal in length, breadth, and height, the city forms a perfect cube measuring 12,000 furlongs—that is, over 1,400 miles on each side. When men become as angels the seer feels no incongruity in supposing that they may ascend 1,400 miles in air as easily as they travel the same distance horizontally. The wall which measures scarcely 240 feet seems ridiculously low in comparison with the height of the buildings, but we must remember that there were no enemies to attack this city, nor did the seer feel under any compulsion to make the city's measurements conform to earthly architectural standards. In fact the farther visionary experiences deviated from commonplace things of earth the greater was their significance likely to be. But in order that his readers may have a definite notion of the size of the city, John assures them that the standard of measurement employed by the angel was the same as that commonly used among men.

Nineteenth day.—Read 21:18-21. The names of precious stones and metals are used to describe the magnificence of the city's ornamentations. Gems were set in the foundation stones of the walls, each gate was a gigantic pearl, and the streets were paved with gold so fine that it was transparent like glass.

Twentieth day.—Read 21:22 f. John is struck by the absence of any temple in this picture of the new Jerusalem. But with both God and Christ dwelling in daily association with men no building for formal worship was necessary. The need for natural luminaries was also eliminated. The rays of light streaming forth from God and Christ made both sun and moon superfluous.

Twenty-first day.—Read 21:24-27. The city is populated by the redeemed from every nation. Apparently various converted gentile nationalities still retain their identity and reside in different regions of the new earth. But the gates of the city are always open to receive these visitors who come hither to give glory and honor to God. But none of the wicked, who have been consigned to the burning pit, shall ever find their way into the sacred precincts of the new Jerusalem. It can be entered only by those whose names are found written in the book of life when opened on the day of final judgment.

Twenty-second day.—Read 22:1 f. Among the blessings of the city is a wonderful river flowing from beneath the throne of God and of Christ. From this river the righteous will be permitted freely to quench their thirst (21:6; 22:17). A marvelously fruitful tree provides twelve varieties of food for the saints. This is a much higher privilege than that enjoyed in the first Paradise, where man was forbidden to eat of the tree of knowledge. The very leaves of the tree that grows in the new Jerusalem have medicinal properties capable of increasing the blessedness of the peoples who come under its protection.

Twenty-third day.—Read 22:3-5. John concludes his description of the wonderful city by emphasizing its perfection. It will not contain any accursed thing, and there will dwell God and Christ ministered to by the saints. They are permitted to look directly upon the face of God and to have his name inscribed upon their foreheads. Perpetual day shall prevail, since the radiance emanating from God never ceases; and in his presence the redeemed shall reign eternally.

XI. CONCLUSION

Twenty-fourth day.—§ 38. *Final instructions to John.* Read 22:6-9. The seer has viewed the last picture in the great art gallery of heaven, whither he had been transported "in the Spirit" in order that he might receive a message of cheer for his persecuted fellow-Christians (see especially 1:1-3, 10 f., 19). But before his spirit descends from the heavenly regions he receives a series of impressive injunctions. He is assured that his visions of coming deliverance are not illusory and that these things "must shortly come to pass." John believes that he has been equipped to utter the infallible predictions of a true prophet when he reports Christ as saying, "Behold, I come quickly." Those who accept this conviction of the seer and look for the speedy advent of Christ to bring an end to the persecution are declared to be blessed. John here repeats what he has previously said about his own equality with his angelic guide (19:10)—a further witness to the alleged reliability of his message.

Twenty-fifth day.—Read 22:10-12. The end is believed to be so near that John's prophecy is not to be sealed up for use at some distant date. It applies to conditions as they exist at the time of writing and offers a solution to be realized within a few years. In the present crisis eternal destinies are being determined by the conduct of men. Those who remain faithful to Christ in these trying days

are soon to receive their reward, while those who refuse to believe on him are sealing their own doom. The opportunity to change one's status is almost at an end, for the advent of Christ, determining final destinies, is near at hand.

Twenty-sixth day.—Read 22:13-15. The determining character of Christ's impending advent is again asserted, with the solemn declaration that his power is comprehensive, embracing the beginning and the end of all things. Those who follow him in purity will be entitled to the heavenly rewards previously described, but all sinners will be cast out together, their ultimate destiny being consignment to the burning pit.

Twenty-seventh day.—Read 22:16 f. The instructions to John close with a mighty declaration of Christ's speedy coming. All thought in heaven is centered upon this occurrence, and people upon earth are admonished to prepare for this climactic event. Jesus is said to reaffirm that he has provided angelic guidance for John in order that the latter may communicate the true message of comfort to the churches. The heavenly Spirit which inspires the prophets and the personified new Jerusalem previously designated the "bride" (21:9) reiterate the hope of Jesus' coming, and the same refrain is to be taken up by the readers of the book. Over against Christ's coming, the thirsty and needy are invited to come into the Christian fold where they will secure for themselves a sure salvation.

Twenty-eighth day.—§ 39. *Final exhortation of John.* Read 22:18-21. In closing his book the author speaks a few words of admonition on his own account. His conviction of the accuracy of his visions is so strong that he believes eternal destinies will be determined by the attitude readers take toward his interpretation of history. Doubtless there were Christians in his own day who were far less sure that the end was imminent and who thought the seer overconfident in his predictions. But the hope of a speedy return of Christ has taken possession of him so completely that he believes those who disagree with him will be denied a place in the new Jerusalem. After solemnly affirming again that Jesus promises an early return, the seer closes his book with the fervent prayer, "Come Lord Jesus."

Twenty-ninth day.—§ 40. *Summary.* Read through the paragraph headings §§ 1-39, noting particularly the general outline of the book. Observe that the trying position of the persecuted Christians in western Asia Minor furnished the specific occasion which prompted John to write. In the midst of those stirring events his own faith in the triumph of God's cause expressed itself in the form of wonderful visions depicting the course of events by which suffering Christians were to be given early and complete release from their troubles. The days of the present evil order are thought to be rapidly drawing to a close and an early return of Christ is to usher in a new order. Such was John's conviction as expressed in his visions seen during the hours of ecstatic meditation while he was "in the Spirit" upon the lonely island of Patmos. After a few words addressed to the Asiatic churches threatened by the persecution, admonishing them to holy living in preparation for Christ's coming, the seer sets forth a series of pictures describing the days of coming distress to be followed by a glorious triumph for the saints. In painting these word-pictures doubtless John employed much imagery with which he was already familiar in earlier works of this type, such as Daniel and Enoch. But these figures and images were all used to impress upon his readers what the author believed to be very real impending events. The persecutions

were to continue for perhaps a dozen years longer; then Rome was to fall, all hostile earthly powers were to be suppressed, Satan was to be bound for a thousand years, a period of brief tribulation was to follow the millennium, and at last final judgment would be enacted and the new Jerusalem established upon earth. The beginning of the new era would be the return of Christ to set up the millennium, and the author most emphatically affirms that this stage in the program is to be reached very soon. The time is at hand; the advent of Christ is imminent (1:3, 7 f.; 3:11; 22:7, 10, 12, 20).

Thirtieth day.—§ 41. *Present-day use of Revelation.* History has disclosed the fact that the seer was overzealous in declaring that the Christians were soon to be relieved of their troubles by the early return of Christ. Time has shown that God intended that Christians should secure their triumph over the persecutor in a much more gradual and less spectacular manner, and by much more aggressive action on their own part. In view of this outcome of history, how is the Book of Revelation to be used at the present time?

The present-day reader must choose between three typical ways of using the book. One way may be called the *futuristic*. That is, the message of the book is not linked up with the author's own situation, nor is it interpreted in terms of the vital experiences of himself and his readers. On the contrary, it is made to refer to far-off future events still unrealized after the lapse of more than eighteen centuries. This interpretation requires that we practically ignore John's anxiety about his fellow-sufferers, or else we must believe that he thought to cheer his contemporaries with the promise of a deliverance to be effected some two thousand years or more after they were dead. More serious still; John's explicit references to the worship of the emperor, the downfall of Rome, and the early return of Christ have all to be greatly distorted or tacitly ignored when the futuristic method is followed. It is said that John did not expect the end of the world early in the second century A.D., but he expected it early in the twentieth. Yet if it does not occur at this time, then he had in mind a still later date—and so his meaning is to be reinterpreted with each new decade of delay in Christ's return.

The second chief method of interpretation is the *allegorical* or "spiritual." This method assumes that John did not intend his statements to be taken literally. Beneath his language there was a figurative or hidden meaning. His book is to be read as one would read Bunyan's *Pilgrim's Progress*, or Milton's *Paradise Lost*. If this is true, it is a mistake to suppose that John expected the concrete events described in his vision to be realized in actual history. We are asked to believe that he deliberately used these pictures to symbolize much less spectacular events to occur throughout the long course of many future years. Accordingly, Christ's coming might mean his spiritual indwelling within believers, and John's vision of the new Jerusalem would be a symbolic way of predicting the gradual triumph of the church. Thus the seer stands quite above the real storm and stress of his own day, viewing history through the eyes of subsequent generations. While the *futurist* transplants John's literalism into subsequent times, the *allegorist* injects into John's language a hidden or figurative meaning suitable to later ages. Both similarly ignore John's vital connection with the experiences of his own age, and seek by their respective interpretations to make his words fit subsequent conditions. The futurist expects the institution of a new set of circumstances that

will measurably conform to John's language; the allegorist makes John's language conform to present notions.

A third method of interpretation is the *historical*. Its point of departure is neither the future nor the present, but the past; that is, the actual world and circumstances of the author's own day. This is the method which has been employed in the present course of study.

When the Book of Revelation is studied in this historical way, what value has it for us of today? This method of interpretation does not permit us to regard John as primarily a wild theorist or a vague allegorist. To be sure, he theorizes about the end of the world and he often uses imagery and symbols whose meaning may seem obscure and fanciful to us. But when we recognize that these notions were simply current ways of expressing religious convictions in primitive times, we may the more easily discard these outgrown ways of thinking without losing our appreciation of the aspirations and ideals of the Christian heart that beats beneath these ancient garments of overzealous hopes and extravagant language. The failure of John's eager expectation of Christ's speedy return is quite secondary to his mighty faith in God, without which his ecstasy and visions would have been impossible. It is John's loyalty in the hour of affliction, his contagious faith, and his inspiring devotion to the Christian cause that make the reading of his book worth while today. If we of the twentieth century, in meeting our peculiar problems, have been inspired to emulate his faith in the triumph of righteousness and his devotion to the cause of Christ, we will not have read his book in vain. The solutions which he proposed for his special problems—solutions that served well the needs of his day—will not meet our necessities; but a sincerity and consecration like his will prove a most valuable asset for us as we devise new and more appropriate means of meeting issues characteristic of our times.

REVIEW QUESTIONS

1. Recalling the terrors of the visions of chap. 18, describe the change of scene with which chap. 19 opens.
2. What person now appears as the agent of destruction of the enemies of the Christians?
3. How does the author give the crowning touch of ignominy to his picture of the death of the opponents of the riders upon the white horses?
4. Why did the vision of the binding of Satan for a thousand years comfort the Christians of John's day?
5. How does the "first resurrection" which the author describes differ from the second or final resurrection?
6. Name some of the wonders of the new Jerusalem which John sees in his vision.
7. What does this description mean to you?
8. Why was no temple necessary in this new city?
9. Who was to dwell in the city?
10. How does the description of the city suggest that the writer had in mind the story of the Garden of Eden and sought to show his vision superior to it?
11. How does the author now emphasize the importance of belief in the meaning of his visions?

12. Why was immediate decision important to his hearers?
13. What authority does John claim for his admonitions?
14. Give here an outline of the book which is the result of your work.
15. Would those who first read this book be most encouraged by the specific character of the visions or by the assurance of the *immediateness* of the destruction of Rome and the return of Jesus?
16. Rome fell. Christ did not return. Does this mean that John was not a true prophet? What is a prophet?
17. What is the great contribution of this book to Christian inspiration?
18. Which of the three methods of interpreting the book have you decided to accept for yourself?
19. Give your reasons for this decision.
20. Has the Book of Revelation become more or less valuable to you as a part of the Christian message? Why?

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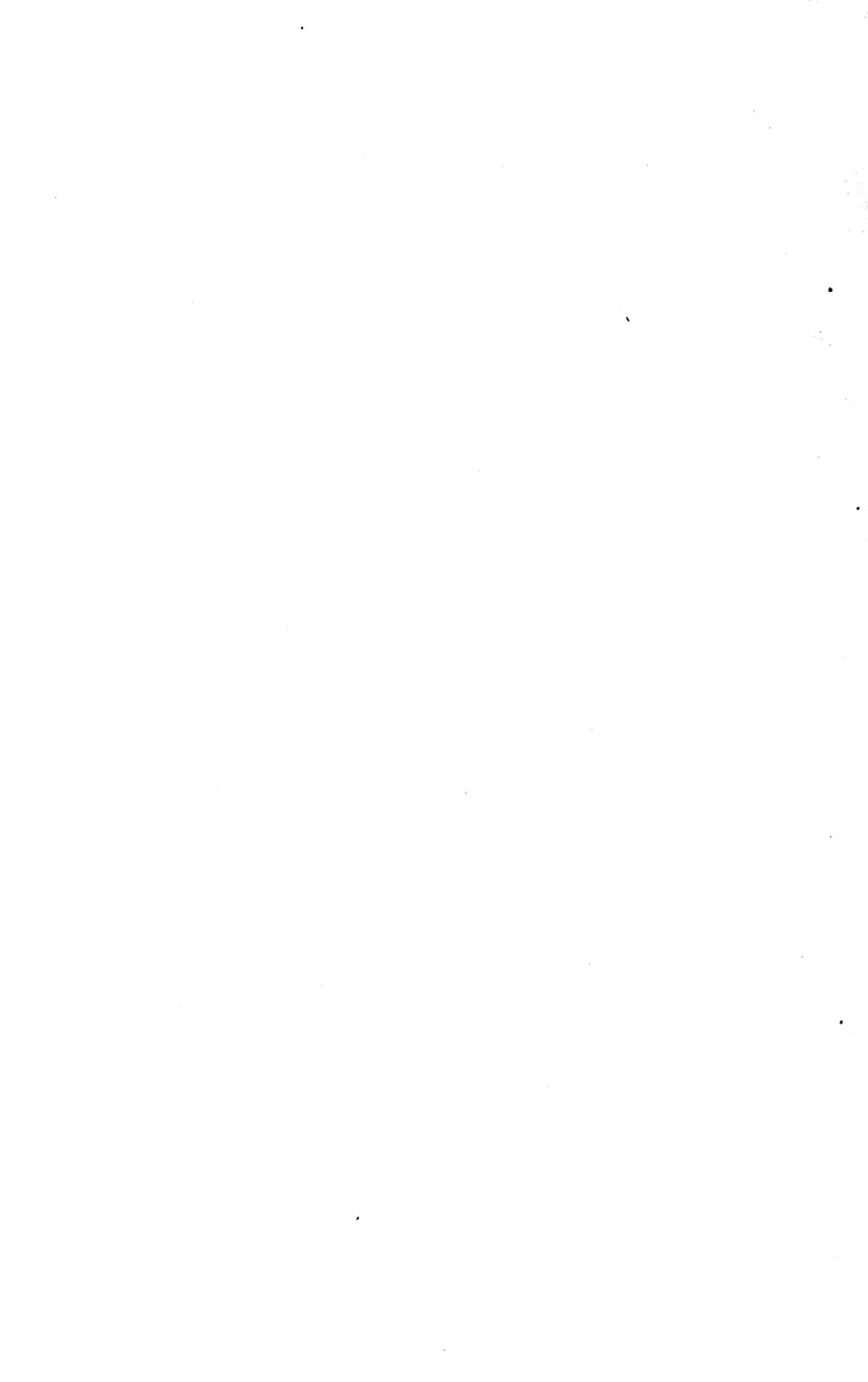
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